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THE

HOLBORN REVIEW.

THE

HOLBORN REVIEW,

BEING A CONTINUATION OF THE
PRIMITIVE METHODIST QUARTERLY REVIEW.

EDITED BY

PROFESSOR A. S. PEAKE, M.A., D.D.



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THE
HOLBORN REVIEW

JANUARY, 1926.

Sir William Robertson Nicoll.*

By THE EDITOR.

TO write the Life of a man with so many interests, and so crowded a career as Robertson Nicoll, to depict a personality so complex and incalculable, so baffling and obscure, was a task of exceptional difficulty. Mr. Darlow has achieved a striking measure of success. Biography can rarely be an easy enterprise. The mass of material to be examined and sifted, the classification of what is left when the trivial and the irrelevant have been left behind, the assimilation of it till it passes into the texture of the mind, the recreation of the personality and the career, the presentation of the living figure in lucid and coherent narrative, told in language which fits the theme—these impose a heavy burden on a biographer's resources. Mr. Darlow is to be congratulated on the skill with which he has achieved his aim. His volume is compact, clear, admirably arranged. The selection of material has been made with judgment and taste. In a task where opportunities for indiscretion abounded, he has been discreet—perhaps to a

**William Robertson Nicoll : Life and Letters.* By T. H. DARLOW.
Pp. xvi, 475. London : Hodder & Stoughton. 1925. Price 10s. 6d. net.

fault. The book is very readable and its interest rarely flags. And the author has succeeded in leaving a clear impression, though perhaps not a complete one, of Nicoll's personality. The background, which is too often unduly neglected by biographers, is carefully supplied for all the varied sides of Nicoll's life and activity. Mr. Darlow was singularly fitted for his responsible duties, not only by his long experience and his great literary gifts, but by his intimate friendship with Nicoll. He says: "It was my privilege to enjoy my friend's intimacy for nearly half a lifetime. As a rule we met every week, and talked for hours without reserve. In these pages I have tried to set down some imperfect impressions of perhaps the most remarkable person I ever knew."

Robertson Nicoll was born at Lumsden, in Aberdeenshire, on October 10th, 1851. His father, the Rev. Harry Nicoll, was Free Church minister at Lumsden, in Aberdeenshire, a deeply religious but rather austere man, who on a very slender salary, contrived to collect a library of 17,000 books. Unhappily this involved not only scanty food and shabby clothing for himself, but real privation for his children. But the library, in which the boy was allowed to follow his own tastes and interests in reading, was of the greatest value to him. Even as a schoolboy he had read an enormous amount of good literature. He suffered an irreparable loss in the death of his mother, when he was eight years old. He went to Aberdeen Grammar School in April, 1866, to spend twelve months in preparation for the University; but he gained a bursary which enabled him to enter the University in the following October when he was just fifteen years of age. He took his M.A. in April 1870, and spent four sessions in the study of theology at the Free Church Divinity Hall in Aberdeen. After three years' ministry at Dufftown he became minister of the Free Church, Kelso, in 1877. The following year he married Miss Isa Dunlop. He soon attracted attention as a preacher and a writer. He published *The Incarnate Saviour* in 1881, and also a volume on Tennyson in the same year. He edited a series entitled *Household Library of*

Exposition, and published in it *The Lamb of God* (1883). He edited *The Contemporary Pulpit* from 1884 to 1894. In 1884 he became associated with Messrs. Hodder & Stoughton for whom he edited *The Clerical Library*. In 1885 he began his editorship of *The Expositor* which he retained till his death. Up to the summer of that year he had carried on his work at Kelso. But in June he became the victim of typhoid, and after a long and dangerous illness and slow recovery he was attacked by pleurisy, and it was feared that tuberculosis, the illness which had killed his mother and his sister earlier, and his brother Harry at the beginning of that year, would prove fatal to him. It was necessary for him to resign his charge. Dawlish and the Engadine brought him round ; but preaching was forbidden for a long time, and he had to take to journalism. Before the end of 1885 the first number of *The British Weekly* appeared. Within a year the new enterprise had become securely established. The religious census of London, the series *Books which Have Interested Me*, and another series *Tempted London*, did much for it. In 1891 he launched *The Bookman*, which was a great success from the first and still survives. This was followed by *The Woman at Home* in 1893. He planned and supervised every detail of the Magazine at the outset. Miss Jane Stoddart did most of the editing, but Mrs. Burnett Smith was a regular contributor, and it was accordingly known as Annie S. Swan's magazine. An edition of the first number, running to a hundred thousand copies, was sold out, and it had to be reprinted. Mr. James Barrie began to contribute to *The British Weekly* very early in its history and his contributions at once attracted attention. But in Nov., 1893, the first instalment of Ian Maclaren's *Beside the Bonnie Briar Bush*, was published and quickly raised the circulation of the paper. Mr. Darlow says that of the book itself a quarter of a million copies were sold in this country, and more than half a million in the United States. On June 2nd, 1894, the supreme grief of his life came to him in the death of his wife. They had lived together in great happiness, and he was very badly broken. Health slowly came back to him. In October, 1896,

he and Barrie went together to the States. On May 1st, 1897, he married Miss Catherine Pollard and the marriage was a very happy one. A few years later he took a very active and prominent part in the education controversy. He was largely responsible for the Passive Resistance Movement and contributed not a little to the sweeping Liberal victory in 1906. In 1909 he was knighted. He would not improbably have retired from the editorship of *The British Weekly* in order that he might write his six-volume history of Victorian Literature, but war broke out. He threw all his strength into urging the prosecution of the war, and the influence he exerted was immense. His seventieth birthday was celebrated in 1921. His health broke almost immediately after. He suffered much from neuritis and great weakness. The final illness came in January, 1923. He resigned the editorship of *The British Weekly*, but the resignation was not accepted. The Rev. J. M. E. Ross was associated with him. He died on May 4th.

From this skeleton biography I turn to speak in fuller detail of certain aspects of his personality and work, and to communicate some of my reminiscences of him. The first letter I received from him was written on Nov. 1st, 1890. I had just begun my work at Mansfield College and been elected to my Fellowship at Merton. Dr. Sanday had mentioned my name to him. He asked me to contribute to the *Expositor* during the following year, and to come and stay with him the next time I was in London. I hesitated about writing an article, but Dr. Sanday encouraged me saying that he would look over what I had written if I wished. Accordingly I promised to write, leaving the subject undetermined for a time. I went to stay with him on Friday, June 12th, 1891, as I was going on the Saturday to Northampton for my first visit to the Primitive Methodist Conference. I suggested an article on the theology of 1 Peter which he accepted. I went in July for a couple of months to Heidelberg and wrote my article there, though a good deal of my time went on an examination for *The Classical Review*, of Stähelin's contribution to the *Texte und Untersuchungen* on the Gnostic Sources of

Hippolytus. My reason for suggesting the theology of 1 Peter was that I was fairly convinced that the Epistle was written by one who had a thorough grasp of the essentials of the Pauline theology. This rested on exegetical results which ran counter to those generally accepted, and Dr. Sanday urged that I should keep it by me for a time for reconsideration. I have reconsidered the question several times since then, but with no material change of view. The essay, however, remains unpublished. The editor of the *Expositor* was naturally rather annoyed ; but he realised the difficulty I had in disregarding Dr. Sanday's advice.

Of my visit to him I retain very pleasant recollections. My host was at the British Museum when I arrived, but on his return he gave up all the evening to me. We had a long walk over Hampstead Heath and then sat talking for hours in his study. During our walk I explained to him the possibility that I might be leaving Oxford to serve my own Church in our College at Manchester. He was quite sympathetic with this; but when I went on to say that Fairbairn looked forward to the possibility of the best Primitive Methodist students being sent to Mansfield and of my return to Oxford to be their tutor and a member of the Mansfield staff, he demurred. His feeling was that every denomination had its own ethos, and that this would be endangered if the Primitive Methodist students were trained in a Congregational College. I had no special sympathy with this; but when I had entered on my work at Manchester it gradually became clear to me that my personal duty was to remain in our own College and train the students there, rather than try to realise the wish which the Principal of Mansfield had so generously expressed, and which would in many ways have been extraordinarily attractive to myself. The two Scotsmen were not very sympathetic with each other. The reason was partly rooted in theological difference. Nicoll felt that Fairbairn was far less valuable for edification and I think for constructive theology, than Dale. He explained that when he used to hear Fairbairn in his Aberdeen days he was very historical

in his treatment but unsatisfactory when it came to constructive statement. The criticism had some justification, but the reason was not what might naturally have been inferred. It was Fairbairn's tendency to lighten the constructive part of his work by including what he could in the historical sections. Sometimes it was implicit rather than explicit, and the significance it had for his own mind was probably often missed by those who did not see what was involved. I remember when we were talking, after the publication of his *Christ and Modern Theology*, of his return to the subject, unhappily never realised, to work out much more fully the too scanty constructive portion of the book, that, among other things, he said that he had dealt sufficiently with forensic theology in his sketch of the history of doctrine. Still it must be allowed that in comparison with the elaborate historical treatment of his theme in lectures, the constructive exposition which followed often seemed meagre. One other thing should be said on this point. He was much clearer and more satisfied in his own mind on some crucial questions of theology than on others. On the doctrine of the Godhead, and on the Divinity of Christ he had reached conclusions which he held without misgiving. But the problem of evil, the fact of sin, were obscure to him. He felt himself baffled by them. And on the doctrine of redemption he was not inclined to acquiesce in the current evangelical view. At this point Nicoll stood resolutely by a strictly substitutionary doctrine of the Atonement. He was also a Calvinist. Fairbairn had a deep reverence for Calvin, and rated him very high both as expositor and theologian. But of course his dominant doctrine of the universal Fatherhood of God, and the universal sonship of men was quite incompatible with any acceptance of the "dread decree" of reprobation. When Fairbairn died Nicoll asked me to write an article on him for *The Expositor*. I pleaded that it would be better to entrust the article to someone who was more fully equipped on the philosophical side. However, he pressed me to undertake it, so I consented. He sent me the following letter on March 5th, 1912:—

"Very many thanks for the article on Fairbairn. It is a most weighty, valuable, and friendly judgment of his work and character. I cannot help feeling that the absence of high poetical feeling, and of signal felicity of phrase in his books, will make them difficult to future generations. But meantime they appear to be selling well."

Mr. Darlow quotes a letter from Denney in connexion with the Education controversy: "Fairbairn can never be an Englishman with all his ability, and there could not be a more fatal drawback to anyone wishing to deal with an English question." This amused me when I read it, for Fairbairn once said to me that he had told the publishers of *The British Weekly* "what as a Scotsman I was able to say," that Nicoll did not understand English Nonconformists, and could not adequately represent them. I might at this point add that in his early days Nicoll had been expressing himself with some freedom to Alexander Whyte about Rainy. At last Whyte was provoked into saying, "And shall I tell you what Rainy says about you? He says that what you are chiefly distinguished for is a kind of sloppy evangelicalism." It was a remark which it took its victim several years to get over. On my visit to him he talked to me about *The Bookman*, which he was then planning, and showed me a dummy of it. He suggested that I might help him with Oxford news, but this, of course, did not materialise, as I did not contemplate remaining there. He showed me a book by Miss Wilkins, one of the American authors whom he discovered for the English public.

But to me one of the most interesting parts of our conversation had to do with Robertson Smith. I owed him a great debt. He was simply a name to me till, just as in 1885 I was beginning the study of the Old Testament, and in particular of Isaiah, a fortunate chance directed me to his *Prophets of Israel*, which opened a new world to me. I learned much from it and the companion volume, *The Old Testament and the Jewish Church*. But I was later, perhaps, even more deeply impressed by his *Religion of the Semites*, with which I took also his *Kinship and Marriage in Early Arabia*, and some

of his articles in the *Encyclopædia Britannica*. Nicoll told me that Robertson Smith had taught him all the Hebrew that he knew. He said that if ever I was an editor I should probably have two or three shelves kept for books to which I should often refer. We went to his own shelves specially devoted to this purpose and took down Robertson Smith's *Answer to the Form of Libel* and his *Additional Answer to the Libel*. Those who remember some of the early editorials in the *British Weekly* dealing with the nature of Scripture, will perhaps recall the influence of these writings on the views there expressed. The removal of Smith from his Chair was a ghastly blunder, for which Rainy must bear a heavy responsibility. Nicoll unhappily followed Rainy's lead. It is, of course, true that Smith was extremely difficult, and his temper exacerbated the situation. But pugnacity, obstinacy, an unconciliatory attitude and ill-temper were rather a challenge to the leaders to see that he got fair play than a justification for the act of violence by which he was sacrificed.

When Nicoll said to me "The darkest thing about Robertson Smith is that he won't forgive" he was, I believe, not referring to his general attitude towards those who had deposed him. He was implacable enough here; but towards Nicoll he cherished a peculiar grudge. Shortly after Smith had been removed from his Chair, Nicoll was on the Continent, and saw several theologians and Biblical scholars, among them Kuenen and Wellhausen. He had a long conversation with Wellhausen, and in a letter to his wife (August 3rd, 1881), printed by Mr. Darlow, he gives an account of it. It includes the following significant sentence: "I note down some things that he said—not that they will interest you much, but because I wish to keep them for future use." I find some of the things Nicoll reports Wellhausen as saying perplexing, and am inclined to think that while he says that with Wellhausen's English and his own German they got along very comfortably, there was at some points not a little misunderstanding. After his return to Scotland, he turned the interview to journalistic account in various contributions he made to the papers. Robertson Smith was very angry

about this and wrote to Wellhausen. Wellhausen was furious. He had talked very freely to Nicoll under the impression that he was in full sympathy with Robertson Smith, and he deeply resented his unguarded utterances being used to damage his friend.

This brings me to Nicoll's attitude to criticism. So far as the Old Testament was concerned, he was in general agreement with the critical conclusions. On this I might refer to the long letter he wrote to me when we were discussing the question, which is printed on pp. 356-358. He was convinced of the truth of the critical analysis by the various lines of evidence which "converged in an extraordinary manner." He adds, "I am also nearly convinced that Wellhausen is right in his arrangement, though I easily perceive difficulties." But he was greatly perturbed by the more recent developments in New Testament criticism starting with the *Encyclopædia Biblica*. On this I call special attention to his letters to Denney on pp. 348-351. He felt that we had come to a crisis and, indeed that we were in for a life and death struggle for the vital elements of the Gospel.

In this connexion I may refer to a letter he wrote to me on February 4th, 1898, which is printed on pp. 343-345, all the more that the part which seemed damaging to me has already been quoted in a Fundamentalist newspaper. After some very generous words on my reviews in the present journal he continues :

"Having said this, I hope you will not think me too presumptuous in going on to say more. It always impresses me that with you *every* question is open. Now I cannot think that they should be so. Some questions are closed, else how can we be set for the defence of the Gospel? We are not set for the provisional acceptance of certain views, and the candid consideration of everything urged against them . . . I feel very deeply that if Primitive Methodists lose their evangelistic power they will lose their savour. You cannot in the circumstances make them great scholars or great literary men whatever you do . . . Forgive me bothering you with this, but you have a great trust committed to you. The moulding of the Primitive Methodists will be much in your hands, and I want you to think it over."

Along with this I desire to quote another letter which is not printed in the *Life*. It was written a little later in connexion with an episode in our denominational history on which I prefer not to dwell. He expressed his sympathetic good-will but continued :

"At the same time you know I am old-fashioned, and that I do not altogether sympathise with you. I do most strongly sympathise with you up to the point of endeavouring to support critical questions and theological questions as far as possible, and allowing a free discussion in criticism. At the same time you must pardon me for saying that I do think it a mistake that you take no opportunity in writing, to show that you hold the great truths that have made Primitive Methodism. If I had not known you, except from articles in the *Primitive Methodist Quarterly*, I should have considered you a man with no definite religious opinions whatever, in fact as open-minded as Robert Elsmere. I know this would be very wrong and unjust, but still the others would think as I do . . In any Church, and especially in a Church where the education is necessarily brief, I think criticism very dangerous unless it is accompanied by a strong and positive element of teaching. You must not be cross with me for saying this. If you needed it I would give you what help I could, but still I feel as I have said."

I do not know how I came to make such an impression. I should have thought that the Christian attitude came to expression, and that where it was not explicitly avowed it might still have been detected. And this would have been clearer, I think, in articles than in reviews. But there was no doubt a difference in our opinion as to how reviews ought to be written. If a reviewer is to do justice to his author, he must approach him with some measure of sympathy. Even if his own dearest beliefs are involved, he must not peremptorily close the discussion by an appeal to dogmatic decisions whether made by Scripture, by the Church, or by his own investigation and judgment. A question may be closed for himself and yet he may treat it as if it were open. And he must adopt this attitude for the sake of his readers. Some no doubt, will be pleased if a reviewer raps out his opinions

as if they were military decrees which had to be accepted without reasons, just because they were authoritative decisions. But others will only be repelled by such treatment, and claim that opinions must be backed by argument before they have any title to acceptance. Of course in my own Church there was another side to my work. It came out especially in my sermons. I have always felt that it was a drawback that I was able to go about the denomination very little, owing to ill-health and extreme pressure of work. Otherwise some antagonism would have been more rapidly conciliated and some suspicion more easily allayed. And people have often disappointed me by putting the emphasis of my work where I should never have dreamed of putting it myself. It is something no doubt to be grateful for, that we have come through the difficulties raised by Biblical criticism so well. But criticism for myself has never been anything more than a means to an end. It is not merely that critical problems attract me much less than some other Biblical problems, but that I regard them as far less fundamental. My own mind has always been far more concerned with the history of the religion than with the analysis and dating of documents, though it is indispensable to get your documents in their right order if the history of the religion is to be reconstructed. But I do not regard the problem of the Pentateuch or the Synoptic Problem as intrinsically more interesting than the Homeric problem. It was natural, of course, that in the popular mind the issues raised by Higher Criticism should be more prominent just because they were so obvious, and lay so much more on the surface. But if I am remembered by anything after I am dead, I hope it will not be as a student of Biblical Criticism, but as an interpreter of the great personalities of Scripture and their contributions to religious thought. Nicoll realised this more fully later. He was always interested in my Pauline studies from the time when my first book was published. When he was planning the "Expositor's Greek Testament" he offered me any one of the Pauline Epistles with the exception of Romans and Philippians. He sympathised with me in my controversy with

Denney, and he wrote a greatly valued review of my *Quint-essence of Paulinism*. And when it came to the more central matters of the faith I might add that he wished to make a volume of my *Sunday Strand* articles, subsequently issued in much expanded form as *Christianity: Its Nature and its Truth*. He said: "I think they would be exceedingly useful at the present moment." He was also wishful at a much earlier period, that I should contribute to the *Expositor* articles containing my positive Christian teaching.

So far as the controversy with Denney was concerned he wrote to him as follows:—

"You do not seem to me to give anything like sufficient importance to the place which the union with Christ occupies in the Pauline writings. To interpret this as meaning a moral union is surely to clip, and sweat the spiritual coinage."

I had written to him a month earlier explaining that Denney had quite misunderstood my position, and that I should like, if possible, to put the matter right in the *Expositor* where his article had appeared. I had also said that I hoped sometime to write a "Paulinism," but to do it adequately years of work were needed. In his reply he said:

"Denney's lectures are being published in a little volume, and if you could write an article on them in the *Expositor* I should like it very much. I have great difficulty in understanding his position, but he seems to me to have an intense dislike of all mysticism, and this is a serious disqualification in writing on St. Paul. I can thoroughly understand your feeling that to treat Paulinism properly one should have years to work in, but then, after all, things have to be done as we best can, under conditions of great pressure, or they have a very awkward way of not getting done at all."

This was twenty-two years ago. The prospects have not improved in the meantime.

I chose Colossians as the subject of my contribution to the *Expositor's Greek Testament*. I found the work very taxing. The exegetical problems were very intricate largely because

as in Ephesians, there were so many different possibilities in the connexion of clauses. I had been brought up on Lightfoot, but found far less help from him in unravelling the exegetical tangles than in Erich Haupt, whose penetration, insight and subtlety left most of his predecessors far behind. The editor did not interfere at all with his contributors. I was rather dismayed when I found that the Greek text printed in the first volume was the Textus Receptus. It seemed to me obvious that the text printed should be that which the Commentary presupposed, and that it was exasperating to have one text at the head of the page, while the notes were written upon another. Moreover, it would inevitably swell the bulk of the critical apparatus, as account would have to be taken of all the obsolete readings in the Textus Receptus. He replied to my letter as follows:—

“I am very much puzzled about the text of my Testament. I took such counsel as I could, and considered the matter carefully, and came to the conclusion that the Textus Receptus would be the best, but I am now disposed to allow each writer to construct his own text. If you could find time to write me your views about this I should be greatly obliged. It was a misfortune that Bruce began the book in one way as he is undoubtedly very weak on the subject of textual criticism, and he is so exceedingly touchy that it is at the peril of your life that you make any suggestion to him.”

The upshot was that he wrote to me some time later “Please make your own Text. I have come to the conclusion that upon the whole this will be the best way.”

The delay in carrying the project through was most exasperating. Nobody but an editor knows what the trials of an editor are. I hope soon to say something about this on my own account. But Nicoll was sorely tried in this particular venture, as he told me that he had been with *The Expositor's Bible*. Writing on December 3rd, 1894, he says: “I have had the utmost difficulty in producing *The Expositor's Bible*, owing to contributors not keeping to their dates, but I think now I am within sight of the end.” He first wrote to me on

the subject of *The Expositor's Greek Testament*, on May 30th, 1904, saying that I should have about two years in which to do it. In December the date of publication was fixed for early in 1897. In 1896 he wrote extending the time to April, 1898, on the ground that there had to be considerable delay in the publication of the second volume. On October 16th, 1897, he wrote to say that I might have till October, 1898, but no further. I sent the manuscript in September of that year. I then received the following letter:—

"Many thanks for your manuscript. As I have not yet got all the copy for the second volume and yours belongs to the third, I can let you keep it by you for some time, and I think it is very likely you will be glad to do this. I have not examined it, but am leaving it at the Row. If you wish it again will you write to me. If you do not wish it I can be having it set up in slip, but there is no present necessity. It is extremely difficult to get the copy for this commentary together, and I do not expect to issue the second volume for some time."

Later he hoped to get the third volume out in April, 1902, and the fourth in October. But the former was actually published in 1903. The author of the Commentary of Ephesians had held the work of his fellow-contributors up for some years. The fourth volume appeared as Volumes IV. and V. in 1910. In these cases the editor cannot be blamed. A contributor who refuses to be hurried and will not stick to his dates creates a problem which may be dealt with in more ways than one, but in no way that is satisfactory.

I had rather slight experience of him as an editor apart from my *Colossians*. In addition to my controversy with Denney, and my article on Fairbairn, I wrote estimates of Driver and Sanday, for the *Expositor*. I could never find time for more. And occasionally I contributed to the *British Weekly*. In my early days I wrote for it a long review of Orr's *Christian View of God and the World*, his first and best book. Later I met the author at the second Mansfield Summer School. I had called attention to his use of "would" in place of "should." He recalled this when we

met and told me that he had got a Professor of English to go over his book and correct his English in this respect, changing "would" into "should" where necessary. I was rather non-plussed at this, for I had gone by instinct and not by rule, and did not wish to pit my judgment against that of a Professor of English. However, Orr completely reassured me in his next sentence in which he told me that he had altered some of them back again, as he had a theory on the subject! These were no doubt the instances that I had spotted.

As editor of a religious newspaper, Nicoll had all the qualities essential to success. In spite of chronic ill-health and frequent illness he was an indomitable worker. His pace was amazing. He could dictate articles faultless in phrasing, admirably proportioned, lucid in presentation and cogent in argument, exhibiting full mastery of his subject, without needing to pause for a word or to verify a fact. Once when unusually busy, he dictated 35,000 words in six days, and innumerable letters. His pace as a reader was perhaps even more extraordinary; and he took in and remembered what he read. He had an uncanny instinct for what would interest the public. His ecclesiastical and political principles were well defined and held, the former especially, with not a little rigidity. He had read a great deal of theology and was especially well versed in the mystics, and he kept in touch with the developments of Biblical scholarship. His knowledge of literature was very extensive, and he moved familiarly over rarely trodden byways. He read much in files of old newspapers and magazines. He ran rapidly over a large number of the morning papers after breakfast. He had a fine literary taste. As an example of his combination of this instinct with an equally keen sense of what the public would desire, I might quote the following example. He was one evening at the dinner of some society and in the smoke-room a publisher's reader said: "I have something to show you. It's the finest volume of poems I've had through my hands for a long time." Nicoll took the manuscript, ran down

page after page with his lightning swiftness, and in a few minutes handed it back to his friend saying, "I quite agree with you. It's the finest volume of poems I have seen for some time—and you won't sell two hundred copies."

I twice heard him preach. One occasion was at the Central Hall, Manchester, the other at the Primitive Methodist Conference in London on Missionary day. His style was probably better suited to Scotland than to England. I also heard him give the address on the Annual Day of the Baptist College, Manchester. His immense admiration for Spurgeon came out on that occasion. He spoke with scorn of a theological student, in whose room he had seen six books by Guy Boothby. He told the students that if ever any of them invited him to preach they must never dare to let him come and find no Spurgeon on their shelves. When we were in conversation on the occasion of that visit he recalled his acquaintance with Mark Twain, and spoke of his attitude to Christianity. Speaking of preaching he said that in his early days he had found it difficult to get enough matter to fill his sermons, but at present he had the opposite difficulty. I might in this connexion quote from a letter written to Miss Pollard before they were married :

"You did quite right not to speak at the Bible Society meeting. I do not care for women speaking at all unless it is to women. It spoils their sweetness. A woman is infinitely the worse for being half a man. There are plenty of men about."

Although a vehement advocate of prohibition, especially during the war, and a resolute opponent of State purchase, he was not himself a teetotaller, and did not sympathise with teetotalism for its own sake. His father's normal abstinence was only part of the asceticism he practised that he might buy books and more books. But now and again he would take some alcohol in order to assert his Christian liberty. Some of my readers may have heard of the minister of the Church of Scotland who was a *bon vivant*, and had two graces which he used as occasion demanded. When he was at a

dinner-party his first care was to see whether there were champagne-glasses or not. If they were present his grace always began "Bountiful Jehovah," but if they were missing it opened with "We are not worthy of the least of Thy mercies."

In the preface to her *West African Studies* Miss Kingsley expressed her gratitude for the kindness she had received from her hostess when she had half-a-dozen colds in her head and a dingy temper. I have always thought there was a touch of genius in the choice of the adjective. Nicoll's temper was hardly "dingy." Mr. Darlow says: "It is true, indeed, that he could be irritable in dealing with certain persons, he did not suffer fools gladly, and not seldom the sun gazed if it did not go down, upon his wrath. But he kept his irritability out of his writing and carried through his work, however overwhelming, with calm efficiency."

He was himself a remarkably successful man. Punch once spoke of him as "the most successful Christian of modern times." And as he grew older he tended to make success more and more a test of merit. His elder daughter says: "I think we were brought up to consider unsuccessful people as not much worth knowing." In justice to Nicoll it should be added that this attitude was not rooted in snobbishness, but in the conviction that if a man did not succeed the fault lay as a rule with his laziness. He was rarely ready to admit that a man's failure might be to his credit. This rather unattractive feature in his character is the more surprising that he often wrote tenderly about the broken and the disappointed. He would have sympathised with the famous saying of the Frenchman that "Christianity is a religion for all poor devils." And he had a real genius for friendship.

There is much more I should like to have said but this article is already too long, and I must close it with a final tribute to the qualities of Mr. Darlow's biography, and my urgent advice that all my readers should make themselves familiar with it.

Is Theosophy Christian ?

BY THE REV. C. PHILLIPS CAPE.

THEOSOPHISTS often assert that Theosophy is in complete harmony with essential Christianity. Madame Blavatsky—than whom there is no greater authority—in answer to the enquiry, “Do you believe in the God of the Christians, the Father of Jesus, and the Creator, the Biblical God of Moses?” in her *Key to Theosophy* gives this considered answer, “In such a God we do not believe. We believe in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being.” And she adds, “IT is the mysterious power of evolution and involution.” That is Madame Blavatsky’s view, but it does not coincide with the teaching of Jesus. We are certain that Jesus wanted His disciples to pray, but Madame Blavatsky, in answer to the question, “Do you believe in prayer and do you ever pray?” gives this response, “We do not. We act instead of talking. We refuse to pray to created finite beings . . . we cannot pray to the Absolute.” And again she declares, “The Parabrahm of the Vedantins is the deity we accept and believe in.” But that is not the God known and made known by Jesus Christ. Colonel Jacob in his *Manual of Hindu Pantheism—the Vedantasara*, declares that “the supreme Being, the Brahma, is a cold Impersonality out of relation with the world, unconscious of its own existence and of ours, and devoid of all attributes and qualities . . . There is no God apart from ourselves, no Creator, no Holy Being, no Father, no Judge, no one, in a word, to love, to adore or to fear.” And Madame Blavatsky

assures the Theosophists that "by intuition we reject God as a personal Father, Ruler and Governor of the Universe." Such a conclusion does not harmonise with the teaching of Jesus. That is Theosophy. It is not Christianity. As Dr. Farquhar asserts in his invaluable study, *Modern Religious Movements in India*: "Instead of the Heavenly Father of Jesus, Theosophy offers us as the Supreme, an unknowable IT."

Such a chilling conception of the deity has failed to satisfy the hearts of men who have longed for a personal God and have responded eagerly to the teachings of the Reformers, as every student of Hinduism is aware. Dr. Geden in his *Studies of Eastern Religions* reminds us that the "sectarian religions recognise a supreme personal Deity. In practice, whatever may be said of their theory, the pantheistic idea of a featureless, all-pervading, intangible divine essence, whence everything proceeds and into which everything returns, passes out of sight and becomes, if not forgotten, yet practically unimportant; and a divine Person, of whom personal attributes are predicated, presides over all and is the source of all." The missionary knows that this a true witness to things as they are in the villages of India. And even in the "strict Vedanta," as Dr. Farquhar reminds us, "there appears beside the mighty Brahman, a pale spectre, the personal but temporary and unreal Brahma." The history of Buddhism and Jainism reveal the hunger of man's heart for a God who has something in common with the sons of men. Man is so constituted that Pantheism makes idolatry inevitable. Once Mrs. Besant taught that God did not exist. Now she teaches, if she is true to the Wisdom of the East, that only God exists. And there is little or no practical difference between the two teachings. Coleridge called Pantheism "painted atheism." An American divine has pointed out that "if one says that everything is supernatural, it is surprising how small the difference is between him and the man who says that everything is natural. In both cases the content of the judgment is the same and the name does not matter" And it is pretty obvious that if the

individual identifies himself, as Theosophy requires, with the moral Governor of the Universe—if there be one—he loses his standard of judgment. We Christians believe now, as never before, in the immanence of God, but all our sad history reminds us of our desperate need of a hand stretched out to save us. We look to Another that we may find ourselves. And He is without as well as within. God is revealed not only by what He does within us, but also by what He did once upon a time in Jesus Christ for us. He dwells within us but is distinct from us. Professor Flint in his "Anti-Theistic Theories" reminds us that "religion supposes faith, love, hope; but pantheism when it denies the personality of God refuses to these affections an appropriate object." He continues, "Under pretence of exalting Him above all categories of thought and existence it reduces Him to the level of dead things, of necessary processes, of abstract ideas or even to the still lower level of the unknowable and non-existent." That is true also of Theosophy, which is pantheistic. But the God of Jesus is the Living God—a God who lives and loves. And every missionary confirms the professor's assertion that "it is the personal gods of Hindu polytheism and not the impersonal principle of Hindu pantheism that the Hindu people worship." In this sense, Hinduism is a preparation for the Gospel.

The Theosophist asserts that Theosophy is in complete harmony with essential Christianity and then offers a presentation of our Lord which contradicts the New Testament writings. In her *Esoteric Christianity* Mrs. Besant proceeds:

"The thread of the life story of Jesus is one which may be disentangled from those with which it is intertwined without any great difficulty. We may fairly here aid our study by reference to those records of the past which experts can re-verify for themselves and from which certain details regarding the Hebrew teacher have been given to the world by H. P. Blavatsky and by others who are experts in occult investigation . . . The occult records partly endorse the story told in the gospels and partly do not endorse it . . . The child whose Jewish name has been changed into Jesus

was born in Palestine B.C. 105 during the consulate of Publius Rutullius Rufus . . . He was sent to be trained in an Essene community in the South Judean desert . . . He proceeded later to Egypt . . . and was initiated in Egypt as a disciple of that one sublime Lodge from which every great religion has its founder. The historical Christ, then, is a glorious Being belonging to the great spiritual hierarchy that guides the spiritual evolution of humanity, who used for some three years the human body of the disciple Jesus . . . The occultist says that certainly Jesus must have repeated the teachings of his predecessors since he was a messenger from the same Lodge."

One of these predecessors is the Indian Manu. In harmony with the teaching of Manu many millions of women and outcasts in India have been subjected to outrageous treatment. The teaching of Manu is not in harmony with the teaching of Jesus.

It is in the Christian's creed that Jesus was Christ and that Christ was God. This the Theosophist denies. According to Theosophy, the Master Jesus is "but one of the great Brotherhood, by no means the only Saviour." The Theosophist declares, "We place side by side such names as Shri Krishna, the Lord Buddha and Jesus the Christ." Such dignity would not content Paul. Indeed, if he knew the records of the life of Shri Krishna he would regard the classification as an indignity. In Theosophy we see Jesus the Holy One of God placed among the unreal and often unclean creations of Greek and Hindu mythology. In a valuable little tract written by the Rev. E. W. Thompson and published by the Christian Literature Society in Mysore City, we are reminded that Theosophy is reviving ancient heresies concerning Jesus. "The Ebionites affirmed that Jesus was not the Christ, but one on whom the Christ had descended at the baptism, and who was abandoned by the Christ before his crucifixion . . . The early Gnostics held that the man Jesus was not real and his passion and death were only phantasmal." And Mr. Thompson declares that, "Theosophy brings forward ancient errors decisively rejected, as the recovered verities of God; it denies the oldest, simplest

and most used creed of the Christian Church; it tears up our only Scriptures of the life of Jesus and would substitute for that its own akashic (etheric) records . . . and it asserts that Jesus is not the Christ." Theosophy is not Christianity and a Christian Theosophist is a contradiction in terms.

It is often asserted by those who do not know, and repeated by Mrs. Besant in her *In Defence of Hinduism* that the main events in the life of Jesus are identical with the main events in the life of Shri Krishna. The story of the life of Shri Krishna is familiar to many millions in India, for the Bhagawata Purana has been rendered into several important vernaculars. The Hindi version read by millions is called the *Drem Sagar, the Ocean of Love*. It is before me as I write. A reliable translation into English was made by Frederic Pincott and published by A. Constable and Co. in 1897. In this book it is narrated how Shri Krishna killed twenty-three persons including the king's washerman whom he had robbed. In this sacred book, this incarnation of Vishnu is called the butter-robber, because he stole butter from a dairy. He also stole the clothes of some maidens who were bathing and refused to restore them till the girls came to him with hands uplifted. In this sacred book it stands written that he disported with 168,108 queens and that each queen had by him ten sons and one daughter. The story of the life of Shri Krishna has had a demoralising influence in India. No educated self-respecting Indian would wish his boy to do the things recorded of Shri Krishna. The Christian teacher exhorts his people to copy Jesus, but in reply to a question of king Parikshit, "If Shri Krishna Chand took incarnate form to promote the course of virtue, why did he dance and sport with the wives of others?" the sage replies, "Revere his actions, but do not give your mind to the doing of them." And Tulsi Das, speaking of Shiva and the other gods, writes in his wonderful epic, "The fool who in the pride of knowledge presumes to copy the gods saying, It is the same for a man as for a god, shall be cast into hell for so long as the world lasts." The Theosophist, therefore, who says that the life of Jesus in its chief events is like the life of

Krishna, is not a reliable teacher, and is trading upon the ignorance of his audience.

There are said to be some thirty-three million gods and goddesses in India. It is a stupendous fact that these are being rapidly forgotten, while India studies with increasing eagerness the life of Jesus as given in the four gospels.

We do not propose to substitute for these gospel records the "etheric" records of Madame Blavatsky and her friends. For here are some of such statements as given in *Man, Whence, How and Whither?* an account of clairvoyant investigations carried out at Adyar, Madras, in 1910, by Mrs. Besant and Mr. Leadbeater, and published in 1913. The Rev. E.W. Thompson, late of Mysore and now of the secretariat of the Wesleyan Methodist Missionary Society, has given an account of this amazing book in an important brochure entitled *Esoteric Theosophy and Public Education*, published in Mysore, India. "Herakles is Mrs. Besant; Sirius is Mr. Leadbeater; Alcyone is Krishnamurti. . . Our experts have knowledge of themselves in forms long antecedent to the human." "I feel," said one of them, "a discontented sort of mineral," and again, "I am beginning to flower." Herakles, twelve lives further on, was seen as a woman labouring in the fields, advanced enough to cook her rats and other edibles instead of eating them raw and with a whole pack of brothers as husbands." Mr. Thompson continues, "Members of the esoteric section are enabled in the appendices of this book to trace back their family pedigree to seventy thousand years before the Christian era began." He adds, "The information comes with a pleasant shock of surprise, that the emperor Asoka, glory of Indian Buddhism, was none other than the late Colonel Olcott in a previous incarnation. Chapter ix. of this book, in which the story is told of how Alcyone was allured by a maiden to the cave in which licentious rites were celebrated, is simply unclean invention." In 1911 Mr. Leadbeater, a leading exponent of Theosophy, declared in an article in the Theosophical Society's press, "Whether you understand Mrs. Besant or not, you will be wise to follow her implicitly, just because

she knows. . . . I have stood beside your president in the presence of the Supreme Director of the Evolution of this globe, and I know whereof I speak." In the book above mentioned, *Man, Whence, How and Whither?* it is stated that in 13,500 b.c. the Master Jesus was the wife (*sic*) of a South Indian emperor. Mrs. Besant and Mr. Leadbeater were the joint authors of this production.

The Theosophist maintains that his Divine Wisdom is in perfect harmony with essential Christianity. What does this Wisdom teach concerning sin? "Evil," says Mrs. Besant, "is only imperfection, and where imperfection is, evil, as we call it, must needs exist." Leadbeater declares, "There is nothing for man to be saved from except his own ignorance." The Rev. E. W. Thompson in his *Christ of Theosophy* points out that, "Theosophy tends to run into a variety of Determinist or fatalistic Pantheism of which in India the Advaita Vedanta is the most influential and consistent exponent. God becomes an unmoral force pervading all space, penetrating all substances and moving and operating all things. There is nothing which God does not do." An Indian murderer told a missionary, "I did not do it. God did it." In Mrs. Besant's translation of the *Bhagavad-Gita*, the following passages occur: "I am the gambling of the cheat and the splendour of splendid things . . . He who neither loveth nor hateth, nor grieveth nor desireth, renouncing good and evil, full of devotion, is dear to me." That is not the New Testament view of sin and holiness. Professor Flint, in his Baird Lectures, declares that such teaching "implies that all self-accusation is self-deception, since the worst passions and vilest actions of humanity are states and operations of the one Absolute Being."

The Theosophist asserts that Theosophy is in complete harmony with essential Christianity, and then proceeds in all his text books to declare his allegiance to Reincarnation. Competent scholars aver that metempsychosis is not definitely taught by the Vedas. Sir Monier Williams in his *Brahmanism and Hinduism* asserts that "the doctrine of metempsychosis or transmigration of souls which became an

essential characteristic of Brahmanism and Hinduism in later times is scarcely hinted at in the religion of the Vedas." And Dr. Farquhar, Professor of Comparative Religion in the University of Manchester, affirms that, "In the Rigveda there is no thought at all resembling transmigration," and that "transmigration and karma is an altogether alien conception from the Vedic faith." Those who accept Reincarnation as taught by Theosophy should know that in important particulars this teaching departs from the Wisdom of the East. In his *Outline of Philosophy* Mr. Leadbeater says that, "Reincarnation must not for a moment be confounded with a theory held by the ignorant, that it was possible for a soul which had reached humanity in its evolution to rebecome that of an animal. No such retrogression is within the limits of possibility." That is comforting, but it is just Mr. Leadbeater's opinion. It is not the much vaunted Wisdom of the East. There is nothing more authoritative than the Ordinances of Manu which assert that "the great criminals at the end of this time enter upon the following transmigrations; by stealing grain, copper, water, honey, milk, essences of clarified butter, one becomes respectively a mouse, a flamingo, a water-bird, a gadfly, a crow, a dog or an ichneumon." That great European authority, Sir Monier Williams, reminds us that there are eight million four hundred thousand forms of existence through which all souls or spirits are liable to pass before returning to their source—quadrupeds, aquatic animals, feathered animals, creeping animals, trees and stones and 1,400,000 forms of human beings. Early this century, Mrs. Besant assisted in the production of catechisms to be taught in Hindu schools. One of these books dealing with rebirth affirms that "the law is that when a man has so degraded himself below the human level that many of his qualities can only express themselves through the form of a lower animal, he cannot, when his time comes for rebirth, pass into a human form. He is delayed, therefore, and is attached to the body of one of the lower creatures, as a co-tenant with the animal, vegetable, or mineral Jiva, until he has worn out the bonds of these

non-human qualities, and is fit again to take birth in the world of men." This teaching of Mrs. Besant is in harmony with the wisdom of Indian sages, but Mr. Leadbeater calls it "a theory held by the ignorant." Mrs. Besant herself says little or nothing about it to Western audiences. Reincarnation is not taught in the New Testament, but on the contrary, it is plainly asserted that "it is appointed unto man once to die," not 8,400,000 times.

It is often claimed that Reincarnation along with Karma explains, as no other doctrine can, the inequalities and miseries of life. A distinguished American missionary has reminded us that such an argument can never prove a doctrine.

"The followers of the old Ptolemaic system of Astronomy long declared that their theory was right because it best explained recognised phenomena. Just as the Theosophist appeals to the phenomena of inequalities, so the follower of the Ptolemaic system appealed to the manifest fact that the sun moves from east to west. As there turned out to be a better explanation of the movement of the heavenly bodies than that of Ptolemy, so there may be a better explanation of inequalities than Karma and Reincarnation. This will doubtless be found in a truer conception of the mission of pain."

Reincarnation is an unproved hypothesis. Dr. Ballard in his *Why not Theosophy?* cogently states the case against it. "Its whole suggestion is utterly unjust, for there is no conscious continuity which connects the sufferer in this life with any of his alleged doings in a previous life. The man here and now suffers for what another man has previously done. It is sheer mockery to say that the ego is the same, and 'has only put on another shirt.' If there is no definite sense of personal continuity there can be no possible justice or stimulus to good in subjecting a man or woman in this life to pain and misery for what he or she knows nothing whatever about." Madame Blavatsky admits that "it would be as absurd to expect this memory to remember that which it has never recorded as it would be idle to examine under a

microscope a shirt never worn by a murderer and seek on it for the stains of blood which are to be found only on the clothes he wore." But Mrs. Besant and others claim to be able to remember their doings in previous existences. Mrs. Besant also claims to be able to look into the previous lives of other people. This she has categorically asserted. Others have made similar claims, and they seem to believe it. Men have also claimed to be the Christ or the Mahdi, and they seemed to believe it. Mrs. Besant tells us that she "knows a very fair number of people who can remember . . . and verify facts and recognise one another through the millennia of the past." Madame Blavatsky declares that "when we remember that the term between two births is said to extend to fifteen centuries, during which time the physical consciousness is totally and absolutely inactive, having no organs to act through and therefore no existence, the reason for the absence of all remembrances in the purely physical memory is apparent." The addition that "the real Ego remembers" does not help at all.

Madame Blavatsky repudiates the Eastern sages, for she asserts that "Reincarnation is a belief in a perpetual progress for each individual ego from strength to strength with accessions of new glory, of fresh knowledge and power in each. Such is the destiny of every ego, which thus becomes its own Saviour in each world and incarnation." A divine Redeemer is quite superfluous. It is the contention of the Theosophist that slum dwellers and the Pacific savages and the pariahs of India are what they are because of misbehaviour in previous existences. It is asserted that such folk have no sense of right and wrong, and Mrs. Besant tells the story of a missionary who brought to England a savage babe which was found unable, despite all the advantages of moral surroundings and teachings, to respond to the most elementary moral ideas. "There was nothing in her which could answer to all the efforts and appeals of her instructor." Against this we set the history of missions in the Pacific Islands, in India among the outcasts, and the records of Central Missions and the Salvation Army. Facts well tested

and attested are against this theory of the Theosophist Mrs. Besant also affirms that "the child of the civilised man brings into the world a ready formed character, as anyone who has had to do with children can observe. Character is the stock-in-trade with which each begins his present life, and the civilised man understands when he is told he must not take his brother's life or his possessions." The facts of life as perceived by most normal persons are at variance with such statements.

The Theosophist asserts that good men and wise men are able to bring back into new lives in this world the virtues and knowledge they have acquired in heaven or in past existences. Just a few examples of such cases would greatly strengthen the hypothesis. Does this theory really help the stricken to bear their grief and pain? To the bereaved the Theosophist says that "you spend your time in heaven with your friends, and when you come back you tend to come back in groups." But surely they cannot return together unless their Karma happens to be identical! Mrs. Besant tells of two persons who so ill-treated an orphan that he died at seventeen of a broken heart. Their own and only son died at that age. Their own son was the other boy! He had come back. They had provided the vehicle for the expression of his Ego. "Thus Karma works. There is no escape. There is no such thing in nature as forgiveness." Is all this Christian teaching? If it is, where is it taught by Paul or John and their Lord? Theosophists admit that the law of Karma—action and reaction—has had a very paralysing effect upon many Indians. "The doctrine of Karma," writes Dr. Gilbert Slater, "politically is an anti-democratic force, as it tends to blunt indignation and nullify protests against social injustice. What valid objection is there to the privileged position of the Brahmin and the social degradation of the pariah if the Brahmin was born a Brahmin because of his previous virtue and the pariah a pariah either by way of promotion from a non-human existence or as a penalty for sins committed as a member of the higher caste?" The Rev. E. W. Thompson points out that "Karma is merely an

unmoral law of invariable sequences. The prodigal should have said, ‘No man gave unto me. Thus have I received chastisement for my transgressions and the tale of my sufferings is complete. The wages of sin have been paid. Give me the place that belongeth to me as thy son.’ Karma is moral shop-keeping with credit and debit.” The Theosophist declares that there is no forgiveness anywhere. But nature hastens to heal a wound, and there is much forgiveness in human nature. We do not leave to himself the naughty child who through disobedience has broken his leg. As Miss Sturge puts it, “Human nature acts with mercy. How much more so Divine Nature! This willingness on the part of God to mitigate the awful inexorability of things is one of the great beauties and characteristics of Christianity.” It is not found in Theosophy. Dr. Farquhar declares that “the fact that Karma was not controlled by any divine Being, but acted automatically, would chill the human heart. Beneficence could only act in spite of the law of Karma.” Mrs. Besant affirms that “if Karma neutralises our efforts (to help one another) we can only submit.” The British Theosophist regards Reincarnation as the only satisfactory explanation of the problem of pain. And for long centuries Hindu philosophers and countless millions of our Hindu brethren have contemplated Reincarnation with horror, and in countless ways have sought deliverance from it.

The crucial test remains. What is the attitude of the Theosophist to foreign missions—to the world conquest contemplated by Christ and His disciples? First, it declares plainly that all the great religions are identical in their fundamental teachings, and that therefore any kind of missionary propaganda is improper. Mrs. Besant has affirmed that all the great religions teach the triinity of the nature of God and Reincarnation. Yet Islam knows nothing of either. Madame Blavatsky, in her *Key to Theosophy*, asks, “those sincere but vainglorious fools, the missionaries who sacrificed their lives in the South Sea Islands or China, what good have they done? They went, in one case, to those that are not yet ripe for any truth, and in the other to a nation whose

systems of religious philosophy are as grand as any, only if the men who have them would live up to the standard of Confucius and their other sages." Mrs. Besant in her little book *Theosophy* declares that "the outcome of the whole theosophic position is that the fact of the community of religious belief is destructive to any religion which claims for itself a unique and isolated position. In such a position it is exposed to attack from all sides and its claim is easily disproved." The following appeared in Mrs. Besant's College Magazine published in Benares: "From Tanjore we went to Trichinopoly, where a very sad condition of things prevails educationally. The whole of Collegiate education is in Christian hands. The most lamentable cases of perversion have occurred here, and Trichinopoly has the melancholy eminence of being the only place in India in which educated Hindus are perverted from their ancestral faith." In her *Esoteric Christianity* Mrs. Besant writes, "We recognise then in Jesus the great Master of the West, the leading Messenger of the Lodge to the Western world." In her *Defence of Hinduism* she affirms that "Christ was sent specially for the benefit of Western nations, the Eastern having already had their divine teachers, from whom they had learned the same things as the Western nations learned from Christ. The Chinese had the Lord Buddha, and needed no other spiritual Guide."

This *Defence of Hinduism* contains also a defence of the idolatry condemned by the New Testament. In reply to the present writer, Mrs. Besant has asserted that "the Theosophist will not seek to Christianise the Hindu . . . I have expressed dissent from missionary propaganda . . . I think that missionary propaganda in civilised countries tends to promote racial antagonism." Writing of its early days, Dr. Workman of Westminster Training College declares that "a Christianity which had ceased to be aggressive would speedily have ceased to exist." Upon the Theosophic basis "the whole missionary work of the Church is an impertinence; the whole history of the Church a gigantic error; the great commission itself a crime against humanity—launching the

Christian world upon a fool's errand, every step of which has dripped with wasted blood." The Theosophist would degrade our Lord to the rank of a tribal deity. We hold that His writs run East and West, that "He that hath the heart of God sufficed, can satisfy all hearts." When the Western world goes to worship, it worships this Syrian carpenter, an Eastern, a Jew, and there is nothing in history to equal that. And in His own Eastern world daily He comes to His own. His claims are good, for He is the Light of the World more truly to-day than ever. God was in Christ—not in Buddha nor Rama nor Krishna—reconciling the world unto Himself. If that is right, then the Theosophists are wrong. There is ample evidence that Theosophy is not in harmony with the Christian religion, and that a Christian Theosophist is a contradiction in terms.

The People's Sunday Amusements in the Preaching of Mediæval England.

By G. R. OWST, M.A., PH.D.

NOW that the question of Sunday games has sprung into prominence again, pulpit discussion of Sunday-afternoon tennis or bowls in London parks has revived another old English practice which goes back indeed far beyond the *Book of Sports* and the Puritanism of a Bunyan or a Baxter to our ancestors of the Middle Ages. Apart from the pastimes of kings and nobles, the records that we possess of the amusements of the ordinary folk of those times are all too sparse. A Parliamentary edict, or the entry in a Churchwarden's Account can give at the best but a poor outline in a sentence or two to match the songs and romances of lordly jousts and hunttings, or the numerous pictorial representations of sports in mediæval manuscripts, like those reproduced in the well-known work by Strutt. Yet few indeed would be disposed to look for any light on the subject in the old religious treatises and sermon-books that still haunt the less-used shelves of our ancient libraries. None the less it is true that here and there among so much that is dull and "out-of-date," the student who troubles to read a Latin or vernacular manuscript of this kind, may come across quaint little accounts of the recreations our simpler forefathers once loved all too well.

Two main reasons at the outset are clear why the mediæval homilist used such strong language against those "that

spendeth yvel [evil] the tyme that God hath sent hem," "running on the holidays to wrestlings, markets, and fairs, to 'steracles' * and dances, to bede-ales, bede-wines and shootings, † and all other such vanities, idle without profit of ghostly fruit." One reason is, of course, that the people's holiday in the Middle Ages was also a holy day, the Sunday and the Feast-day, when they should go "to goddes servyce, as to masse, matyns, to oures [hours], to bedes byddynge" [saying prayers]; in the afternoon, "to vysite the syke and hem conforter, . . . and other dedes of mercy for to do." "So men schulde not be idil, but as besi on the holiday abouthe the soule as men ben on the werkday about the bodi." The other reason is that the churchyard, if not sometimes the church itself, was their favourite playground. As we look at the quiet, well-trimmed precinct of some ancient country church to-day, it is hard to believe that once it surged with the kind of noisy merrymakers and street-vendors that still haunts an Oxford "St. Giles' Fair," or a Stratford Mop. The frequent complaints of English Episcopal Registers, as well as of the sermons, however, in the 14th and 15th centuries, against those "degenerate sons," who on "feast-days and especially on Sundays," set up their stalls in the cemetery, and expose their goods for sale, put this beyond all doubt. With the pedlar, too, came the travelling juggler with his tricks and japes, and all the lively side-shows and amusements that an English country-side still loves and enjoys in much the same fashion. Is not the word "*fair*" itself derived from the Latin name for a "holiday"? "Make no iangelynge, rownyng [whispering, or chattering], ne cry, ne deene [din] in cherche, ne in cherche yerd," cries our mediæval moralist, . . . "ne stryvyng, ne fyghting, ne marchandyse, ne markettys, ne ferys [fairs], . . . ne dauncys, ne werdly [*i.e.* worldly] songys, ne interlodyes, ne castynges of the stonne, steraclys, ne pleying at the balle, ne othere ydell iapys [jest] and pleyis!"

Dancing in churchyards seems to have been popular all over

* 'performances.' [Halliwell].

† *i.e.* Archery at the butts.

Europe, and was a direct survival, doubtless, in Christian times, of its primitive connexion with religion, so familiar to us still in the rites of savages. Preachers alike in France and in England frequently told warning tales,—and with good reason, we may be sure,—of dancers who had thus disturbed preaching or divine service with terrible results. One such old English version actually transfers the scene of an oft-told occurrence of this kind from the neighbourhood of the porch to the very interior of the sacred building. "Men and women," says the narrator, "mistempered and mismeasured both in manner of their conditions and of their bearing, in words, in their members of their body, and in their deeds, went on a dance in a church of Saint Magnus, while the priest of that church began his mass, and troubled God's service with unmeasurable running, shrieking, din, crying, stamping with their feet. The priest sent to them, and bade them leave. They mistempered and mismeasured their mouths, defied, japed, and scorned the priest,"* and went on with their dancing. But after he had cursed them, they found themselves miraculously compelled to keep up the activity, night and day, without stopping, until some fell dead from exhaustion. The few who survived and were eventually released from their torment by an archbishop, suffered ever after in their limbs from its effects. So another English manuscript of the fourteenth century tells somewhat similarly of a girl in Anjou, in the year 1235, who spent the Sunday after St. Lawrence's day, in the tempting month of August, dancing and playing games, instead of going to the church where friar Alexander is preaching. At night she is seized by two devils, and tortured by flames, which burn off all her hair, and cover her body with blisters. Relief comes only when she has made full confession to brother Alexander, and repented of her sin.

The great group dances of men and women with linked hands moving in a circle which may be the dances referred to

* In this and some subsequent quotations I have modernised the Old English spelling for the benefit of the general reader.

here, and which certainly appear in the miniatures, have not yet died out of Europe. Sometimes in the very cemetery of some remote little Orthodox church of the Balkans, the traveller still espies the Macedonian peasantry thus besporting themselves, in brilliant holiday attire. But whether the pastime takes place in more appropriate surroundings or not, our mediæval preachers are generally loud in their condemnation of those who indulge in it. An eminent English Dominican of Chaucer's day complains repeatedly, in his great sermon-book, of the women-folk decked in their bewitching finery who entice men away to the dances from the house of God. They are the worst enemies of the pulpit, apostles and emissaries of the Devil. See them go through the village armed as his amazons to do battle for him, with "horns" and elegant head-gear for their helmet, or else the holiday chaplet of flowers upon their head, bare neck, gay brooch upon their breast, and all the other little vanities of personal adornment. "From the sole of their foot to the crown of their head," he declares, "you shall find nothing in them but the Devil's sharpest arrows." Who can resist their deadly shafts, the fatal attraction of their looks? Furthermore, their wanton ways are a general danger to morality. "Playes and iolytees, songes or dauncys, or suche othere revelles," sometimes music as well, are condemned by homiliasts along with the worst vices, in typical Puritan fashion, in that "they ofte beth cause of grete synne." They are "things that be forbidden, as dancing of women and other open sights that draweth men to sin." No doubt there was often good ground for complaint against the coarseness of the accompanying songs as well as the general behaviour of these holiday revellers.

"The devils lead to the tavern or the shows those who intend to go to the Word of God." On the subject of the shows, which as Miracle and Morality plays are amongst the best-known amusements of the age, it is clear that two opinions were held by the preachers. While some are found to condemn, others were at the least prepared to give their approval to them when properly conducted without prejudice to the

services of the Church. Sometimes they may have actually taken part in them themselves. In the year 1426 the promoters of the famous Corpus Christi Pageants at York actually changed the day of their performance, while the mayor was induced to cleanse the city of undesirable visitors, all through the preaching of a Franciscan supporter. "A certain very religious father, William Melton," says the Latin chronicler, "of the Order of the Friars Minor, S.T.P., . . . and a most famous preacher of the word of God, coming to this city, in several sermons recommended the aforesaid play to the people, affirming that it was good in itself, and very laudable." Thus having won a sympathetic hearing, this "great lover of virtue" was able to go further and secure his reforms—"so that the people could come to the churches on the feast day," and enjoy their pageant unspotted, on the following. The unknown author of the religious Dialogue known as *Dives et Pauper*, himself probably likewise a Franciscan, is another moralist who definitely approves of "miracles, pleyes, and daunces" honestly and mirthfully performed, without taint of ribaldry or heresy, and without hindering men "fro Goddes Word hering," or the sacred offices.

On the other hand, one of the hostile preachers who sorrowfully has to admit—"But, alas! more harme is, pristis now on days most shrewyn [curse] hemself, and al day," with such performances, reminds us that "to pristis it is utterly forbedyn not onely to been myracle pleyere, but also to heren or seen." When the show and the interlude come in for condemnation, as often as not it is for the unedifying behaviour and extravagances of the holiday crowd. In one delicious little passage from a Latin homily, we recognise the fashionable and flighty men and women about town—the gay "week-enders" of their generation,—"garrulous and unstable, because for one moment they are in the taverns, another at the dances, and the next at the shows, now here, now there." Like Chaucer's *Wife of Bath*, they desire to see and to be seen at every popular social function. "Thes men that seyen—'pley we a pley of Anti-Christ, and of the day of Dome [Doom=Judgement Day], that sum man may

'be converted thereby,' fallen in to the heresie of hem that, reversyng the Aposteyl, seyden, 'do we yvel thingis that ther comyn gode thingis.'" For, first there is the peril of the fine clothes, "vain sights of disguise, array of men and women, by evil appearance each stirring [the] other to lechery." Then, "what they should spend upon the needs of their neighbours they spend upon the plays. And to pay their rent and their debt they will grumble, but to spend twice as much upon their play they will grumble not a word." Finally, as for the necessary "victuals" for these occasions, "to hold fellowship of gluttony and lechery in such days of Miracle-playing, they busy them beforehand the more greedily to beguile their neighbours in buying and in selling," and thus get involved in the sin of covetousness into the bargain.

Waste, oppression, extravagance in food, clothing, and equipment are characteristic charges levelled by the Church at the favourite sports of the privileged classes. But the nobleman himself does not concern us in this sketch. Nevertheless, in passing we are reminded that ordinary folk could enjoy the more expensive spectacle of a tournament, when the opportunity came. For, is there not a story of the *Gesta Romanorum* which tells how the very nurse leaves her charge in the cradle, and runs off to her master's joust—"in a greene place, ny to his castel; and many come thereto"? Christine de Pisan, too, writing of a tournament in contemporary France in her romance of the *Duke of True Lovers*, informs us that "there was a great assemblage in many rows of the common folk, and much quarrelling and uproar" among them.

If the popular dances and shows fare badly at the mediæval homilist's hands, bodily exercises, athletic contests, and feats of strength fare little better. Bishop Brunton of Rochester, in the latter part of the fourteenth century, mentions explicitly among the attractions that men go to seek more eagerly than the sermon,—good dinners, wrestling matches, markets, shows,—"the vain recreation of their bodies." "Wrestlers, hurlers of stones, weight-lifters, and such like,"

comments an equally unsporting sub-prior of Durham* in one of his Latin homilies, "among whom, some vainly boasting of their bodily strength, exercise it in this fashion. What have they in the end but weariness and toil? For their bodies are fatigued, and sometimes considerably weakened, and win nothing in the end but the wind of an empty fame. They are like a blazing candle that continually consumes both those who look on, and itself as well." Wrestling was so popular with the rude forefathers that it might almost be reckoned a mediæval equivalent for horse-racing or football matches. Even the parish clergyman had to be warned against forsaking his duties for the pleasure of looking on at a bout, sometimes in the most unclerical attire. Moreover, occasional references to it among his pulpit similes show clearly enough that he knew many of the favourite tricks of this as well as of other unseemly pastimes which persons of his status were strictly forbidden to watch. "In wrestling, when a champion may lift another's foot, then he throweth him down, . . . right so the fiend. . . ." "When a strong man hath down another, and holdeth him by the throat, it is hard for him to recover again"; and so on.

"Castynge of the stonne" have been mentioned here already in an earlier list of prohibited churchyard recreations. In its most wanton and mischievous form this sport may be identified with the amusement of those wicked little urchins of London, who damaged the windows and stonework of St. Paul's Cathedral in the fourteenth century—so we are told—with their shots at nesting birds in the eaves. Otherwise "the cast of stone with slynge or honde" was as ancient and almost as serious an arm of mediæval warfare as the bow; and like archery at the butts, continued to be practised in the neighbourhood of sacred buildings, even when eventually prohibited in favour of the latter weapon. Weight-lifting calls to mind that venerable sport of "tossing the caber," or pine-tree stem, which, like some other features of pre-Reformation rural life, now survives only in the Highlands of Scotland.

* Master Robert Rypon (flourished c. 1400).

With it we may associate the "castinge of the extre" [axe-tree, or axle-tree?] which figures in another of our English manuscripts, and the modern "putting of the weight," or throwing of the hammer.

"Pleying at the balle," which appears with stone casting in the above-mentioned list, is the true ancestor alike of the modern games of Fives, and of Tennis, the first of which it more nearly resembled. Its current popularity in the church-yard is easily explained by the fact that the lofty stone walls of the parish church itself would present the most, if not the only, flat and solid stretch of wall-surface in the mediæval village. Cottages of wattle-and-daub, with projecting rafters, would be unsuitable. Hence, too, the more self-evident origin of the Eton Fives-court from the chapel wall, with its intriguing buttresses. One further homiletical list of sports, notorious for their performance "in untyme and out of measure," above all for "defouling the holy day" and keeping men from church, gives us some additional rustic pastimes. Besides hunting, hawking, fowling, fishing, and "schetinges" [shootings] with the bow in this interesting catalogue of Sunday sins, we have "playing at the two-hande swerd [sword], at swerd and bokelere, at two-pyked staf, at the hurle batte"—this last a forerunner of the cricket bat, and the hockey stick—"and to lutyn, harpyn, to scornyn, and to gevyn [give] the [e] to evyll cumpany!"

The Dominican Dr. Bromyard is apparently only repeating a well-worn pulpit platitude when he confesses in a voice of despair that the greater (and therefore the more sacred) the feast day, the more eagerly is the bear torn and tortured by the dogs. Bear-baiting has been so widespread and persistent a pastime that perhaps it is not surprising to come upon it even in French sermons of the thirteenth century. The very processes of catching as well as worrying the unhappy mirth-provoker have actually found a place on the *misericord* carvings of stalls in Beverley Minster. Says one English homilist—"As men that will taken a bear anointen his way with honey to maken him to fall in a pit, so these losingeres [flatterers] with flattering lead a man by vain-glory into the

pit of hell." More than once a curious moral illustration is used of how the bear is to be blinded by the sight of a glistening basin. Behold then, while the dogs yelp and rush and bite on the green, our wildly elated villager leaping around his prey, brandishing perhaps some shining piece of metal—a caricature of the modern bull-fighter with his numerous refinements of torture. Bull-baiting, however, for some reason hardly ever appears in these curious works. But further mention of bears—the dancing bears of our childhood—destined to a somewhat less painful fate, will introduce us to the wandering entertainer of the street-corners in all his variety. When the village yokel grew tired of his own holiday sport, then he might fall back on these picturesque gentlemen of the road—"that goth fro towne to towne, and from hous to hous, to make iapes and harlottyre [ribald jokes]; and of hem falleth to liken [amuse] men be ryme, and also to pleie with the spore and the eye, to slee the catte with here bare hede,* to lede beres and apes aboute, and with many other such folies to wynne her lyfplode" [livelihood].

The rich and noble had their minstrels and actors to perform in hall, receiving presents of clothing and food, much, said the moralist, after the manner of the pet apes and lap-dogs of their patrons. But if these unworthy successors of the troubadour had degenerated sadly, little need we wonder that the people's "jogoulour," with his "vain words in subtle speech to please the hearers, and make them laugh, . . . in lies and bourdes [jest],," was generally considered unfit to be listened to by decent ears. His was a "dishonourable craft," like that of the deceiving beggar and the prostitute, and must not be supported. If however you cannot admire his jokes, you will at least enjoy his tricks. Our old friend of the music-hall stage or the circus ring, who whirls head-over-heels with such apparent ease and agility, possesses an ancestry which for its age makes the "Conqueror" himself a mere thing of yesterday. For every Englishman who did

* These entertainments apparently have not yet been identified. One of them may be a variety of "tilting at the quintain."

his duty in the Middle Ages and listened intelligently to sermons (as he was repeatedly bidden) could have told you, doubtless, that "Herodias' daughter [daughter] . . . was a tumbestere, and tumblede byfore him and other grete lordes of that contre." In addition to the tumbling, our aforementioned Dominican reminds you from the pulpit, by way of illustration again, how these nimble-handed persons can "put a great many articles into the hat, but when it is lifted up, none of them seem to be found there." Or by way of contrast to the disappearing trick, how, when nothing is believed to be in it but a straw, there will come out a serpent. Then, besides the juggler's apes and bears, there are his clever performing dogs, "that dance and jump, and do what ever he wants them to do," or his magic "blow-mill." A wondrously versatile "turn," to be sure! The simple old parish priest knows quite well that it is all done with the help of the devil, the monsters! "Whanne thou waryist [revilest] and cursyst," he tells his rural congregation next Sunday morning,—"thou faryst as a jogoloure, that werkylth by the devyl." "Thou doost the feend a manere of worschipe and a sacrifyse, for thou namyst hym so oftyn, as a iogoloure doth hym sacrifyse for to spedyn him in hys wyeche-crafte."

So it is possible to pass from one ancient diversion to another in the pages of this amazing literature, until the sun goes down over our rustic holiday, and we come trudging back with the holiday-makers in the evening to much the same old workaday world. Two last scenes we may well carry back with us of wrongful Sunday amusements which even the most indolent and aged enjoy. One is of that long-lived species of "foly [foolish] pley" known as "the tables" [or backgammon] and the dice; the other concerns the jolly old bench outside the ale-house where the gossips still chatter and drink, and laugh, in the fading sunlight of a late summer afternoon. It is a strangely vivid picture conjured up, in each case, by many of the sermon passages. Speaking of the ruin and misery of gambling, all too apparent indeed in the Middle Ages, one preacher sets out for his hearers the

many kinds of vices it involves. After the more obvious of these, there follows "oker" or Usury, a form of profit strictly forbidden to the Christian by the mediæval Church,—"for he, that playeth, taketh or hopeth to take for one penny ten, and not for loan of a month, but in less than an hour." Then, the "multiplying of idle words, oaths, and lies,—as, when many playeth together on this game, they chideh and curseth God and his saints, and despiseth them, and saith many slanderous words of them." So, further, of "evil example-giving to the beholders," who, when they see the players win, are stirred to try and do likewise; or again of "mispending or losing of time." "Many fools there be," we are told, "that useth night and day to stand and sit and use such play, and so spendeth their time." Nor, indeed, were laymen the only offenders. Among English manuscripts now in the Library of York Minster, an unpublished "Priest's Manuscript of Kirkstall, written in Latin apparently in the fifteenth century, has recently attracted the present writer's attention. In it, a whole chapter is devoted to the subject '*of the priest as a dice-player.*' "What shall we say," remarks the author, "of the dice-playing priest, who, while he flings the dice on the gaming-table, in the same hour flings his soul to the devil? Of the gaming-table he makes for himself an altar upon which he offers up to the devil the goods of the church!"

As for the village ale-house, here lounge "thise olde foles," even "when that good men ben at ther servyse on the holydaye, . . . with many rybald wordes and songes," corrupting the youthful with unsavoury boasting and reminiscences of their own past added to the week's scandal,—"yea, and to tell more thereof at the taverne than ever he tolde, other [or] thenketh to telle to [h] is confessour, [all the] days of [h] is liff!" In English sermon tales we read of the glutton who feasts while others are in church, then strolls off to some pleasant wood, singing "Jolyfte, jolyfte!" No better is he than the Lincolnshire yeoman, who once went a hunting by himself on the Sunday, when his good wife had gone to hear a relative preach in a neighbouring village. One and all they

are sure to meet with a just retribution from Heaven, say the homilists. Death itself may overtake them in the way, as in the case of that drunkard of Bury St. Edmunds, who preferred drinking to attendance at Mass, on St. John the Baptist's Day. Alas, even those who have been to church, and as likely as not have hurried home from devotions to enjoy a far too elaborate Sunday dinner,* may join the evil company. Watch them—"soon after, at the ale [house], roaring and singing, with many idle words, as lies, backbitings, and scornings, slanders, evil castings, with all the countenance of lechery, chidings and fightings, with many other sins, making the holy day a sinful day." "And so it seemeth nowadays," adds the indignant preacher, "that the holy day may be called 'the sorry day'; for of all days in the year, the holidays be most cursedly consumed in the devil's service, in despite of God and all his saints in heaven. . . . It is wonder that God suffereth the people to live upon earth!"

"But what is the Churchman's remedy? Old John Myrc, the Austin Canon, who writes simple treatises for parsons and people, knows well their evil Sunday ways. Let them be open and honest about it at Confession time:

"Hast thou holden thyn halyday,
And spend hyt wel to goddes pay?
Hast thou i-gon to chyrche fayn [gladly],
To serve God with alle thy mayn?
Hast thou any werke that day i-wrought,
Or synned sore in dede or thought?
Be-thenke the wel, sone, I rede
Of thy synne and thy misdede.
For schotyng, for wrastelynge, and other play
For goyng to the ale on haly day
For syngynge, for rotyng [rioting] and sych fare
That ofte the sowle doth myche care."

* On this point, see in my *Preaching in Medieval England* (Cambridge Univ. Press), pp. 179-180.

Another preacher gives us the interesting retort of the indignant layman:—"Sire, we may nocht preye alwey, ne alwey be at chirche; for we mote doo som whatelles amonge. What yvel is it theigh [though] I pleye me, at som tyme, or make some solace or merthe honestliche? Why schulde god be myspaire [displeased] therwith, seth [since] in that tyme I doo ne thynke none yvell?" But the rigorous Sabbatarian replies: "Herto may be I answerd thus, that all the tyme that a man spendith in ydell pley and vanytees that is not ordeyned to God, hit is lost," and will count against him at the Doom.

On the very threshold of the Reformation which closes the epoch we have been considering, somewhere about the year 1520, Richard Whitford, "a professed brother of Syon," a monastery at Isleworth, sketches the ideal Sunday afternoon in less harsh and gloomy colours. He is writing here, in his *Werke for Housholders*, with an eye on the younger members of the mediæval English household:—

"Than, in the afternoone must you appoyn特 them theyr pastyme with great dylgence and strayte commandement. Fyrst, that in no wyse they use suche vanytes as communely(!) ben used,—that is to saye, bere baytyng and bul baytyng, fodball, tenes playing, bowlynge, nor these unlawfull games of cardynge, dycyng, closshyng [ninepins], with such other unthryfty pastymes, or rather 'lose tymes,' wherein (for a suerte) the holyday may rather be broken than yf they wente to the plough or carte upon Eester day. . . . Assygue you therfore and appoyn特 you them the maner of theyr dysportes, honest ever and lawfull for a resonable recreacyon; and (as moche as conveniently may be), let the sexes be departed [separated] in all theyr dispordes. . . . And also appoyn特 the tyme or space, that they be not for ony sportes from the servyce of God."

Well did the ancient Hebrew preacher say: "That which is done is that which shall be done; and there is no new thing under the sun."

[The sources used for the above article include—MSS. B.M. Roy. 18. B. xxiii, : Harl. 45, 268, 2398, 4894 ; Burney 356 ; Add. 21253, 24202, 33956 ; York Minster Libr. xvi. o. 11 ; Salisbury Cath. Libr. 103 ; St. Alban's Cath. (= Bodl., Oxford, Laud Misc. 23) : *Summa Predicationis*, ed. A. Koberger, Nuremberg, 1485 ; *Dives et Pauper*, ed. Pynson, 1493 ; *Werke for Houholders*, ed. Wynkyn de Worde, 1533 : and vols. ed. in the E. Engl. Text Society's Series,—*Gesta Romanorum*, Myrc's *Instructions for Parish Priests* ; etc.]

Social Science.*

By G. T. JONES, B.A.

"THE two great forming agencies of the world's history have been the religious and the economic," wrote Dr. Marshall. My endeavour in this paper will be to clear up some popular misconceptions and to plead for careful consideration of the results of economic study. The materialism which followed Newton is entrenching itself in the minds of non-scientific people so that social movements are judged largely by a materialistic standard of values. This prejudice threatens to warp our national outlook. Driven by widespread poverty we may do in haste what may take years to remedy. The suffering which accompanies extreme poverty must appeal to everyone who thinks or feels at all. In the Memorials (just published) of Alfred Marshall, the founder of the Cambridge School of Economics, Prof. Pigou shows how "a vivid sense of the paradox of poverty; a strong stream of human sympathy" moved behind the mass of Marshall's intellectual work. He believed that "the study of the causes of poverty is the study of the degradation of a large part of mankind," but he also believed that "if you convince a man that his work is sordid when it is not sordid, you do him a deadly injury." Much modern propaganda does this without doing anything to lessen poverty.

"Social science" is the study of man in all departments of life. It is a vague term, and covers too vast a range of knowledge to be handled without sub-division; psychology,

* A paper read to the East Anglian Primitive Methodist Ministers' Association, at Thetford, Oct. 8th, 1925.

ethics, jurisprudence, economics, are branches of this science and there are others. Their common aim is to build a system of knowledge which will ultimately form the basis of an art regulating human life. It is the province of Sociology to correlate the results of these constituent sciences, to add that unity which makes the whole greater than the sum of its parts. The system of knowledge built up in this way forms a powerful guide in life and the development of political, industrial, and social institutions expresses, though tardily, its growth. The social sciences are thus primarily fruit-bearing; much light may come to the student in his pursuit of knowledge, but the work would not be undertaken for the sake of the light. Especially is this true of economics: "One who desired knowledge of men apart from the fruits of knowledge would seek it in the history of religious enthusiasm, of martyrdom, or of love; he would not seek it in the market-place."

"Economics is the study of man in the ordinary business of life," in the acquisition and use of wealth, the material requisites of well-being. In the one and a half centuries that have passed since Adam Smith established the separate science there have been many changes and much progress in defining its scope and method. The early Economists, especially of the English school, insisted, in theoretical discussion, that the science was positive (*i.e.*, descriptive of what is or tends to be in given conditions), abstract and deductive. They claimed that their conclusions were based on deductive reasoning from a few fundamental assumptions about human nature and its environment; they were under no obligations to make detailed studies of the historical or statistical type. Senior and J. S. Mill were the earliest English economists to formulate definite principles of economic method. Senior sums up his views with the dictum "Political Economy depends more on reasoning than on observation." Mill, Cairns and Bagehot save themselves from the extreme position by pointing out that appeal must be made to observation and experience before the hypothetical laws deduced by reasoning can be applied to concrete industrial facts.

Such was the theoretical method of the early economists. In practice, Adam Smith set the example, which has been followed more or less closely by all subsequent economists, of using the method of study that lay ready to hand for the particular problem. Absence of accurate information about industrial and political life forced him to use the deductive method widely; but wherever possible he tested his conclusions by comparison with the observed facts and in places he used the inductive method directly, as when discussing the growth of wealth through history. Malthus developed the inductive tendencies seen in Adam Smith, while Ricardo used the deductive with such skill that he laid down the main lines of the theory of foreign trade and of the incidence of taxation. Senior, Mill and Cairns erred on the side of Ricardo and affirmed their adherence, yet in practice they continually employed the method of direct observation as a check on their reasoning; while Mill, as Prof. Sidgwick pointed out, used the inductive and the analytical method directly in his study of the production of wealth.

This emphasis on the abstract nature of economic science led to a reaction; and Roscher, Hildebrand and Knies headed a school of economists (the so-called "German School") which insisted that political economy is an ethical, realistic and inductive science. The science must treat of what ought to be as well as what is, setting forth economic ideals and proposing means whereby Society may attain them. Observation and collection of facts must form the chief method of study, general principles being induced therefrom and used in the construction of a body of precepts for the regulation of industrial life. This school has had the support of many American economists and has done much good work in statistical enquiry and historical research. In recent years there has been a tendency for the masses of information to overwhelm the student and the work of the school has sometimes lacked the quality which comes with thorough understanding and mastery of the facts. The confusion of what *is* with what *ought to be*, which arises from the ethical conception of

political economy, has often prevented general agreement where it might otherwise have been possible.

Roscher himself took a more moderate view than his followers (of whom Prof. Schmoller would identify economic science with economic history, while Dr. Ingram would absorb political economy into general sociology), while Prof. Adolph Wagner, of the modern German School, holds that the inductive and deductive methods both have their place in economics.

"These then," he says, "are the two methods; on the one hand, deduction from psychological motives—first and foremost, deduction from the motive of individual advantage, then from other motives; on the other hand, induction through history, from statistics and from the less exact and less certain, yet indispensable process of common observation and experience. With both methods we are to approach the various problems of political economy, and to solve them so far as we can. Which method is most to be used depends on the nature of the particular problems; but it depends also on the turn of mind, very likely on the accident of training and education, of the individual investigator."

Dr. J. N. Keynes in his *Scope and Method of Political Economy* (to which I am largely indebted for the historical survey) concludes that "The appropriate method may be either abstract or realistic, deductive or inductive, mathematical or statistical, hypothetical or historical."

After this brief survey of the growth of economic thought I shall confine myself to the views of the group of economists led by Prof. Pigou at Cambridge, who acknowledge Alfred Marshall as "Master" and agree with him that economics is a difficult science, unsuited to the schoolroom; useful, but with definite limitations to its powers; and yet with a high purpose for the furtherance of human welfare which makes it worthy of a man's pursuit.

In an article in the *Encyclopædia Britannica* Benjamin Kidd argues that "Sociology as a true science in itself must be regarded as a science occupied quite independently with the principles which underlie human society considered as a

condition of development, he resents the inclusion of economics, ethics, psychology, jurisprudence ;” etc., as branches of sociology. The article is devoted to a review of the development from Greek Sociology, in which the State was idolised, to modern evolutionary Sociology, in which the “ Social Process ” is idolised ; and to the discussion of, as Mr. Kidd believes, the first law of evolutionary sociology, *i.e.*,

“ The Social Process is primarily evolving in the individual, not the qualities which contribute to his own efficiency in conflict with his fellows, but the qualities which contribute to Society’s efficiency, in the conflict through which it is gradually rising towards a more organic type.” “ It is this principle,” he affirms, “ which controls the integration which is taking place under all forms in human society—in ethical systems, in all political and economic institutions and in the creeds and beliefs of humanity—in the long, slow, almost invisible struggle in which under a multitude of phases natural selection is discriminating between the standards of nations and types of civilisation.”

Mr. Kidd seems to err on the side of philosophy as distinct from science proper. It is one thing to present to the world one’s own view of “ the process of history—including the whole modern movement towards liberty and enfranchisement and towards equality of conditions, of rights and of economic opportunities—not as a process of the increasing emancipation of the individual from the claims of society, but as a process of progress towards a more organic stage of social subordination than has prevailed in the world before ;” it is another to build up a body of established truth about social affairs upon which experts can agree. The sociology of which economics is a branch is concerned primarily with the welfare of society, it is a fruit- rather than a light-bearing science ; and seeks by the study of known societies to discover general laws which will describe the characteristics and working of social groups (*i.e.*, the positive or descriptive side of the science), to link such knowledge with ethical considerations and form a body of social ideals (*i.e.*, it aims at becoming a

normative or regulative science), and finally to form the basis of an art for the regulation of society. The conception of social welfare which is central and definite (since it may be regarded as the sum total of satisfactions, material and immaterial, individual and communal, enjoyed in the society considered), enables the study to be worked into a science proper. It is true that the different kinds of satisfaction must be compared somewhat arbitrarily, so that the personal factor plays a large part; but there is at least a hope, with the spread of education, of getting a consensus of expert opinion on such subjects, and ultimately of building up a body of positive principles. In sociology, as Mr. Kidd defines it, system will succeed system with the changing philosophical outlook of mankind; the stable elements are borrowed from those very sciences which are disowned.

Economics is a branch of sociology in the former sense, and is therefore concerned with social welfare; but it specialises. A large proportion of the forces which act on welfare are capable directly or indirectly of a money measure. The weakness of general sociology is the absence of an objective standard of measurement; by confining itself to the study of economic welfare, *i.e.*, to that part of welfare which is capable of a money measure, economics secures the conditions requisite for the development of an accurate science; it can pass freely from the qualitative to the quantitative stage, at least in theory. The distinction between economic and total welfare is somewhat blurred, but serves well enough for a rough classification; the boundaries between the social sciences are all indefinite. In the *Economics of Welfare* Prof. Pigou shows that it is highly probable that, in stable societies, changes in the size of the National Dividend (the stream of goods and services produced in a country) will be accompanied by corresponding changes in Economic Welfare. There is a further *presumption* that changes in economic welfare will produce corresponding changes in social welfare. Thus by studying the effect of various forces on the National Dividend (which is a measurable entity) the economist obtains a guide to the effect of those forces on social welfare. The

reliability of this guide is an important question. Difficulties occur in the measurement of the National Dividend (the whole problem of index numbers) but they are of a technical character; so also with disharmony between the National Dividend and economic welfare. But discrepancies between economic and social welfare are of much more general importance. Welfare will often change while economic welfare remains unchanged, or moves in the opposite direction—that is not the point.

"But there is no guarantee that the effects produced on that part of welfare that can be brought into relation with the measuring rod of money may not be cancelled by effects of a contrary kind brought about in other parts, or aspects, of welfare *by the same set of forces*; and if this happens, the practical usefulness of our conclusions is wholly destroyed.

. . . The real objection then is not that economic welfare is a bad *index* of total welfare, but that an economic cause may affect non-economic welfare in ways that cancel its effect on economic welfare."

Prof. Pigou's discussion of this disharmony (*Economics of Welfare*, second edition, Part I. Chapter i. § 5-10) faces the issues without prejudice. The following is a summary of what he has to say, largely in his own words:—

"Human beings are both 'ends in themselves,' and instruments of production and efforts devoted to the production of people who are good instruments may involve failure to produce people who are good men. The weak and disjointed Germany of a century ago was the home of Goethe and Schiller, Kant and Fichte. 'We know what the old Germany gave the world,' says Mr. Dawson in a book published several years before the War, 'and for that gift the world will ever be grateful; we do not know what modern Germany, the Germany of the overflowing barns and the full argosies, has to offer, beyond its materialistic science and its merchandise. . . .' in short the attention of the German people was so concentrated on the idea of learning to do that they did not care as in former times for learning to be. An Englishman criticising modern England from the Oriental point of view

has said, 'Ratiocination has taken the place of perception ; and your whole life is an infinite syllogism from premises you have not examined to conclusions you have not anticipated or willed. Everywhere means, nowhere an end. Society itself a huge engine, and that engine itself out of gear.' Such disharmony between economic welfare and total welfare is due to the fact that only a limited group of the many aspects of conscious life can be brought into relation with a money measure, and therefore within economic welfare. There are other satisfactions and dissatisfactions in the complex of conscious life, also cognitions, emotions, and desires. Environmental causes operating to change economic satisfactions may, therefore, either in the same act or by the consequences of it, alter some of the other elements."

First, non-economic welfare is liable to be modified by the manner in which income is earned ; whether in subordinate or independent position, at home or in the factory, among refining or degrading influences. In the Indian village "the collaboration of the family members not only economises expenses, but sweetens labour." Thus the industrial revolution, when it led the cottager from his home into the factory had an effect on other things beside productions ; the agricultural revolution not only increased efficiency in output but destroyed the yeoman class. Human relations arise out of industrial relations and are relevant ; they are paramount in such cases as the co-operative movement. Boards of Conciliation, Whitley Councils, and Co-partnership Schemes, are attempts to bridge the gap between employers and employed, which has widened with the growth of large-scale industry. This separation is an obvious negative element in non-economic welfare due to an economic cause.

Secondly, non-economic welfare is liable to be modified by the manner in which income is spent. Of different acts of consumption that yield, or are thought to yield, equal satisfaction, one may exercise a debasing and another an elevating influence ; yet the money measure will indicate equality, men will offer the same price for either of the commodities. The reflex effect upon peoples' characters of public museums or

municipal baths is very different from the reflex effect of equal satisfactions in a public bar. The coarsening and brutalising effect of bad housing accommodation is an incident not less important than the direct dissatisfaction involved in it. Where one group of people is buying for another group of people—as parents for children, State for subjects—the indirect effects are likely to be taken into account and to affect price. But this is not the general case.

The possibility of conflict between economic and social welfare has recently been emphasised in tragic fashion. Adam Smith long ago pointed out that conflict might arise between opulence and defence. There is a rough agreement between economic and military strength; but the agreement is ultimate and general, not immediate and detailed. Injury to economic welfare may need to be accepted for the sake of defensive strategy; Germany's policy of conserving agriculture at an economic loss enabled her to offer a far more effective resistance to the British blockade. It is probably to England's economic advantage to purchase her food supplies from abroad in exchange for manufactured goods, keeping two-thirds of her cultivated land under grass; but the protectionists argue that it would pay her to grow more of her own food for the sake of security.

When these discrepancies between economic and total welfare are fully admitted, there remains the presumption that social welfare will be similarly affected by causes which affect economic welfare, and we are brought to the point of view of the older economists. We study wealth, which may take material or immaterial forms so long as it is capable of a money measure, and our aim is to build up a positive science which shall form the basis of an art. The modern approach from the standpoint of social welfare answers the charge of Hedonism as it becomes obvious that wealth may be acquired from good or bad motives and similarly used. The older economists, properly understood, were also innocent of the charge. Their "economic man" was credited with motives which were far from selfish, e.g. family affection, and the abstraction was only used in working out

the first principle of the science. Dr. Marshall says, "Normal action is taken to be that which may be expected, under certain conditions, from the members of an industrial group; and no attempt is made to exclude the influence of any motives, the action of which is regular, merely because they are altruistic." In economics we measure the *effects* of forces at work in society, and the fact that we measure them in terms of money says nothing of the quality of the motives; it is merely a device for estimating their relative strength.

Economists to-day differ from those of the Nineteenth Century chiefly in method, in the emphasis that is placed on the realistic nature of the science. The old method was avowedly abstract and deductive, and, though the best economists were generally sound in their actual work, the lack of balance in philosophical conception produced doctrinaires such as the writers of the French Revolution period (Condorcet in France, and William Godwin, the father-in-law of Shelley, in England), and later Karl Marx. To-day no particular method is advocated but it is agreed that political economy should deal with real life, and not with a world in which human nature is represented by some hypothetical character X, and man's environment by some other postulate Y. Both X and Y must have the value appropriate to the actual conditions which are being investigated. The complex nature of the subject, however, renders the purely realistic method impossible, even if it were desirable. A system of knowledge is slowly being built up in which careful realistic studies are grouped round a skeleton of deductive reasoning based on elementary facts about human nature and the world we live in. The theory of value under simple competition, simple monopoly, and multiple monopoly is based on deductive reasoning, though experience has confirmed its main tenets. Questions of taxation, of state interference in industry, in education, etc., on the other hand require realistic treatment in the light of the knowledge gained in the study of the principles. Whatever the method, as J. S. Mill pointed out, every conclusion must be tested by experience, direct or indirect, before it can be used in actual life.

Such being the nature of the science, why has it not progressed nearer to its goal? The answer is many-sided. First it is difficult to collect the necessary statistics for quantitative judgments. The fundamental laws of economic science are only just beginning to take quantitative form. America is in the front rank in the provision of statistics, yet even there little is known about the elasticities of supply and demand for different commodities, so that the shape of the demand and supply curves which is fundamental, is still largely a matter of speculation. Secondly, were all the information we could desire with reference to present society available to-day, it would be out of date before it could be analysed and rendered available as a basis for economic judgments and predictions. Economics, like biology, is the study of living and evolving organisms and suffers from like handicaps. Thirdly, the sciences, especially psychology, on which economics relies for its data, are themselves unable to give reliable detailed information. If psychologists could tell us more of the reaction of the mind to increased leisure, and physiology, of its effects on the body, economists might say something more definite about the effect on social welfare of a reduction of working hours from 8 to 7. The result of these difficulties is that, "when, as so often happens, a practical issue turns on the balancing of opposing considerations, even though these considerations are wholly economic, Economic Science must almost always speak with an uncertain voice." The War has seen a great development however. The prevailing forces in the post-war period have been economic, and changes have occurred so rapidly that other changes, which normally mask the effects of purely economic forces, have been comparatively unimportant. The study of the effects of fluctuating monetary policy and of large and unexpected transfers of wealth from one country to another has been greatly advanced; so that the economist can now be of great value to governments and to bankers in times of rapid change. Yet the goal, a complete science, an adequate basis for industrial and political guidance, is still a long way off.

If the argument developed in this paper is accepted it will be clear that economic study gives us a picture of society at work. Accepting data from the psychologist, the chemist, the physicist, and the statistician, the economist endeavours to discover how the social organism is knit together, and how it grows or decays as the case may be. He sees the play of economic forces in history and perceives that they are often decisive. Ethical and moral forces are not denied, it is simply that (whatever the nature of the forces) their effects are worked out through economic phenomena. Thus conceived, economics is clearly the servant of religion; religion determines the end, the standard of values, sociology must find the means. Economics must warn against hidden dangers in apparently desirable policies, making no ethical judgments, but pointing out the economic consequences of the proposed actions. This negative work it is already able to do with some satisfaction, but it has not yet reached the position where it is able to prescribe the way to attain the desired end, save in a very few cases of monetary policy. There is general agreement among economists on purely economic questions, but there is some disagreement on the truth of the psychological premises. The widest differences, however, occur with regard to the desirability of the ends; since such judgments turn on personal considerations, such as religious outlook and ethical training. It may be said with some truth that divergences of opinion among economists are due more to religious than to economic differences.

"The Mecca of the economist lies in economic biology rather than in economic dynamics. . . . Fragmentary statistical hypotheses are used as temporary auxiliaries to dynamical or rather biological conceptions; but the central idea of economics, even when its Foundations are under discussion, must be that of living force and movement." Benjamin Kidd himself could not desire a more organic conception, and the economist will sympathise with his statement that "Progress is towards a free and toleran

but intense and efficient conflict of forces as was not possible in the world before."

The psychologist and the natural scientist are collecting data about human nature and its environment. The economist is studying the effects of different modes of life on that environment. To pass from the positive science to the art, we require to make moral judgments as to the relative value of different ways of living. Religion can modify profoundly both our ethical judgments, and the human nature with which we work. The economist himself makes no moral judgments; in the last resort he must, since his knowledge becomes public property, assist the people to attain the ends they desire. It is for Christianity to see that the ideals of the people are good, then with the progress of knowledge a better system will result. As Mr. Haldane says in *Lædālus*, "The progress of science will ultimately make industrial injustice as self-destructive as it is now making international injustice," but meantime nationalists continue to win majorities in Europe, and people continue to use the economist's studies for selfish ends. Two things at least are necessary—sound ethical teaching in the churches, and the spread of knowledge as to the effects of such actions.

Economics is the backbone of social science. It seeks knowledge about the living organism, ever changing, yet moving in a fashion which suggests design quite as powerfully as the natural order. Many of its principles are worked out by the statical method, but with the growth of knowledge the science is becoming more dynamic in method. Economists have justified themselves by their past services to society, but more lies ahead. They alone can see the magnitude of the task, say, of socialising a single great industry. They are in a position to appreciate the degree of harmony that is attained in industrial affairs under present conditions and are cautious in proposing reforms. Such knowledge makes them always evolutionists rather than revolutionists and enables them to gauge the forces which must be re-directed at each turn of the social machine.

In a manuscript defining the student's duty to the State Dr. Marshall says, "Students of social science must fear popular approval: evil is with them when all men speak well of them. If there be any set of opinions by advocacy of which a newspaper can increase its sale, then the student who wishes to leave the world in general and his own country in particular better than it would be if he had not been born, is bound to dwell on the limitations and defects and errors, if any, in that set of opinions; and never to advocate them unconditionally even in *ad hoc* discussion. It is almost impossible for a student to be a true patriot and to have the reputation of being one in his own time."

An Economic Interpretation of Christianity.

By EDWARD GRUBB, M.A.

THE "materialist conception of history," which we associate with Karl Marx and his followers, is the belief that the ultimate explanation of changes in human life, in the world of thought and art and religion not less than in that of social and political conditions, is to be found in the economic sphere. The first need of man is for food, and this is followed by desires for other forms of wealth. The existence of these desires is the final fact which, for those who take the trouble to penetrate below the surface of history to its inner core and basis, will (so it is alleged) be found to determine everything that happens. The great ideas for which men appear to be willing to live and die are not themselves the determining motive of their actions, but, under many disguises, represent in one form or another a striving after economic goods. The leaders of great movements in human history are not the causes of these movements, but rather are like the crest of a wave driven by forces over which, in the last resort, man himself has little or no control.

It is not my purpose now to discuss this theory in its general form. I wish to consider it only as it has been applied to one of the greatest events in history—that of the rise and development of the Christian religion. This application was recently attempted by a follower of Marx, who wrote, in 1908, a work which has just been published in an

English translation.* The book has had a great sale in Germany, and is doubtless regarded by many in that country as the last word of the "scientific" study of Christianity. It is written with enthusiasm and apparent conviction, and is a wonderful performance for a man engaged in the turmoil of political life. Herr Kautsky believes that it is easier for a man so occupied to obtain a real understanding of the forces at work in history than it is for arm-chair students; but whether he has really attained the "completely unprejudiced view" which, he believes, the economic conception of history alone makes possible, readers of his book will judge.

Let me lead up to Kautsky's main subject, the rise and spread of Christianity, by indicating how he deals with the development of certain modes of thought and belief. Philosophy, he says, could only be developed by a leisured class, and therefore arose among those inhabitants of cities who possessed land outside that was cultivated by slaves, but who preferred, for residence, the city with its stimulating intellectual atmosphere, rather than a country life. This condition was found especially in Greek seaport towns, as contrasted (for example) with those of Phoenicia, where the *hinterland* was too cramped for great estates, and where the inhabitants therefore were perforce engaged in trade.

"Natural philosophy begins in the cities, but gradually many cities became so large that their populations began to be cut off from any relation with nature, thus losing all interest in the subject. The course of events was gradually assigning to these cities more and more of the leadership in the mental and economic life of large regions. Simultaneously, this same course of development was weakening all the social bonds that had hitherto bound the individual to the traditional organizations and modes of thought. But the same process was sharpening class antagonisms, unleashing an ever more

**Foundations of Christianity: a Study in Christian Origins.* By Karl Kautsky. Authorised translation from the thirteenth German Edition. (Printed in the United States.) George Allen and Unwin, Ltd., 1925. Price 16s. net.

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savage class struggle, which sometimes even assumed the form of an overthrow of existing relations. It was not *nature*, it was now *society*, that was daily providing man new surprises in the large cities, daily facing him with new unheard-of problems."

The dominant interest, therefore, becomes (as we see in the case of Socrates, whom, however, Kautsky does not mention in this connexion) not nature but ethics and politics. And it is this detachment of man from nature, and from its multifarious forces, that produces in thoughtful minds monotheism and belief in the freedom of the will—both of which beliefs Kautsky regards as illusory. The ethical monotheism of the Hebrews he treats as a product of the city life to which they were compulsorily subjected during the Exile—ignoring entirely the most characteristic feature of Israel's life, the work of the great pre-exilic prophets. "We may assume," he says, "that the Jewish priesthood probably acquired from the highly developed Babylonian priesthood, not only popular legends and customs, but also a higher and more spiritual conception of divinity, even though we have no direct evidence to this effect." We have, in fact, abundant evidence to the contrary, not only in Amos, Hosea, Isaiah and Jeremiah, but in the great exilic prophecy of the second "Isaiah," especially Is. xliv.

The idea of the freedom of the will, it is suggested, arises among a rich and ruling class, whereas the poor and oppressed tend to regard all events as the outcome of inexorable fate. Again the history of the people of Israel does not bear out the theory. There is not much evidence of fatalism in the literature of their captivity. The rise of belief in personal immortality, whether of the soul, as among some of the Greeks and Romans, or of a reanimated body, as among the Jews, is traced to the downfall of the city states in which a worthy citizen found all the immortality he needed. "The individual was no longer possessed by the feeling that his activity would endure in the state; for his attitude to the state was that of indifference or even hostility; yet the thought

was intolerable to him that he would be completely annihilated. There arose a fear of death such as had hitherto been unknown in antiquity. Cowardice flourished, Death became an image of terror, whereas he had formerly been considered as the brother of Sleep. More and more the need began to be felt for a doctrine which would maintain the immortality of the individual, not as a disembodied shade, but as a joyous spirit." Kautsky here makes no allusion to the highly-developed belief in a future life held by the Egyptians and the Persians, nor to that which appears to have prevailed even among prehistoric men. Nor does he seem to be aware of the fallacy of supposing that the mere existence of a spiritual want can itself provide for its own satisfaction.

In dealing with Christianity Kautsky holds that it, like all other movements in history, must be regarded as simply a product of its times, for this assumption is "the basis of all historical knowledge." He considers that the existence of a real Galilean leader and his execution by crucifixion is "extremely probable" (elsewhere he is content with a "perhaps"); but that we know nothing of what he really was or taught. "The hodge-podge of moral maxims and miraculous deeds which is offered us by the Gospels . . . is so full of impossible and obviously fabricated material, and has so little that can be borne out by other evidence, that it cannot be used as a source." The author displays no interest in the "apocryphal" Gospels, or knowledge of the profound differences in matter and spirit between them and those which the Church accepted as genuine. The Gospels being thus set aside as historically worthless, and with them the Acts of the Apostles, the rise of Christianity must be explained by a careful study of the conditions of the Graeco-Roman and Jewish worlds in the time of the early Empire. This study is carried out in Parts II. and III., and occupies more than half of the book. There is much in it that is suggestive and stimulating to thought, and much that would, I imagine, be accepted by modern historians generally—particularly in the analysis of the economic causes which led to the downfall of Roman society. This also applies to the outline of early

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Semitic religions ; but hardly to the treatment of the later developments of Jewish religious life. Here and elsewhere the author frequently falls into the fallacy above-mentioned—the idea that to elucidate conditions favourable to the spread of a belief is to account for its emergence. You may lay in a grate paper and sticks and coal ; but until you apply a match you will get no fire.

The unique achievements of the great prophets of Israel are, as I have mentioned, almost entirely disregarded ; the only allusion to them (under the heading “Class Struggles in Israel”) being as “patriots” who sought to save the defensive strength of the nation by opposing the impoverishment of the peasantry. Elsewhere their action, if recognised at all, is apparently identified with that of the priesthood, of which in point of fact the greater prophets were, for the most part, determined opponents. The absence of any real sense of religious values on the part of the author is here conspicuous.

There is a good account, based largely on Josephus, of the state of parties among the Jews during the early Roman Empire : the Sadducees, rich, worldly and conservative—priestly aristocrats who controlled and profited by the Temple services—supporters of the Roman government and frequently lax in their Judaism ; the Pharisees and Rabbis, devout supporters of the Law, influential with the masses through their rigorous morality, their expectation of a coming Deliverer from the Roman yoke, and their belief in the resurrection, which nourished the most fanatical hopes ; the Zealots or proletarians of Judea, who made common cause with the Galilean efforts to drive out the Romans, and were the most determined fighters in the great war that ended with the destruction of Jerusalem. A somewhat exaggerated importance is attached to the Essenes, proletarians like the Zealots, but (unlike them, so the author suggests) determined to anticipate the Messianic Kingdom by establishing a communistic organization among themselves. This communistic life plays a leading part in the

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author's argument, for he believes it was out of this that Christianity really sprang.

The early Christian congregation, he thinks, was simply a development of Essenean communism, with some infusion of revolutionary fanaticism from the Zealots. Whether or not it had a personal Founder, and if so what importance is to be attached to him, hardly matters. Its origin was certainly proletarian; to prove which statement, Kautsky draws on the communism alluded to in the early chapters of Acts, on the picture in 1 Corinthians of the church at Corinth (1 Cor. i. 26 ff), and on the denunciations of the rich that are specially characteristic of the Gospel of Luke, but are found also in the Epistle of James and elsewhere. "Jesus," he asserts (quite incorrectly), "demands that all His disciples surrender all their property." Such passages he regards as traces of the original "gospel" which have slipped through the hands of later editors, who failed to cover them up entirely, at a time when the growing Church had become "respectable." This method of argument is fatally easy, and Kautsky is not the first exponent of a new theory who has used it. You have only to press to the utmost the genuineness and literal interpretation of every passage that appears to bear out the theory, and to reject as "forgery" (a favourite word with the author) everything that points in a different direction. The method may be magnificent, but it is not history.

Jesus, if he lived at all, was a rebel leader, and was executed as such by the Roman government.

"We have already learned the rebellious character of those strata of the Jewish people that were waiting for the Messiah, particularly the proletarians of Jerusalem and the roving bands of Galilee, the very elements from which Christianity took its origin. We must therefore assume at the outset that Christianity was characterized by violence in its beginnings. This assumption becomes a certainty when we discover traces of this condition in the Gospels, in spite of the fact that their later editors were most solicitously ambitious to eliminate any element that might give offence to those in power. Gentle and submissive though Jesus may appear to be as a

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rule, he occasionally delivers himself of a statement of an entirely different kind, a statement forcing us to assume that —whether he actually existed or was merely an ideal figure of men's visions — he was, in the original tradition, a rebel who was crucified as an unsuccessful leader of an insurrection."

Among such truth-revealing statements Kautsky cites, "I came not to call the righteous but sinners" (Mark ii. 17, where R.V. rightly omits "to repentance"); "I am come to send fire on the earth" (Luke xii. 49); "I came not to send peace but a sword" (Matt. x. 34; Kautsky does not note that his favourite gospel of Luke substitutes "division"); and of course the direction in Luke xxii. 36, "he that hath none, let him sell his cloak and buy a sword." Much is made of this, and of the apparent contradiction that in Matthew Jesus rebukes Peter for using his sword in the garden.

"We can only understand this contradiction by assuming that the Christian tradition in its original form must have contained a report of a carefully planned *coup d'état*, in which Jesus was captured, a *coup d'état* for which the time had seemed to be ripe after he had successfully driven the bankers and sellers out of the temple. The later editors did not dare to throw out this report, deeply rooted in tradition, in its entirety. They mutilated it by making the use of force appear to be an act undertaken by the apostles against the will of Jesus."

Kautsky is unconscious of any want of humour in quoting the reply of Jesus when two swords are brought him, "That is sufficient," as if they implied approval. Two swords "sufficient" against the Roman Empire! We may be "stupid" in refusing to think that Jesus ever meant to call for swords at all; but perhaps, as Kautsky himself observes in another connexion, "the stupidity is really that of the critic, who evidently has not succeeded in finding his bearings among conceptions and opinions foreign to him." After all, his exposition of the passage is not unlike many that during the

war were offered us from Christian pulpits both in Germany and in England. It is not materialists alone who occasionally suffer from confusion of thought and moral values.

There follows a drastic criticism of the "contradictions" contained in the different narratives of the Passion—a criticism which however largely goes to pieces if Jesus was really innocent of inciting to rebellion. Yet the author accepts the reality of the crucifixion, on grounds which, though partly sound, are not easy to reconcile with some of his negative statements.

"We have seen that the Gospels still contain passages which permit us to assume that Jesus had planned an insurrection by the use of force, and had been crucified for this attempt. This is such an embarrassing situation that it can hardly be based on invention. It is too sharply in contrast with the spirit prevailing in Christianity at the time when it was beginning to reflect on its past. . . . The death of the Messiah himself by crucifixion was an idea so foreign to Jewish thought, which always represented the Messiah with the splendour of a victorious hero, that only a real event, the martyrdom of the champion of the good cause, producing an ineffaceable impression on his adherents, could have created the proper soil for the idea of the crucified Messiah."

How can a man certainly have died if it is doubtful if he ever lived? How can an "ineffaceable impression" have been created by a person who may, for anything we know, have been nothing more than a mythical invention? But, letting that pass, it was this that led to the subsequent deification of Jesus. "If Jesus had been an agitator who was worshipped by His sect as its champion and leader, surely the importance of His personality would grow with the growth of this sect. Now a crown of legends began to form about this character, into which pious spirits would weave whatever they wished their model to have spoken and done." But *why* did the sect that followed this particular leader (if they had one) grow and flourish, while other "proletarian"

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movements, like that of the Zealots, came to nothing? Kautsky recognises the problem, but offers no reasonable solution of it. Jesus, he tells us, and his early communistic followers, despised work. This is how he understands the alleged command to the followers of Jesus to "take no thought for your life, what ye shall eat," but to "seek the Kingdom of God"—that is, "*their own rule*," which will give them "everything they need." If this were true, there is no survival value in idleness. Nor is there in the practice of communism, even were there evidence, which there is not, that outside Judea it held at all, even in regard to articles of consumption. He recognises, of course, that most of the early Christians outside Palestine were town dwellers, who could not, if they would, have followed the agricultural Essenes in communistic production of the means of living. Belief in the resurrection of Jesus is allowed to have been a bond of union and strength, but no plausible explanation is offered as to how it arose. Kautsky is driven to various suggestions, each less probable than the last. At one time he accounts for the success of Christianity on the assumption that "Jesus bequeathed an *organization*, with elements that were excellently calculated to hold together his adherents and attract increasing numbers of new adherents." For this no evidence is offered, and it is contradicted by much that we have. At another he suggests that whereas the messianic expectations of the Jews were purely national, and disappeared with the taking of Jerusalem by the Romans, those of the Christian congregations were world-wide, and looked to the overthrow of *all* rulers.

"They summoned to themselves only the weary and heavy-laden; the day of judgment was to be a day of revenge on all the rich and powerful. The passion which animated them was not race hatred but class hatred . . . Hatred against the rich, as well as proletarian solidarity, were thoughts acceptable by no means to Jewish proletarians only. A messianic hope that involved a redemption of the poor must necessarily have found a willing ear among the poor of all nations."

So, from causes unexplained, the crucified Messiah, who was falsely supposed to have risen from the dead, "subjected Rome, brought the Cæsars to their knees, conquered the world. But he did not conquer it for the proletariat. In its victorious course, the proletarian, communistic, beneficial organization became transformed into the most tremendous instrument of domination and exploitation in the world"—the Catholic Church. Want of space prevents my attempting to follow Kautsky's account of this extraordinary transformation—that of a "fighting organization," bent on destruction, into a powerful support of law and order and also of the institution of slavery. It is no more convincing than his presentation of the nature of primitive Christianity. I must close by a few remarks on more general features of the book.

In the first place, Kautsky shows little real acquaintance with the New Testament; his criticism of it is *à priori* and from the outside. Like Mr J. M. Robertson and others who take the extreme negative position, he never once thinks it worth his while to come to close grips with the New Testament documents. Wholesale allegations of "fabrication" and "forgery" are easy to make, but they will not stand detailed examination any better than will many traditional beliefs. He shows no sign that he has carefully weighed the evidence for the first-century date of the Synoptic Gospels, for the priority of Mark over Matthew and Luke, or for the existence of an early written collection of the discourses of Jesus. The inimitable character of many of the parables and shorter sayings ascribed to the Master quite escapes him; he seems to think that works of genius grow up anyhow, like daisies in a field. Much of what he says about the want of originality in the sayings of Jesus has often been said before, and might almost equally well be said by a philistine reader of the works of Shakespeare.

Again, he shows no sense whatever of the importance of Paul and his writings. The fact of Paul's conversion from Pharisaism to Christianity is (somewhat doubtfully) admitted as probable, but its significance is wholly overlooked. If it really occurred, what does it prove as regards the reality of

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Jesus? Without a real Jesus behind him, a Jesus whose character and aims were such as the Gospels portray, Paul is an insoluble enigma, an event without a cause. His writings, some of which are admitted to be genuine, are quoted when they serve the author's purpose, but for the most part they are ignored. It is enough to say that these, the earliest Christian writings that have come down to us, entirely disprove the author's main contentions as to the quality and aims of primitive Christianity.

Behind all this, the radical defect of the book is the absence of any feeling for religious values, any real understanding of the thoughts, beliefs, aspirations and ideals by which men truly live. No one can effectively deal with a point of view that he does not understand. A man who has devoted his whole life to mathematics is not to be blamed if he fails to appreciate Ruskin's *Modern Painters*; but he would be foolish if he attempted to criticize it. The great problems of life and existence remain, and man will never rest in the dogma that he lives by bread alone. The nature of Reality is bound up with our sense of ultimate values; and our perceptions of Truth and Beauty and Goodness are intimations of the Divine. The light of God Himself shines for the Christian in the face of Jesus Christ, who remains, for those who are Christians indeed, the Lord of all life and thought.

The Land and the Nation.

BY THE REV. JOSEPH RITSON.

THE Land at last! It is nearly fifty years since it first dawned on the writer that the Land question lay at the foundation of all other reforms—Drink, the Slums and Industry. In the interval little beyond some nervous tinkering has been attempted, politically, with these questions. One of the great political parties has now, however, made a thorough investigation of this fundamental problem. The result lies before us in the form of a volume of 570 pages.* At the price of a shilling it should get into the hands of the great mass of the farming population. It is not proposed here to deal with the question from any party point of view, but to furnish a brief exposition of the policy set forth. The Report is the result of an exhaustive enquiry extending over two years, and carried out in all parts of England, Wales and Scotland, as well as in Denmark, Holland, Belgium, Germany and Switzerland. With a view to securing information at first hand in regard to the facts, and as to how the classes immediately concerned think the problem ought to be dealt with, some four hundred meetings have been held in rural districts. Expert investigators visited countless landlords, farmers and cottage homes. The personnel of the Committee included landowners, tenant farmers and labourers, as well as politicians. Whatever his party politics, the reader must be impressed with the extraordinary thoroughness, fairness, and detail of the Report.

* *The Land and the Nation*: Hodder and Stoughton.

The book is divided into four parts—the Problem and the urgent reasons for seeking a solution ; a detailed survey of the facts ; a discussion of Land Tenure ; and the Policy proposed. Each part is prefaced with a synopsis of its contents, and there are a number of valuable appendices and tables of statistics. The Policy as a whole is based on the facts of national life in both town and country. Constructive criticism and practical alternatives are invited from all who realise the vital importance of the subject.

The urgency of the problem may be gathered from the facts that we have more people unemployed than we have engaged in agriculture, while a smaller proportion of our people are living on the land than any country has ever had ; that we depend for our food on others more than any country ever depended before, and that we have a landless peasantry such as nowhere else has existed. Now, agriculture is the mother of the nation's strength employed in industry, and without a constant infiltration of rural elements the health and physique of the towns cannot be maintained. It is a disquieting fact that Britain had a higher percentage of men unfit for military service than either her opponents or her allies. We rely on imported food more largely than is necessitated by any discrepancy between the population to be fed and the maximum productivity of English agricultural land. Eighty per cent. of the population of England and Wales live in Urban districts; while in our towns the volume of unemployment is unprecedented and unparalleled in other countries.

Here attention may be called to certain conclusions that have been established. Modern States have found it advisable and possible to safeguard agriculture. If English agriculture is less prosperous than that of other countries, it is due to its internal condition and not to external forces. Furthermore, a practical rural policy must be one which, while it deals with known economic factors, allows for human nature, neither discouraging personal enterprise nor interfering with individual judgment and skill ; and, finally, that as rural ills are generally deep-seated, national policy here can never

succeed if it evades fundamental questions and hesitates to attack root causes. The aim must be to develop the national estate.

In Part Two it is shown that our production of food is probably stationary, and supports a smaller proportion of the population than formerly. Nor do we produce as much food as other countries, which, in this respect, are outstripping us. Our farmed land has shrunk ; the number of our agricultural holdings has diminished. Nowhere has the agricultural population per hundred acres declined so much. In many districts a living wage is not paid, and there is a consequent lack of skilled men. A great deal of farming is less productive than it need be. A number of causes have contributed to this—the landowners' inability to equip holdings properly; insecurity owing to the prospects of sale, and the farmer's increased difficulties after he has bought. Evidence abounds that wonders can be done with British land, especially by small men. There is ample scope for a forward forestry policy, and it is clearly shown that scientific advance has enormously increased the possibilities of profitable production. All this is fully borne out by the elaborate statistics in the Appendices, and a very striking analysis of fifty years' change in a representative English village. The line of argument in this part of the Report, based not on opinions but facts, can only be indicated. The details, drawn mostly from evidence collected by Government Commissions, are elaborate and convincing. If, as is alleged, Denmark, Holland, Belgium and Germany have far outdistanced us in farming, this does not arise from any superiority in the quality of their land. It is due, especially in the case of Denmark, as Sir Rider Haggard found, not to the land but in spite of it. While in fifty years over four million acres of British soil have been lost to the plough, Denmark has annually increased her area under the plough, as well as the output per acre. The amazing rapidity and completeness of Denmark's response to changing conditions contrasts painfully with the slowness and inadequacy of our own.

Every aspect of the problem here receives attention—the

population maintained on the land, the standard of life, rural health, low-cost farming and high production farming, badly used land, and land well used, land for timber, animal husbandry, the number of separate holdings and their size, excluding those of less than half-an-acre, compared with those abroad. The new Doomsday Book shows that less than 2,000 persons owned half the agricultural land of the country; allotments, of which there are 1,170,000, have decreased by ten per cent. in the last two or three years. This is really part of the rural housing problem, and the only satisfactory allotment is a garden round a house, a thing very difficult of attainment in many cases.

England is the only country which attempts to charge the land with the exclusive support of agricultural workers; for foreign nations have never let go their rural industries. Rural housing is in a very unsatisfactory condition, not only because houses have worn out without replacement but because large numbers have been taken for urban and week-end residences. Hence there is a more serious shortage of houses in rural parishes than in the towns, and we begin at the wrong end if we improve urban conditions while leaving those in the country unchanged. To sum up; we have less of our total capital invested in agriculture than any other country; a larger proportion of our agricultural population is without any real hope of occupying land for themselves than any other country; and more of our land is in the ownership of a very limited number of persons than is the case in any other North-Western European country.

Coming now to *Land and Landlordism*, to which the third section of the book is devoted, the position may be stated in few words; the real ownership of land rests on nothing but the performance of a useful function. In other words the landlord holds the land in fee simple from the Crown, on condition of supplying agriculture with its permanent capital, and by virtue of his position as a man of education not tied down to the detailed working of the land, of leading farming forward on the path of evolution. This statement will surprise many people, but they will find it difficult to controvert

the evidence adduced in its support. That the landlord has failed in his duty is made equally plain ; and as a result enterprise and security have been undermined, making caution rather than progress the watchword. An Englishman may enjoy the absolute ownership of goods, but not of land. The King is the supreme owner or lord of every parcel of land in the nation. The principle was perfectly clear in feudal times, but submerged, though not destroyed, when the Enclosures were made. Readers of Mr. and Mrs. Hammond's books on the subject will know what that meant. The countryside is still suffering from the social disaster which Enclosures brought about, and is now awakening to the fact, that for half-a-century such economic justification as there might originally have been no longer holds good. The ancient principle of granting use of land in return for national service still remains and may at any time be reasserted.

But just as the landlord's ownership is a form of national service, his right to agricultural land resting on the performance of his function, so is the tenant's occupancy of land a form of national service and his right based on the proper use of the land. At any time the ancient principle may be reasserted. As Lord Ernle, one of our greatest authorities declares, "idlers were originally deprived of their holdings, and, as a last resort, expelled from the Manor." Failure either of landlord or tenant to perform his part will involve the deterioration of the land. It may be true that the best English farming is the best in the world, but the gap between the best and the average is also the widest in the world. For an obvious reason bad farmers are the most popular with landlords. The bad farmer knows he has a cheaper farm than he could have if his landlord spent more on it. The reader who would fully understand the present position should study the forty pages of chapter six which deal exhaustively with the growth and decay of Landlordism.

But it is the *definite policy here proposed* that chiefly concerns us, which is that of *Cultivating Tenure*. Everybody knows more or less that farming is in a bad way. Just after the war the writer visited the scenes of his boyhood, and

inspected a farm of which sixty years ago he knew every field, every dyke and syke and hedge, every gate and tree, every copse and wood. "How do things look?" asked the young farmer who had just succeeded his father. The blunt and rather hasty reply was, "Things are not nearly as well kept as formerly." This was due not to the war, but to a variety of causes that had been operative for many years, among them no doubt Death duties and taxation. Sixty years ago extensive limings and drainage were carried out. The old ruined, derelict kiln is eloquent of many things. But that farm and the estate of which it forms a part might rank as a garden of beauty and fruitfulness compared with vast areas of the country where neglect, decay and ruin reign supreme. The policy of Cultivating Tenure is based on the fundamental principle that the land is a national asset differing from other property, as indeed English law has always recognised. A second basal principle is the reassertion of the obligation of service in return for the use of the land. The holders shall be recognised as trustees for the nation, failing which the trust will be forfeited. But all agriculturists shall be secure in the fruits of their labour, skill, capital, and enterprise; and all who work for wages on the land shall be entitled to a living wage, and with full and fair opportunities of acquiring an independent status.

It is proposed that on and after an appointed date the State shall be deemed to have resumed possession of all land in the United Kingdom which, at that date, is used for, or capable of use for, the production of foodstuffs, timber, or other natural products. Land used as building sites, gardens, business other than agricultural, is excluded. Such cultivable land the State may transfer to any person competent to use it to the advantage of the community as a whole. Every farm holding is to be transferred to its then tenant, if deemed competent by the Authority to use it for its full productive purpose.

But is not that confiscation? The answer, for two reasons, is in the negative. As has been explained, the land is the property of the nation, and what is proposed is that the

nation shall resume possession in the interest of the community as a whole, with this proviso, that such transference shall not be carried out until arrangements are made for a payment of just compensation to the present landowner in the form of an annuity equivalent to the present fair rent of the land. In regard to future development value, if sold subsequently for non-agricultural purposes, the original owner will receive the amount of the assessment at the time of transfer, all additional value going to the community. But mere prestige value, being unreal, will receive no compensation. Equitable arrangements are provided for the case of the landlord who wishes to farm any land which has customarily been occupied as a home farm. In regard to occupier-owned land and land mainly used for sport, either the competent Authority, or the State, shall have power to take it over, on an annuity based on its net value, for the best use to which it can be put.

It will be seen how different this is from purchasing land under pressure at inflated prices, on pain of having it sold over your head. Here is the reason why many of the worst farmers of a district are some of the occupying owners. Having paid inflated prices for their farms, they have no money with which properly to farm. Any number of questions will occur to the reader on which he would desire further information. He will find them all anticipated in the Report.

The duties of the proper Authority—the personnel and constitution of which is carefully dealt with—will first of all be to secure the good cultivation of all cultivable land in its area; then to consider whether land shall be divided or let as a unit; next to ascertain the unsatisfied demand for Small Holdings, and provide land for small men. Every qualified agricultural labourer who claims half-an-acre of land as his statutory right, shall have land provided for him. It will devolve upon the County Agricultural Authority (C.A.A.) to institute a survey of all land within its area, which survey shall include sociological conditions.

It is hardly necessary to point out that at the root of our problem is the fact that land to-day has two values—one a definite ascertainable agricultural value, the other indefinite, speculative. The second is compounded of monopoly value, amenity value, excess sporting value, and potential site value. The merging of the two has at one time or another unduly enriched landowners who have sold, while the Death duties have impoverished and crippled many who have not sold. The elimination of false values will be one of the problems to be dealt with; and the Report shows how this may equitably be done. Hitherto no scheme has ensured that development value, due to the activities of the community, will become the property of the community.

State credit, carefully thought out, will provide on a scale hitherto unknown the capital agriculture needs; while County Agricultural Committees, served by efficient agents and scientific experts will secure the necessary leadership. What the landlord never quite provided, and latterly has been incapable of finding, will thus be forthcoming. Whether in this regard the scheme is adequate will be the subject of much fruitful discussion. As a whole it will probably be considered too rigid, especially in respect of the exclusion of large holdings, which under some circumstances might be more remunerative to the nation as a whole. The buying out of the landlords is denounced as confiscation; but by some other critics is regarded as their permanent endowment. But negative criticism of that kind, in the absence of constructive proposals, will not get us much further. At the basis of the whole policy here outlined is the creation of an independent, self-respecting, virile peasantry, affording their industry and energy an open road of advancement.

Every aspect of the problem seems to have received careful and detailed consideration—administration, research, marketing, transport, rural industries, forestry and social life, survey and reclamation, housing and special problems. Alternative proposals have been considered on their merits. Protection or a subsidy are found utterly impracticable. A nation 80 per cent. urban will never be induced to vote for

dearer food. Even Lord Bledisloe expressly declares that German agriculture flourished in pre-war days not as a consequence of, but in spite of, Protection. Denmark and Holland, both shining examples of success in farming, are Free Trade countries. Not to provide a higher degree of security for all farmers, but a different kind of security, by changing tenure-at-will and tenure-at-chance into tenure-for-good-husbandry, is the key-note of the whole policy. The closing chapter on Energy and Hope is most inspiring. The views of farmers in different parts of the country may be briefly summarised.

The policy will bring a new spirit into the decaying life of the country, open the doors of freedom to the farmer and the labourer and, sending a new wave of life sweeping throughout the whole industry, give security of tenure to the farmer, freedom from the uncertainties of an unknown future, and safety in securing full advantage of all his efforts. The farmer will be able to take advantage of all that science can teach him ; he will no longer hesitate, if credit is provided, to undertake those repairs to drains and buildings which are generations overdue ; he will know it is worth while to give his children the best possible education that his means can afford ; co-operation will not need to be forced upon him, but will become a natural growth so that he will sell and buy in the best possible markets. His excursions from home, instead of being spent in bargaining for the last shilling in a somewhat unequal contest with the trader, can be utilised in making himself better informed in all matters relating to his industry. This new mental outlook, will, before another generation passes, change the whole face of the countryside. The benefit to the labourer will be no less great. The most important element in the whole scheme is the redressing of the wrong done to the labourers by Enclosure. It will create a new landed class with a career giving health, freedom, and a reasonable opportunity of happiness. The boy who begins his career on the land will have the possibility of becoming his own master, under conditions more favourable than have ever before been granted to any cultivator. The rising genera-

ation of women will have a new chance on the land. No longer mere drudges, they will have tasks admirably suited to their temperament.

Whatever may be the fate of this new Policy, it may well be that, as a great publicist avers, the future will judge this generation by the spirit in which it deals with so momentous a challenge.

Editorial Notes.

By a regrettable misunderstanding the space devoted to small type matter was unduly curtailed in the last number, and it is necessary to redress the balance in the present issue, all the more so that the number of books sent in for review is so large. The value of the Current Literature section to our readers is so constantly affirmed that I am most reluctant to cut down the space accorded to it.

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I alluded in my notes for October to the death of Prof. Karl Marti. It took place on April 2nd, 1925, only four days before his seventieth birthday. It was very fitting that a special number of the *Zeitschrift für die alttestamentliche Wissenschaft* should have been prepared to celebrate his seventieth birthday; and in addition to this Budde had edited a large volume of essays by friends, colleagues and pupils in honour of this anniversary. It is pathetic that these richly deserved tributes, which he would have appreciated so deeply could not be presented to him. He had himself edited the volume dedicated to Wellhausen and that to Budde on the occasion of their attaining the same age.

Marti belonged to Switzerland, and was educated first of all at Basel. He studied at the University there under Kautzsch, the famous old Testament scholar and the author of our standard Hebrew Grammar, and under Socin, the Semitist and authority on Palestinian geography and exploration. Part of his University course was taken in Germany, first in Göttingen, where he was a pupil of Ritschl's, and then at Leipzig where Fleischer and Delitzsch were his teachers. He became a pastor in the Reformed Church of Switzerland, and from 1881 to 1895 he was teaching at the University of Basel. In that year he moved to Berne as Old Testament professor, and in 1901 added to this a Professorship in Semitic philology. His first work on the more comprehensive scale was on

The Religion of Israel, published originally as a second edition of Kayser's *Theology of the Old Testament*. This was so much of a new work that the reviewers criticised the reference to Kayser on the title page, on the ground that the book was thus sailing under a false flag. Accordingly the next edition bore the title *History of the Israelite Religion*. It has always seemed to me valuable for its fulness, lucidity, and arrangement. The last edition appeared in 1907. I wish that in the intervening years the author could have revised it, taking account of the great development of the subject in the interval. His most important service to Old Testament scholarship was probably rendered by his editorship of the *Kurzer Hand-commentar zum Alten Testament*. This began to appear in 1897 and it was completed in 1904. When the first instalment was issued there were two Old Testament commentaries on the large scale in Germany. One was the *Kurzgefasstes exegethisches Handbuch zum Alten Testament*. This was an old enterprise in which Hitzig, Knobel and others participated; but new authors had been secured for new editions of some of the books, the outstanding volumes being those contributed by Dillmann, Smend, Kittel, Nowack. I spoke some time ago on the deficiencies of Dillmann's work as judged from the standpoint of to-day. It must be confessed that on the whole, while his work contains much valuable matter, it has been largely left behind by the later literature. The other large series was Nowack's *Handkommentar zum Alten Testament*. This began to appear in 1892. A continuous translation was printed and a full commentary was given, in some instances one might even say an elaborate one. As is always the case in a series, there was considerable inequality, but some commentaries in it touched the highest level, and were epoch-making for the study of their subject. The foremost were Gunkel's commentary on Genesis and Duhm's on Isaiah. But Baentsch on Exodus, Leviticus and Numbers, Budde on Job, and Nowack on the Minor Prophets call for special mention. To these I am glad to add Gunkel's Commentary on the Psalms, replacing Baethgen's, which was announced for 1915, but has just begun to appear in parts. Marti's series was planned on a more modest scale than either of these. There was no continuous translation, and the commentary itself was printed in larger type. But it also was a great contribution to Old Testament study. It was more advanced than Nowack's series, and this applied above all to Marti's own work. He contributed the commentaries on Isaiah, the Minor Prophets and Daniel.

It was very interesting to compare his *Isaiah* with Duhm's. Marti's treatment of Isaiah i-xxxix. was in many respects an echo of Duhm, often in phraseology even. But it was more consistently radical. Duhm's principles were applied with greater rigour than they had been by the master himself. It was otherwise with Isaiah xl-lxvi. It is true that Marti followed Duhm in the assumption of a *Trito Isaiah* and in much of the detailed criticism and interpretation of Isaiah xl-lv. But the outstanding difference was that while Duhm had emphatically rejected the collective interpretation of the Servant of Yahweh in all its forms and had taken the Servant to be an individual, Marti stood strongly for the identification of the Servant with Israel and for authorship by the Second Isaiah which Duhm had denied. Nowack and Marti both undertook the Minor Prophets, and this editorial precedent has been recently followed by Sellin in the Commentary which he is editing. Duhm's contributions to Marti's series were on Job, Jeremiah and the Psalms. The first of these shows him for the most part at his best, the last shows him often at his worst. The volume on Jeremiah is on the whole a very striking and valuable piece of work, but marred by far too radical a criticism. The general level of the series was remarkably high, as one would expect from scholars of such calibre as Holzinger, Bertholet, Budde, Benzinger. The other great service to Old Testament scholarship rendered by Marti was his editorship of the *Zeitschrift für die Alttestamentliche Wissenschaft*. This he undertook in 1907, following Stade who had founded the magazine. He retired from the editorship only a short time ago, and has been succeeded by Gressman, in whose hands the Review has been remodelled and made more valuable than ever. It should be added that Marti very gratefully welcomed the co-operation of the Society for Old Testament Study, and has given a much larger place to British contributions, a policy which his successor is carrying out even more extensively. It must, of course, be remembered that Marti was Swiss, while Gressmann is German.

It was never my privilege to meet Marti personally, though I was introduced in Oxford to one of his daughters by Prof. R. W. Rogers, the eminent American Assyriologist. But we corresponded and sent each other books. He was very pleased with the type of Commentary issued in the Century Bible which, while resting on scientific study of the original, eschewed Hebrew characters and aimed at making the results reached by scholars intelligible to the general reader. He expressed his disappointment that in my Commentary

on Jeremiah I had not accepted his view that Jeremiah positively repudiated the Deuteronomic Code. I have seen no reason to change my opinion, and I am glad that Dr. Skinner and Sir George Adam Smith adopt the same attitude.

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A grave loss to Jewish learning has been caused by the recent death of Dr. Israel Abrahams. He was born on November 26th, 1858. After serving as senior tutor at the Jew's College, London, he became the Reader in Talmudic and Rabbinic Literature, in the University of Cambridge, a position which he held to the time of his death. He collaborated with Mr. Montefiore in the editorship of the *Jewish Quarterly Review* from 1889 till 1908. He published several important books and articles on Jewish subjects, but here I wish to call to mind that section of his work which is of special interest for Christians. When Mr. Montefiore published his commentary on the Synoptic Gospels the plan of the work included a third volume, to be written by Dr. Abrahams, containing additional notes. These notes were to have been specially directed to the illumination thrown on the Gospels from the study of the contemporary Judaism. He found it impossible, however, to carry out his promise. "The problems," he said, "proved so many, so intricate, that I have found it beyond my capacity to deal with them all." Fortunately, however, he was able to give us much which would have found a place in the promised volume. In two volumes entitled *Studies in Pharisaism and the Gospels*, he put together a large amount of valuable illustrative material. I called attention to both these volumes when they were published, so that it is unnecessary to dwell upon them now. I would simply praise the admirable spirit, and the scientific impartiality which the author displayed.

I saw much less of Dr. Abrahams than I could have wished, but our personal relations were very pleasant. He came to my lectures on Jeremiah, at the Summer School, held at Westminster College, Cambridge, and was one of the most appreciative hearers. He also wrote a very generous review of my Commentary on Jeremiah. When I was planning the volume of Essays, which I have edited at the request of the Society for Old Testament Study, I was very anxious to secure his co-operation, partly for the distinction he would lend to the volume and the value of any contribution he

might make, partly because I was anxious that Jewish scholarship should be represented in it. I invited him to write on Jewish Interpretation of the Old Testament. This he was reluctant to do, as he was so preoccupied with other work, that he did not wish to undertake the special study which he felt would be a necessary preparation for the article. He suggested two other topics between which I might choose. I pressed him, however, to accept my original invitation, assuring him that his wealth of expert knowledge made any special preliminary study unnecessary. He allowed himself to be persuaded. At the final stage of the proofs I sent him some queries, submitted to me by the press reader which I wished him to decide. Shortly after the sad tidings of his death reached me.

I am glad that I had the opportunity of seeing him again last summer. We held the meeting of the Society for Old Testament Study at Cambridge, under the Presidency of Dr. Stanley Cook. Dr. Abrahams came to our meetings and contributed much to our discussions. He and the President took a party over the University Library, and we visited his own College where we talked about Robertson Smith, who was one of its glories. We walked back together and had a very interesting conversation which it is now pleasant to remember.

Among other things, he told me that once when Cheyne was with him they were talking about the Oxford scholar's textual theories, which he proceeded to illustrate. Dr. Abrahams regretted that he had no Hebrew Bible at hand, Cheyne said that it did not matter. "He seemed," Dr. Abrahams said, "to know the Hebrew Bible by heart."

I had a warm personal regard for the man himself and great respect for the remarkable range of his learning. I have long been anxious to promote a better understanding between Jews and Christians, and recognise with gratitude how much Dr. Montefiore and Dr. Abrahams have contributed to this end. His death makes a serious gap in the ranks of expert Jewish scholars who are capable of illuminating the Gospels from their special point of view.



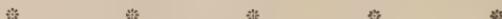
New Testament scholars have had abundant occasion to lament that Jewish scholars have not done much more to illustrate the Gospels and the Epistles from the rich treasures of their special

knowledge. No doubt the bitter prejudice against Christianity, for which Christians have been much to blame, has been responsible for violent antagonism on the part of older scholars, and for the studied coolness which those who have broken with the earlier vituperation still too commonly display. It finds expression perhaps most characteristically in the resolute denial of any originality to Jesus. Happily a more reasonable temper is gaining ground, thanks especially to such scholars as Dr. Montefiore and Dr. Abrahams. What has been wanting, however, has been a comprehensive study of the personality and career of Jesus, by a thoroughly competent scholar, who while remaining a Jew, has really striven to emancipate himself from the traditional prejudices and antipathies. Such a work, composed in modern Hebrew, was written by Dr. Klausner, in 1922. The learned author is best known to Christian scholars by his thesis, *The Messianic Ideas of the Jewish People in the Period of the Tannaites*. This work was written in German. His other books have been written in Hebrew. The volume to which I wish specially to call attention is an English translation of the work on Jesus. It bears the title *Jesus of Nazareth: His Life, Times and Teaching*. The translation has been made by Canon Danby, who is admirably qualified for the difficult and responsible task. It is a large book of more than 400 pages, published by Messrs. Allen and Unwin, at 18s. net. Of special value is the elaborate sketch of the history of the period which led up to and embraced the career of Jesus, and the account of the political, economic, religious and intellectual conditions. This section of the book runs roughly to a hundred pages. The author has covered much of the ground in a more comprehensive fashion in his earlier writings. It is a great advantage to have this compact statement resting on a more critical employment of the sources than has been customary. It is inevitable that most Christian students of the New Testament should have to rely upon Jewish experts, who have been too ready to employ sources of a much later date, heedless of the tremendous changes which had taken place in the interval. Klausner is fully alive to this peril. He says for example on p. 131, "the Destruction of the Temple, and especially the collapse of the Bar Kokhba rebellion, tore the very soul of the Jews, and effected a complete breach in their religious and moral consciousness." In his discussion of the sources he deals with the New Testament. But so far as the Gospels are concerned his discussion widens out into a sketch of

the course of Gospel criticism. It must be remembered that Klausner has written specially for Jewish readers, to whom the subject is quite novel. The best section in this part of the work is that which deals with the Hebrew sources. Here the author is emphatically upon his own ground. His treatment of the passages in Josephus is of special interest. He accepts, as Christian scholars generally do, the reference to Jesus in the account of the death of James His brother. It has been usual for Christian scholars to reject entirely the famous passage in the 18th book of the Antiquities which deals with Jesus. Quite a number of scholars, however, have recently accepted the passage as genuine. Klausner believes that it is for the most part genuine, but that there are Christian interpolations in it. He has scant patience with those who deny the historicity of Jesus. He is not so radical as might have been anticipated in his reconstruction of the career of Jesus. It is true that certain incidents are rejected because they are not to be found in Mark. The author's Jewish equipment is less valuable for his treatment of critical problems and questions of historicity, than for the reconstruction and estimate of the teaching of Jesus. As to the originality of the teaching he affirms on the one hand that "throughout the Gospels there was not one item of ethical teaching which can not be paralleled either in the Old Testament, the Apocrypha, or in the Talmudic and Midrashic literature of the period near to the time of Jesus." At the same time he says: "If we omitted the miracles and the few mystical sayings which tend to deify the Son of Man, and preserved only the moral precepts and parables, the Gospels would count as one of the most wonderful collections of ethical teaching in the world." After a summary of the sayings of Jesus he speaks of them as "all of distinct originality." He says that Jesus gathered together, condensed and concentrated ethical teachings, so as to make them more prominent than in the Talmud and the Midrashim where they are mingled with more commonplace and even worthless matter. Even in the Old Testament we have a much more mixed content than is the case with Jesus. He considers this, however, to be a drawback. Judaism is more than religion and ethics: "it is the sum total of all the needs of the nation, based on a religious basis." It is a national world-outlook with an ethical religious basis. Moreover, Judaism also knew the idea of loving enemies and turning the other cheek; but here Jesus over-emphasised, and His own followers have not accepted His teaching. There was also an ascetic

element in the teaching of Jesus which was really non-Jewish. And Jesus' own practice, it is urged, did not conform to His teaching. His doctrine of the Fatherhood of God was Jewish, but here again there was over-emphasis. His belief in His Messiahship involved the idea that He stood in a relationship to God which implied favouritism on God's part. His emphasis on the goodness of God alike to the evil and the good tends to depreciate the righteousness of God. To the question what Jesus is to Jews to-day, he replies that He is not God or the Son of God, not the Messiah or a prophet, not a law-giver or a Rabbi, or the founder of a new religion. He is "a great teacher of morality and an artist in parable." He is the moralist for whom in the religious life morality counts as everything. He gave no ethical code for the nations and the social order of to-day. "But in his ethical code there is a sublimity, distinctiveness, and originality in form, unparalleled in any other Hebrew ethical code; neither is there any parallel to the remarkable art of his parables. The shrewdness and sharpness of his proverbs, and his forceful epigrams serve, in an exceptional degree, to make ethical ideas a popular possession. If ever the day should come and this ethical code be stripped of its wrappings of miracles and mysticism, the Book of the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time."

Many pages would be required even to summarise much on which I have not touched; but although there is much with which a Christian will inevitably disagree, it will be clear that the volume is one of the first importance.



I first made the acquaintance of De Morgan's famous work. *A Budget of Paradoxes* more than forty years ago. I discovered it in the Library specially reserved for undergraduates at St. John's College, Oxford. I took it to my room and read it at meals. I found it very entertaining; but as it has been for long out of print and second-hand copies were selling at a high price, I have not looked into it since those early days. I am glad to say, however, that it has been published in a new edition by The Open Court Publishing Company. It appears in two volumes, and its price is 30s. It has been edited by Mr. David Eugene Smith. He has added a large number of notes, largely giving details as to people mentioned by De Morgan who are likely to be unknown to the general reader.

The Budget consists for the most part of weekly articles contributed to *The Athenæum*. Unfortunately he did not live to publish the work himself, otherwise some additions would have been made, and some rearrangement. As De Morgan was a mathematician and a logician, not a little of the work turns on mathematical or logical paradoxes. In particular much attention is paid to the circle-squarers. It is well known that the ratio of the circumference to the diameter is an interminable fraction, 3·14159. . . . Many people with a smattering of mathematics refuse to believe that the fraction is interminable, and insist that they have succeeded in solving the problem with a terminable fraction. The feat is known as squaring the circle. In an appendix De Morgan prints the mathematical demonstration that the ratio is incommensurable. But the circle-squarers refuse to be convinced; they regard their own solutions as infallible and believe that the experts are either too stupid or too malevolent to admit their success. This attitude towards specialists is not unfamiliar in other fields, but De Morgan brought very wide and varied learning to bear on the topics he discusses. But he also exhibited not a little wit and humour, and dexterity of argument. The most pertinacious of all the circle-squarers with whom he dealt was James Smith, who occurs over and over again in this work. On his last appearance De Morgan says: "His friends complain that I do nothing but chaff him. Absurd! I winnow him, and if nothing but chaff results, whose fault is that"? The Zetetic astronomers or, as Rudyard Kipling calls them, "the flat-earthers" get some attention. Theology has its fair share. The numerous attempts to calculate the number of the Beast, or work out the date of the millennium are dealt with at several points in the work. I do not recollect any reference to the ten tribes. There are some good stories in the book. I will quote the farmer's comment on Palmer the Poisoner: "Well, if the Devil don't take he, he didn't ought to be allowed to be devil no longer." The story of the little boy who had been well brought up theologically has for long been one of my favourites. It will be found on p. 224 of Vol. II. The book can be read through with pleasure for the most part, though those who are not mathematicians may find it in places rather stiff. But it is a capital book to dip into. It is full of good things and out-of-the-way information.

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I have always been deeply interested in the bibliography of my subjects of study. I paid special attention to this in *Peake's Com-*

mentary, but owing to the very large number of titles quoted nothing but bare lists could be given. *A Scripture Bibliography* has recently been prepared by a Committee of the Society for Old Testament Study, and published by Nisbet and Co. at sixpence net. The Society exists to bring together Old Testament students for conference, to defend the place of the Old Testament in the religious curriculum, and to promote in every possible way the study of the subject. A request came to us in 1924, when I was President, to prepare a bibliography on the Old Testament. We welcomed the suggestion. I said, however, that though we were an Old Testament Society a bibliography ought to include the New Testament, and that it should be annotated so that students might have some guidance as to the scope and value of the books included in it. A small committee was appointed. We have given a good deal of time to the work, and we hope that the pamphlet, which runs to forty pages, will be widely circulated. On this point I might add that to make publication at sixpence possible, the Society undertook a financial guarantee. We hope that it will be very largely purchased so that our publishing fund, which is doing very useful service, may be drawn upon as little as possible. I think it may be said with justice that it gives remarkable value for the money.

EDITOR.

Discussions and Notices.

GOD'S FISH.

The fish in quiet pool
Lives well content,
Fast-bound within his cool
Clear element.

The worlds that spread and spire
Beyond the marge,
Tempt not his fond desire
To roam at large ;

But in that amplitude
Of close embrace,
He finds his needful good
And liberal grace.

In lymph the sunray steepes,
He basks his fill,
Or in the shadowed deeps
Bides still.

Blest fish !—if wise he grows
With heed to look,
What day the angler throws
His baited hook !

* * * *

O Lord, my only free
And proper Element,
My soul would swim in Thee
Immitigably pent !

Than Thy enclasping flow
No other world I'd crave,
Nor Liberty would know
Than such Thy compass gave.

Through Thee infiltrate may
My grateful joy-light shine ;
And in deep glooms I'd say
Content, "These, too, are Thine!"

But oh ! Thy fish, dear Lord,
 Make wise against the last
 Extremity abhorred—
 The subtle angler's cast !

THEODIDAKTOS.

DEATH AND RESURRECTION.

Long in my heart the secret flame
 Burned bitterly :
 That life should be
 For all its cradling dreams, just thus and thus
 Its Vision Désirous
 Turned to a Jack-o'-Lantern's mocking game,
 Its cherished hallows spilt and all foredone.
 Grows the green sapling such a twisted tree ?
 So tart its fruit, forsook o' the jealous sun ?
 Ah ! Arbiter of Life,
 Concede me then to spare
 The pains of culture and good husbandry.
 Let the sap riot through the barren boughs,
 Nor pruning-knife
 Bate such poor freedom as its frustrate day allows.

But oh, my foolish heart !
 My self-blind shame
 That held me down the earthy roots among,
 Feeding that mordant flame !
 Yet ineluctable Grace did reach me there,
 As dew that filtered through the wilding sprays ;
 Stilled my irreverent tongue,
 Touched with its chrism my impercipient eyes
 And upward drew their gaze
 To see—
Kyrie, eleison me !
 Amid the gnarled boughs a Form outspread,
 While down about my head
 Fell soft the petals of a shattered Rose
 Like dropping tears,
 That in an anguished fragrance quenched the bitter fire.

Ah ! then I knew as only heartbreak knows
 That mystery !—
 And saw my life the self-same knotty tree
 That at the focus of man's sinful years
 Striking deep root,
 On the Judaean hill bore dread and sovereign fruit.
 As one transfix'd I stood,
 And nursed the barb for pain's relief of pain.
 Shame held me prey ; the sky
 To infinite remoteness fled ;

Pert little creatures of the wood
 Peeped round the roots accurst and mocked at me.
 This, this was I ! . . .
 And still the torn Rose bled

What now remained for me, or where to hide ?
 No more my life-tree could I call my own
 For That which nested there
 (Ah ! Only Fair !
 To grudge Thee yet Thy throne !)
 But while in utter self-despair I cried,
 The petals, falling still,
 Whispered, " If but thy will ! "
 And then like some $\text{\textit{A}}$ olian air
 Sweet-sighing in the branches, this I heard :
 " My Tree is thine, thine Mine ! "
 A breath passed, throbbing. Something stirred
 At my heart's core. Suddenly,
 Sob-shaken, tear-blind, to my grievous tree
 I turned, and clomb to Him,
 And stretched my arms upon Those Arms, and hid
 My pain in His, and found repose,
 Swooning into the deep heart of the Rose.

* * * *

Three days I lay without the sense of Time,
 Then woke to—Him,
 His eyes love-shining in the day-dawn dim.
 O King of Life, my poor tree-boughs amid !
 O joy of Easter prime !

THEODIDAKTOS.

The Study Circle.

Questions for Study.

Is the Theosophical conception of "God" identical with the Christian conception?

Does a Pantheistic view of the Deity satisfy the heart of man? Does man's "heart" merit any consideration?

Does a Pantheistic view of the Deity satisfy the intellect?

Why do we believe in the "personality" of God?

In what ways is God related to the world?

Are the "etheric" records of Theosophists reliable? Why are they not mentioned in standard Lives of our Lord?

Does it matter what a man believes about the person of Jesus Christ? What does Theosophy teach on this subject?

Has the story of the life of "Shri Krishna" been helpful to the morality of Indians?

Why should not Indians seek to copy "Shri Krishna?"

Are the authors of *Man, Whence, How and Whither?* likely to be reliable teachers?

What is the Theosophist's doctrine of sin?

How is it affected by his Pantheistic beliefs?

What do Jesus, Paul, John and Peter, teach us about Reincarnation?

Does Reincarnation solve the mystery of pain?

Why does Mr. Leadbeater reject the "Wisdom of the East," concerning metempsychosis?

What is the teaching of the Sanâtana Dharma text-books on this subject?

What is the most destructive criticism of Reincarnation?

Is any man so degraded that there is in him no beginning of good?

What is the evidence of missionary societies?

Does any person come into the world with "a ready-formed character"?

How is parentage affected by a belief in Reincarnation? Is your child really yours if you accept Reincarnation?

What is the effect of the teaching of Karma on the individual and a nation?

Why does the Hindu shrink in horror from the scheme of Reincarnation which the British Theosophist greatly admires?

What is the attitude of Theosophy to "foreign missions"?

If Christianity had never had missionaries, how would it have spread?

Is Theosophy in harmony with Christian teaching?

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The most careful, searching and complete examination of Theosophy, is in Dr. J. N. Farquhar's *Modern Religious Movements in India*.

QUARTERLY REPORT.

Matter intended for insertion in the Quarterly Report should be sent to the Rev. W. E. Farndale, 10, North Road, Devonshire Park, Birkenhead.

Newcastle-on-Tyne, "The Quest."—From the Rev. L. Brown, the secretary, there comes to hand the programme of this Study Circle for the current season. The morning sessions are being devoted to theological studies on The Idea of God, The Proper Divinity of Jesus Christ, The Problem of Sin, the Atonement in Modern Thought, The Doctrine of the Church, The Ground and Value of the Christian Hope, and The Finality of the Christian Revelation. The second and fourth of these have been dealt with in Outline Studies in previous numbers of the HOLBORN REVIEW. In the afternoon the Quest is taking for discussion four of Shakespeare's plays, and also the Phelps-Stokes' Report on Education in Africa.

Sheffield.—For the present this Circle is meeting on mornings only. The subject of study is Bradley's "Appearance and Reality." The Rev. S. A. Barron is the chairman and the Rev. E. E. Jobling the secretary. Though, through unavoidable circumstances, its numbers are at the moment small, yet the secretary reports that it is a real study circle and that each member is true to its ideals.

Colchester.—The September meeting of this Circle was well attended. Dr. Angus' "The Mystery Religions and Christianity" formed the basis of discussion. The Rev. E. W. Smith read a masterly essay on the subject. The secretary, the Rev. T. Thompson, adds that the ensuing conversation was excellently maintained and most profitable.

Merseyside Circle.—Since the last report of this circle appeared, the members meeting at Birkenhead have been favoured by a visit from Professor Atkinson Lee, of Hartley College, who very kindly came over and gave a most interesting survey of the present position, with regard to the relation of Realism and Idealism. Several members moved out of the district in July, and it is hoped that they may be able to start Study Circles in localities to which they have gone. New members have been welcomed. At the September meeting the Rev. E. H. Pittwood narrated his experience at the Stockholm Conference, giving an account which was greatly enjoyed. The outline of the philosophy of Bertrand Russell, by the Rev. J. Henderson led to an animated discussion.

"*The Preacher and Psychology*."—Attention is drawn to the study

outline on this subject which appeared in the last number of the HOLBORN REVIEW. Much matter has been published of late bearing on the application of psychology to the Christian preacher's work, and it is a distinct advantage to have such a conspectus as was given by the Rev. F. C. Taylor, M.A., B.D., last quarter.

"*Theosophy*.—In the current issue will be found an article by the Rev. C. Phillips Cape on Theosophy. Mr. Cape is a Wesleyan minister who was for a number of years resident in Benares, India. He is the author of a book now in its second edition entitled *Benares*, and has recently issued *Prisoners Released: The redemption of a criminal tribe*. Mr. Cape had exceptional opportunities of a close scrutiny at its Indian headquarters of what the late Professor J. H. Moulton stigmatised in his *Treasure of the Magi* as a system "nursed in fraud and matured in immorality." Since, as Dr. Moulton said, Theosophy, despite its brave attempts to pass itself off as an eclectic system, is in India nothing but an interpretation of Hinduism, it is of material help to any European student of Theosophy to have an account from one who is equally acquainted with its Oriental setting and is also well versed in its literature. We strongly urge all Study Circles and Ministerial Associations to arrange for the inclusion of this topic in their programme.

W. E. FARNDALE.

Current Literature.

Die Quellen des Richterbuches. VON OTTO EISSFELDT. Pp. x, 182.
Leipzig: J. C. Hinrichs' sche Buchhandlung. 1925. Price in
paper, 9 marks.

SOME time ago we called attention to Prof. Eissfeldt's very striking *Hexateuch Synopses*. The present volume is a continuation, applying the same principles to the analysis of the Book of Judges, except of course that we have to do here with three documents rather than four—L, J, and E—as P reaches its close with Jos. xx. Critics have long made us familiar with the view that J and E are to be found in Judges. Eissfeldt accepts this, but, as in the case of the Hexateuch, finds three documents, the first of which he calls L, the lay document which stands at the other extreme from P, the Priestly document, both in time and in character. He devotes a special paragraph in his preface to the criticisms made on his employment of the term and, after all, the question as to title or symbol matters little in comparison with the question, whether such a document has been employed or not, and, if so, whether its contents have been correctly identified. The plan of the book is as follows: He gives at the outset, in three parallel columns and on a single page, the general results of his analysis. He then passes on to discuss the narratives in detail so as to determine the documents from which they have been compiled, and assign to each what belongs to it. This is followed by a translation of the book arranged in parallel columns under the three headings, and an index of Old Testament passages in which a certain number of notes on the text of Judges, including emendations, are added. For the most part the author takes account of German scholars; but the two outstanding commentaries in English, those by G. F. Moore and by Burney, are kept in view. No doubt critics will approach the study of this work with a bias for or against it, derived from their conclusions as to the validity of the position taken up in its predecessor. His analysis of the Hexateuch has been favourably received by certain scholars, both in Germany and Great Britain, though rejected by others. And a good deal of detailed discussion will be necessary before positive judgments can be prudently expressed.

Ecclesiastes and the Early Greek Wisdom Literature. By HARRY RANSTON, M.A., Litt.D. Pp. 154. London: the Epworth Press. 1925. Price 6s. net.

Dr. RANSTON is an old Hartley College student who is now serving in the Methodist Theological College of New Zealand, and who has carried on his studies under the limitations of his position with praiseworthy zeal and with considerable independence. For some years past he has been publishing studies on Ecclesiastes and Theognis. The general problem as to the author's relation to Stoicism and Epicureanism has been a good deal debated; but Dr. Ranston goes farther up the stream to earlier Greek poets and thinkers. The longest discussion is devoted to the Preacher's relations with Theognis. A careful comparison is instituted between the two writers, in which the author collects and examines a considerable number of parallels. On the general problem the conclusion reached is that Koheleth was familiar with several people who had stored in their mind the precepts and admonitions of Theognis, and collected in his note-book the aphorisms which circulated among them. He prefers this to the alternative view that he had read the book and quoted from memory. He raises the question, however, whether both may not be drawing on Babylonian thought. He allows the possibility of contact with the Gilgamesh epic, but considers it unlikely that Theognis owed anything to Babylonia. A much briefer chapter is devoted to the relations between Ecclesiastes and Hesiod. It is granted that the case is weaker than with Theognis; but he believes it to be almost certain that he did draw upon Hesiod in much the same way. A similar conclusion is reached with reference to Phokylides. On the other hand he finds little evidence of any affinity with Xenophanes, Solon, the earlier lyric poets, the early historians, tragedians, or comic poets, or Menander. Dr. Ranston may be congratulated on his careful and comprehensive investigation, and on the scientific impartiality which animates it. The proof of his thesis is in the nature of the case difficult; but he is entitled to praise for breaking new ground in a much-tilled field.

The Speaker's Bible. Edited by the REV. JAMES HASTINGS, D.D. Psalms, Vol. ii. Pp. 396. Aberdeen: The Speaker's Bible Offices. 1925. Price 10s. 6d. net.

IT is rather difficult to review books or series which come in parts now and then. Of the seven volumes so far published we have seen simply one volume on Luke and the present volume. As the seven include Hebrews and Job in which we have been specially interested, we regret that we did not have the opportunity of examining them. The present volume covers Psalms xiv.-l., and completes what Dr. Hastings had himself prepared on the Psalter. As the Psalms

are so full of material for the preacher a book containing 359 pages in double columns is not excessive, especially when the 23rd Psalm is included, to which nearly 40 pages are given. There is an immense amount of homiletical material here, and it will be valuable if it is used to stimulate rather than to save thought. There are also numerous illustrations which hard-driven preachers will welcome.

Jesus and the Greeks. By WILLIAM FAIRWEATHER, M.A., D.D. Pp. xvi., 407. Edinburgh: T. & T. Clark. 1924. Price 12s.

MANY of our readers will be familiar with Dr. Fairweather's *The Background of the Gospels*, an excellent volume, to which the present work forms a worthy counterpart. Its sub-title is "Early Christianity in the Tideway of Hellenism." The volume falls into three parts—The Diffusion of Hellenism, Philo of Alexandria, and Hellenism and Christianity. In the first the author sketches the history and characteristic features of Hellenism, the means used to spread its culture, the Stoics and Epicureans, Hellenism in Egypt, Syria and the Orient, the latter including Central Asia and the Panjab, the defects of Hellenistic culture, Hellenistic piety and social life in the Hellenistic world. The second part sketches the life, character and writings of Philo, the task he essayed, his exegetical method and doctrinal teaching, his influence and the contribution he made to religion. The third section treats of John the Baptist, Jesus and the Gospel, Jesus and the Gentile world, the importance of the Greek language for Christianity, Hellenism and the New Testament, Early Christianity in its relation to Hellenism, and finally the essential independence of Christianity. It will be seen that the author covers a great deal of ground. In view of the growing interest taken in the relations of early Christianity to Greek philosophy and Greek mysteries this is a timely volume. Dr. Fairweather takes up a moderate position on this question. Possibly he concedes more to those who emphasise the Greek influence on Paul than will ultimately be made good. The section devoted to Philo is a more favourable specimen of the author's work than the pages devoted to the Stoics and Epicureans. In view of the title we wish the treatment of these schools had been fuller, and some would add, so far as Stoicism is concerned, more sympathetic. The discussion of the teaching of Jesus seeks to do justice to the elements combined in it, which some interpreters are tempted to regard as mutually exclusive. Naturally the serious student will need to supplement the information and discussions here given by more extended works on the individual subjects. But as a bird's eye view over an extensive field, the book will serve a very useful purpose, and perhaps give many readers as much as they require.

The Gospel of Mark: its Composition and Date. By BENJAMIN WISNER BACON. Pp. 340. Yale University Press. London: Humphrey Milford. 1925. Price 23s. net.

This is the third of Dr. Bacon's works on Mark. The first was his commentary entitled *The Beginnings of Gospel Story* (1909). The second was entitled, *Is Mark a Roman Gospel?* The present much more comprehensive work is devoted to the problems of composition and date. It is constructed on large lines, is very thorough in its treatment, and its scope is much larger than its title suggests. The author wishes to place the second Gospel in its historical context, and in doing so he discusses other problems of New Testament history, criticism and theology. That this is done with great independence and originality, and with full command of the material, everyone will anticipate who is familiar with his work. The critical problems seem to him to be important for their bearing on the problem as to the early form which the gospel message took. The primary and missionary gospel, he tells us, was "the word of the cross." The age of Gospels such as those in the Canon was secondary. For a considerable time the two conceptions of the Gospel persisted side by side, but exerting a mutual influence, since each needed to be reinforced by the other. The decision on relative priority, however, would be seriously affected if the early dating of Mark by Harnack, and still more that by Torrey, could be established. Harnack is compelled by his early date for Luke to push Mark back into the fifties, while Torrey argues that the date of the Gospel is fixed down to A.D. 40, by the reference to "the abomination of desolation," occasioned by Caligula's attempt to have his statue placed in the Temple. Dr. Bacon agrees that the identification is correct, but argues that while the eschatological chapter in Mark is based on a document dating from that time, it is itself much later; as is the Gospel. He believes the Gospel to be not earlier than the eighties. It is a pretty composite work. There is a Petrine element in it; that is, some traditions which go back to Peter's preaching. But the author has also employed the Second Source, and the Special Source of Luke. The former of these did not contain sayings and discourses alone but also narratives. The latter appears sometimes in a more original form in Luke, sometimes in Mark. Prof. Bacon distinguishes sharply between the interpretation put by Papias on the Elder's account of the origin of the Gospel, and the meaning which the Elder intended to express. Papias contrasted the lack of order in Mark with the orderly scheme of Matthew. The Elder had no contrast with a standard Gospel in his mind; he simply meant that Mark's Gospel was not to be taken as giving the events in their chronological sequence. It was rather to be regarded as a collection of anecdotes. In this connexion Dr. Bacon calls attention to the importance of the recent emphasis laid on the different types of composition present in the Gospel, with the conclusion to which they point, that chronological order was not contemplated. The problem as to the original end of Mark is discussed, and the conclusion reached is that its disappearance probably belongs to the period when the resurrection story in Matthew and Mark was in competition with the story in Luke. The lateness of date is also required.

by the extensive Pauline influence to be detected in the Gospel. "The Aramaic tradition, especially in the form it assumes in Mark, has been profoundly affected by Pauline doctrinal tenets." The author says further, "the whole substance of the Petrine tradition was impregnated with this Pauline doctrinal interpretation." The bearing on the problem of the First Epistle of Peter is examined, the apostolic authorship of the Epistle being rejected. The Gospel is also related to several other New Testament books. Prof. Bacon's volume is of course important, and ought not to be neglected by students of the Gospel. The acuteness and resourcefulness which characterise it, ought not, however, to disguise from the student how hypothetical and subjective much of the discussion is. A good deal hangs on the rather intricate treatment of the eschatological development, something also on the view taken of the sources employed by Mark, and not a little on the alleged Paulinism of the Gospel. In all these respects we find it very difficult to follow Dr. Bacon. And if we raise the ultimate question and ask, What is the value of the second Gospel, not for our reconstruction of development from the thirties to the eighties, but for our knowledge of Jesus Himself? Dr. Bacon's answer must inevitably seem profoundly unsatisfactory.

St. Paul and the Church of Jerusalem. By the Rev. WILFRED L. KNOX, M.A. Pp. xxvii., 396. Cambridge: at the University Press. 1925. Price 18s. net.

The Life, Letters and Religion of St. Paul. By C. T. WOOD, B.D. Pp. xv., 418. Edinburgh: T. & T. Clark. 1925. Price 8s. net.

THE book by Mr. Knox, has involved a great deal of work, done for the most part when he was labouring in a London Parish. It practically covers the period from the foundation of the Church to Paul's entry into the Temple on his last visit to fulfil the Nazirite vow. The book is an exasperating one to read. It is cut up into comparatively brief sections of large type, separated from each other by many pages of minute type consisting of notes, often of considerable length. Greater architectural skill would have led to a far more convenient presentation of the material. For example, the first chapter deals with the Church of Jerusalem in its earliest days; it covers eleven pages. To this chapter sixty-nine notes are appended. Some of these are quite extensive and they cover seventeen pages. If the reader wishes to get the best out of the book he will read the large type continuously; then he will go back over it, and at every point where a note is given will read it in connexion with the text. But this method becomes very trying and wastes a great deal of time. The author ought to have put a great deal more of the matter now in the notes into the text. The notes should ordinarily have been printed as footnotes, and where this was undesirable they should have been turned into excursuses. We wish that we could find ourselves more in sympathy with the author's

reconstruction of the history. But we find ourselves constantly in disagreement with it. The reconstruction of the course of events in this period, and in particular the identification of Paul's visits to Jerusalem, is notoriously difficult. We dissent from Mr. Knox's reconstruction not in details only, but in its main scheme. We dislike also the tone in which he allows himself to speak both of Paul and Stephen. He calls in conjecture far too liberally, and the reasons which he gives in support we often find unconvincing. He reads in far too much between the lines. All of this, however, makes his book very stimulating, and he has seriously tried to see things for himself, and some of his suggestions are interesting. It is to be hoped, however, that the book will be studied with constant vigilance and corrected by sounder and more cautious guides.

Mr. Wood's work is of quite a different character. It is a book designed specially to help theological students or teachers of senior forms in schools. It is a business-like book which will be found very useful by those for whom it is intended. Its plan is to follow the chronological order inserting the epistles at the points where they come. Accepting the South-Galatian theory, he also takes the view that "Galatians" is the earliest of the epistles, and written before the council at Jerusalem recorded in Acts xv. The general attitude of the volume is conservative. The Lucan origin of Acts and its historical trustworthiness are accepted and the genuineness of the Pauline epistles apart from the Pastorals, which are supposed, however, to rest upon genuine letters by the apostle. Careful paraphrases of the epistles are given and the work as a whole is a very serviceable guide to its subject. The author's main interest is in the religion of Paul as distinguished from his theology.

Paul of Tarsus. By T. R. GLOVER. Pp. xi. 256. London: S.C.M. 1925. Price 9s. net.

DR. GLOVER has several qualifications for writing a study of the Apostle Paul. He is an eminent classical scholar. He has given not a little attention to the Old Testament, he has written remarkably fresh and stimulating studies of Jesus, he has carried his investigations some way down the stream of early Church History and patristic literature. He has tried to see Paul for himself and to report what he sees. He is in touch with some of the modern discussions but he prefers to trust the insight of genius and of spiritual kinship to that of laborious scholarship. He is himself an enthusiastic admirer of Paul, and the lukewarm appreciation or studied depreciation which disfigure some books on the apostle are entirely absent. He paints in the background, especially on its Greek side, pretty fully. And it is needless to praise his style. The work is not so strong, in our judgment, as an exposition of Paulinism as it is in its presentation of the personality. Dr. Glover has perhaps taken to heart too much the warning that the exposition

of a Jewish thinker is likely to be wrong, in the proportion in which it is systematic. Paul was not a Palestinian Jew, though trained in Palestine, and he worked very largely among Gentiles. And the question whether he was a systematic thinker cannot be settled *a priori*. It must be determined by the success or otherwise with which the attempt to construct a coherent Paulinism can be carried through. We think also that he finds too much development of ideas in the period covered by the Epistles. The view that Thessalonians represents an earlier stage of development than Romans is precarious in the last degree. A comparison of Corinthians with Romans or of Philippians with Colossians might lead, on this principle, to quite unacceptable results; and the history itself shows conclusively that Paul had reached a position before he set foot in Europe, which is not reflected at all in Thessalonians. On the other hand, there is no evidence worth speaking of, that Stephen had anticipated Paul's doctrine of the Law. He had spoken of the destruction of the Temple but in this he had not gone beyond Micah, Jeremiah and Jesus. It is with this point that his speech is primarily concerned. If Dr. Glover will look at the editorial note on p. 785 of *Peake's Commentary* he will find the detailed proof of this. We are heartily in sympathy with his attitude on the question of Paul's relation to the mystery religions, a question on which his classical learning adds weight to his judgment. In referring to Reitzenstein it would be well to mention the edition from which he quotes, since the second edition was greatly altered. It would have been well also if he had called attention to Loisy's *Les Mystères Paiens et le Mystère Chrétien*, since Loisy has not only had the advantage of reading Reitzenstein but is a New Testament scholar in a much fuller degree. Bousset's *Kyrios Christos*, and *Jesus der Herr*, together with Wernle's reply to the former, *Jesus und Paulus*, might also have been mentioned. It is perhaps, ungracious to call attention to these points since Dr. Glover's work lies primarily in the other field, and because what he has given us is so good and so refreshing. As he is a classicist, however, we should have welcomed a quotation from the article contributed by Willamowitz-Moellendorff, to *Die Kultur der Gegenwart* in the volume entitled, *Die Griechische und Lateinische Literatur und Sprache*, pp. 157f. Finally two or three points of detail may be mentioned. We are puzzled by the statement on p. 154, that Galatians, coming between the enlistment of Timothy and of Titus, may explain the difference of Paul's action in the two cases. This seems to invert the chronological order. The view that Paul had not been trained by Gamaliel was probably taken by Dr. Montefiore from Loisy. But Mommsen doubted the whole story of Paul's connexion with Palestine before his conversion on the ground of Gal. ii 22. The "elements of the world" should probably be explained as elemental spirits. Dr. Glover writes excellently on Paul's treatment of the problems raised by glossolalia; but one would scarcely guess from his way of putting it,

"He owns that he also spoke with tongues," that Paul's words were, "I thank God, I speak with tongues more than you all." But we close with an expression of gratitude to the author, whose book we have read with admiration and no little sympathy.

Hermetica. Edited with English Translation and Notes. By WALTER SCOTT. Vol. II. Notes on the *Corpus Hermeticum*. Pp. 482. Oxford: at the Clarendon Press. 1925. Price 25s. net.

IN July, 1925, we called attention to the first volume of Dr. Scott's great work, sketched the modern discussion of the Hermetic Literature, and indicated the editor's general conclusions. The second and third volumes are devoted to the Commentary which will contain his exposition of texts which are both difficult and important. The present volume is a storehouse of curious information and a treasury of learning. The editor's reading has been wide, and he throws light on many obscure passages through his familiarity with kindred lines of thought in philosophy and theology. The text has been very drastically emended and those who use the translation should do so remembering this. Those who can read the Greek will, of course, be able to observe where the emendations, which are very numerous have been made. The Greekless student will do well to be more cautious, as the text is frequently rewritten. Prof. Scott believes that the *Poimandres*, the most famous writing in the *Corpus Hermeticum*, was probably not originally attributed to Hermes. The combination of Stoic and Platonic elements in it with elements derived from Judaism is very similar to what we have in Philo, from whom or from some Jews of the same School, the author, himself a Gentile, derived his doctrine. Possibly traces may be detected of Zoroastrian and slight Egyptian influence. There was no borrowing from Christian Gnostics; but the Gnostics and Poimandres drew from a common source. In this connexion he makes the important remark, which bears directly on a much debated question, that the distinction between Christianity and other religions is that none of them has the doctrine of a Saviour in the Christian sense. He thinks that the Stoic doctrine of Creation was derived from Babylon. He quotes *in extenso* the fragment from Sanchuniathon and adds an elaborate commentary on it. He insists that Philo Byblius did, as he professes, actually translate a Semitic text, and did not, as some have asserted, invent it. This text, however, cannot be earlier than the third century B.C., and was probably written either after the Christian era or not long before it. Similarly he quotes and annotates fragments of Numenius and Apollonius of Tyana. The volume is a remarkable monument of prolonged labour and brilliant suggestion. Much may be learnt from its erudition, though we repeat our caution as to the radical handling of the text.

Nestorius : The Bazaar of Heracleides. Newly translated from the Syriac and edited with an Introduction, Notes and Appendices. By G. R. DRIVER, M.A. and LEONARD HODGSON, M.A. Pp. xxxv., 425. Oxford : at the Clarendon Press. 1925. Price 21s. net.

AMONG the numerous discoveries of lost documents in our own day the discovery of this work by Nestorius is not the least in importance. It has been brought to the notice of scholars specially by Dr. Loofs and by Dr. Bethune-Baker; the Syriac text was published by Bedjan in 1910, and a French translation by Nau in the same year. Mr. Driver, whose range as a Semitic scholar seems wider than that of his father, since it embraces cuneiform, has translated the Syriac text into English. This translation was carefully read by Mr. Hodgson, whose criticism of Otto has been recently discussed in our pages. The Semitist and the theologian then discussed the difficulties which the work presents. The Syriac rendering was made from a Greek original now lost; but certain Greek fragments have been preserved in quotation, and these provide some check on the translator's competence and fidelity. The general judgment passed on it is that it is good after its kind. Unfortunately considerable sections have been lost. The disastrous practice of destroying the writings of those who were judged guilty of heresy has robbed the student of Church History and the History of Doctrine of many documents which would have been of priceless value, and those who have fallen under ecclesiastical censure have suffered grievous injustice, in that they have not been permitted to speak for themselves. That Nestorius himself was a "Nestorian" in the sense commonly understood, there is grave reason for doubting. Much turns on the sense in which he used the crucial terms in the controversy. The editors have not regarded it as their duty in this volume to discuss the problem; they have rather desired to put the materials for decision before English-speaking theologians. But a clear account of generally accepted conclusions as to the points asserted or denied by Nestorius is given, and an article on "The Metaphysic of Nestorius," by Mr. Hodgson, is reprinted from *The Journal of Theological Studies*. A very useful history of the controversy in a chronological summary is prefixed, and this will enable the reader to follow the painful story in detail. Naturally the chief value of the volume consists in this, that it has made so important a document accessible to English theologians in their own tongue. And for this signal service, as well as for the illumination contained in Introduction, Notes and Appendices, they deserve our warmest thanks.

The Ascetic Works of St. Basil. Translated into English with Introduction and Notes by W. K. L. CLARKE, D.D. Pp. 362. London : S.P.C.K. 1925. Price 12s. 6d. net.

THIS volume was accepted as a thesis for the Cambridge doctorate

in Divinity, and it is included in the excellent series, *Translations of Christian Literature*, for which we are greatly indebted to the S.P.C.K. The author has done admirable work already on early monasticism. He has translated *The Lausiac History of Palladius* and written an important monograph on St. Basil the Great, to which the present work forms a companion. The book has been seventeen years in preparation, for the author's main preoccupation lies elsewhere. No translation of Basil's *Asceitica* has previously appeared in a modern language, so Dr. Clarke's work deserves our warm thanks. He has not been able to carry out his plan of checking the Benedictine text by comparison with the manuscripts in selected passages. But his studies have impressed him with the pains taken by its editors to secure accuracy. Careful tests of authenticity have been applied to the various documents here included. Dr. Clarke inclines to accept as genuine the "Preliminary Sketch of the Ascetic Life." He rejects the discourse entitled "Concerning Renunciation of the World" and two ascetic discourses; but accepts without hesitation "On the Judgment of God," "Concerning Faith," "The Morals," "The Longer Rules," "The Shorter Rules." No serious objection has, in fact, ever been urged against their genuineness. Much attention has been given to the text of the quotations, both from the Septuagint and the New Testament. The treatises of Basil are of great value to the Church historian and the student of Theology, partly on account of Basil's great gifts, partly on account of his importance for the Arian controversy and his contribution to the development and consolidation of monasticism. But the *Asceitica* have been sadly neglected, and Dr. Clarke deserves special praise for the valuable pioneering work he has done, and for placing this translation, carefully made and annotated, at the disposal of students who have no time and perhaps not sufficient knowledge to read the original. The world of ideas and practices in which this literature moves is strange indeed to ourselves; but monasticism has filled so large a place in the history of the Church, that it is helpful to be brought so near to the fountain-head, and to be in contact with a character so elevated and devoted, if also so masterful, as Basil the Great.

The Christian Gospel of the Fatherhood of God. By JOHN MACKINTOSH SHAW, M.A., D.D. Pp. xvi., 191. London: Hodder & Stoughton. Price 6s. net.

DR. SHAW is well-known for a specially good book on *The Resurrection of Christ*. His present volume contains a series of lectures dealing with the Fatherhood of God and its relation to prayer, the Incarnation, the Atonement, the Resurrection and Regeneration. He defines his conception of the term in the specifically Christian sense, regarding it as the central and determinative attribute, and relates this to creation, providence and redemption. The problem of prayer is how it can have any efficacy in a world governed by natural law.

The conception of natural law which creates the difficulty is, he thinks, obsolete, and there is nothing arbitrary, he urges, in making Divine action contingent on prayer. Rather this is itself a case of law. The affirmation that Jesus is Divine is derived from an examination of His unique humanity, His sinlessness, His sense of vocation and His relation to God. The solution of the problem of the Atonement is found in identification rather than in mere substitution. The resurrection has not merely evidential value. It was an essential factor in the redemptive work of Christ. The closing chapter is a sermon rather than a lecture in the strict sense of the term. We find ourselves in a good deal of sympathy with the writer's positions, though perhaps the book is scarcely so good as that on the Resurrection.

The Doctrine of the Person of Christ. By SYDNEY CAVE, M.A., D.D.
Pp. 259. London : Duckworth. 1925. Price 5s. net.

THIS is the most recent volume in the *Studies in Theology* series, to which the author has already contributed *An Introduction to the Study of Some Living Religions of the East*. It is very welcome since it deals with the central problem of the Christian religion, and the one about which difficulties cluster perhaps more thickly than at any other point. The method adopted is historical. Almost the whole book is devoted to a sketch of the development of the doctrine from the New Testament to our own time. Twenty pages are given at the end to the statement of our present problem. But the historical survey is also critical, and contributes to a constructive exposition. In particular the Biblical section, since it deals with the classical documents of our religion, with the representation of the historical Jesus and the interpretation placed on His person by His followers, provides important material for the author's Christology. The account of the testimony of Jesus to Himself and the discussion of the eschatological theory and the Messianic consciousness of Jesus is marked by candour and balance. The stress in the chapter on the New Testament Interpretation naturally lies on the Pauline Christology. The patristic part of the book is carefully done. The author has tried to make the difficult course of the discussion which culminated in Chalcedon, and was followed by the Monophysite and Monothelite controversies clear to the student. In the brief chapter on the Western Church the author deals with Augustine, Anselm, Bernard and St. Thomas. The chapter on the Reformation gives a sympathetic but discriminating account of Luther's Christology, a contribution to religion more than theology, and his unfortunate theory of the ubiquity of Christ's body. He regards Calvin as immensely more successful than Luther in formal theory but inferior to Luther in intuition, though, owing to his relapse into scholasticism, Luther was not true to his religious intuition. Coming to the modern period, the significance of

Schleiermacher is fully recognised. Several pages are given to Thomasius and his Kenotic theory, and a briefer treatment is accorded to Dorner. This is followed by an account of Ritschl and the Ritschlians, of the eschatologists and the Religionsgeschichtliche Schule, especially as represented by Troeltsch, of Kähler and Seeberg and of English Christology. The closing chapter insists that the Christian facts are the vitally important things together with the Christian experience, and these are prior to all theories and possess a greater certainty. Yet theories are legitimate and indeed inevitable. We must begin with the historic Christ, and recognise that the older controversies have been largely left behind. In Jesus God is revealed, and we must interpret God through Him. "Belief in the Divinity of Christ is not a burdensome addition to this faith, but its one adequate support. We can be sure of God as Father only when we find in Christ the Son."

The Modern Use of the Bible. By HARRY EMERSON FOSDICK, D.D.
Pp. ix. 291. London : S.C.M. 1924. Price 6s. net.

DR. FOSDICK has won so well-deserved a reputation alike as preacher and writer that any work he publishes is sure of a warm welcome. And it is appropriate that this volume of Yale Lectures should be published by the Student Christian Movement, for he is pre-eminently equipped for aiding distressed faith in young people, above all in students. The volume begins with a sketch of the new approach to the Bible, from which it emerges that it restores the whole Book, and enables us to see it as a whole and saves us from piecemeal treatment. He then raises the question how we are to make the old Book at home in our new world. The danger is that all intellectual frameworks may be surrendered and not replaced by new ones. He says strikingly of the method adopted by preachers who have yielded to this danger: "It has let the church drift before the breezes of inspirational preaching upon the rocks of intellectual confusion." For this we are paying by theological obscurantism and reactionary fanaticism on the one hand, and by the loss of our more intelligent young people on the other. A lecture is devoted to the ancient solution—that of allegorical interpretation. The changing categories should be recognised so fully that they are assumed rather than ostentatiously proclaimed. But the abiding experiences should always be present in the changed statement. A special lecture is devoted to Miracle and Law, emphasising that the preacher should bring home the reality of miracle here and now. Faith in it is "spiritual adventure into the release and use of divine power in our own day." He is alive to the perils of the new position which he sums up as irreverence, sentimentality and ethical disloyalty to Jesus. His conviction of the centrality of Christ is evident in the two closing lectures,

"Jesus the Messiah," and "Jesus the Son of God." His treatment should be helpful in leading doubters to a fuller faith in the Divinity of Jesus.

Ethics of India, By E. WASHBURN HOPKINS, Ph. D., LL.D. xiv., 265. Yale University Press. London: Humphrey Milford. 1924. Price 14s. net.

PROF. HOPKINS is well known for his *Religions of India*, and his *Origin and Evolution of Religion*. To the former of these works the volume before us serves as a complement. In his preface he refers to Prof. McKenzie's volume *Hindu Ethics* in *The Religious Quest of India* series. He does not attack it with the vehemence shown by Mr. Widgery, but he includes a good deal of material, ignored by Prof. Mackenzie, which he regards as valuable, and the point of view from which the two works are written is quite different. He thinks Prof. Mackenzie pushes logic too far in his view that if Hindu philosophical ideas are logically applied they will leave no room for ethics at all. Even if it be true that the Hindus ought not on their philosophical principles to have been ethical, the fact remains that they regarded ethical behaviour as incumbent upon them. The plan of the book is as follows. The first chapter deals with Ethics in the Rig Veda, and this subject is continued in the chapter on The Vedic Idea of Sin and Law. Next we have a discussion of the Ethics of Early Pantheism, and pass on from this to Ethics in the Upanishads. On this there follows a long chapter on Ethics in the Legal Literature. So far we have been concerned with Brahmanism but we now turn to Buddhist Ethics. In the chapter on Devotion and Morality we come to the Ethics of Krishnaism. In connexion with this the author notes that the doctrine taught by Krishna is ethically pure. But it is notorious that it developed into very licentious forms. This is brought out in the chapter on Ethical Aberrations in which other sects are described. In the closing chapter the author touches on good and evil sides of Hindu teaching. The text of the book is accompanied by pretty full references, so that the student to whom the literature is accessible can check the accuracy of the author's statements. The book will be indispensable to students of Indian religion and morals; and it is written so clearly and in so interesting a way that the general reader can follow the exposition with pleasure.

The Greek Point of View. By MAURICE HUTTON. Pp. 207. London: Hodder & Stoughton. Price 7s. 6d. net.

This volume is from the pen of the Principal of University College, Toronto, and Professor of Greek. Prolonged study of Greek literature and a wide range of knowledge lies behind it; but its interest is, perhaps, even more to be found in the constant reference to

modern conditions on which the author lays down the law with a dogmatism sometimes refreshing, sometimes tiresome, here irritating and there entertaining. Perhaps he takes himself too seriously and rates too highly the importance of his views ; for our own part, indeed, we prefer something much more dispassionate and objective. But the fact that the book is provocative in both senses of the term lends to it vivacity and readability, if not charm or style. The author is compact of prejudices, and unless we can take him humorously we shall often find ourselves badly rubbed the wrong way. He has himself summed up the Greek point of view for us in his epilogue, and we cannot do better than extract the points. They are individualism as against collectivism ; intellectual rather than moral force ; conscious self-interest and careful self-culture and art rather than the instincts of duty and sacrifice as the standard of life ; the scientific instinct of comprehensive knowledge, modified sometimes by logic, sometimes by rhetoric ; humanitarianism so far as compatible with scientific self-interest ; the gaiety and vivacity of the child, the finer fancy, the lighter thought, the gracefulness and artistic sensibilities of the woman as opposed to the phlegmatic dulness and matter-of-fact lethargy of the masculine mind ; thought, reflection, and debate as opposed to action and sometimes to passion ; the tendency in language to art, to an animated and vivacious moderation and to the use of intellectual or artistic phraseology rather than moral or practical. The themes in which these conclusions are expounded and illustrated are the following : "The Greek City-State"; "Virtue is Knowledge"; "Virtue and Art"; "Hellenism in Character"; "Hellenism in Language"; "Naturalism"; "Socrates and Plato as Theists"; "Greek Religion"; "Stoicism"; "Rome." The Principal is a good deal preoccupied with Christianity, he continually has the Bible on his lips ; and this is not merely a literary trick ; it points to a constant reference in his mind to Christian standards. His book is certainly one to be read—to be read with good temper and willingness to learn, but also with our critical faculties all alert.

A History of Greek Religion. By MARTIN P. NILSSON. Pp. 310.
Oxford : at the Clarendon Press. 1925. Price 12s. 6d. net.

THE author is Professor of Classical Archaeology and Ancient History at the University of Lund, in Sweden, and his name has long been familiar to Classical scholars. In the Preface to the English translation, Sir James Frazer speaks of him "as one of the most learned and sagacious exponents of ancient Greek life and thought." To master his special field of research he has carried his studies far beyond Greek limits, collecting with great industry and a keen scent for parallels, material to illuminate his treatment of Greek myth and ritual, and judging it with a caution and sobriety by no means too common. How greatly our horizons have been enlarged may be illustrated from the fact that the first chapter is concerned

with the Minoan-Mycenæan religion. The discoveries, first in Mycenæ, and then the more sensational discoveries in Crete, provide us with new and very important material; but it is precarious to interpret it in the absence of literary evidence, all the more that we do not know the racial origins and affinities of the people. The author seeks to reconstruct the main features of the religion, and to show how it has influenced the later Greek religion and myth. He points out that the mythical and scientific elements in primitive religion were first separated by Greek thought. "Their marvellous qualities of mind, their rationalism and clarity of thinking, could brook no ambiguity or confusion. Hence was born among them that independent searching after truth which is Science, the greatest offspring of the spirit of Greece" (p. 75). He sets aside totemism as an explanation of Greek religion; and even more decisively, Miss Harrison's idea of grouping according to age and initiation as the primary rite. The idea of taboo, of holiness and uncleanness, is developed along the lines of Robertson Smith and Frazer. Sacrifice is interpreted as a communion feast, but not totemistic. The author does not confound magic with religion, though he recognises that it frequently adopts a religious disguise. Great stress is laid on the worship of the dead from which it is argued that the worship of heroes was derived. A special chapter is devoted to Gods of Nature and of Human Life. Man's needs, he urges, create the gods. First Gods of Nature emerge, then gods of the higher functions of human life. A long chapter is devoted to Homer, in which stress is laid on the consistent anthropomorphism in the poems which is an expression of genuine Greek rationalism. It gave rise to the first criticism of religion, and had an importance for the development of the Greek mind which has never yet been realised. The more recent development is discussed in three important chapters on which we cannot linger, "Legalism and Mysticism," "The Civic Religion" and "The Religion of the Cultured Classes and the Peasants." The subject on which the book is written is of outstanding importance, and the book is worthy of its theme. Sir James Frazer's Preface is an admirable, eloquent and authoritative appreciation.

The Life after Death in Oceania and the Malay Archipelago. By ROSALIND MOSS, B.Sc. Pp. xii., 247. Oxford: at the University Press. 1925. Price 14s. net.

Miss Moss has attempted in this volume "to trace the connexion between burial-customs and beliefs in a future life among the more primitive peoples of Polynesia, Melanesia, and Indonesia." It is not concerned with methods of disposal of the dead, except they are connected with ideas about the after-life. A good deal of work has been done recently on the ethnology of the area here examined, so that the time is ripe for such a special investigation. Sir James Frazer has published three volumes of his *Belief in Immortality*,

and the *Worship of the Dead*, and the areas investigated partially coincide; but while he deals with the different regions separately, Miss Moss arranges her material by subject. The plan of the book is as follows. First of all evidence is brought to bear on the locality of the afterworld. This is often regarded as an island; but the origin of this belief is due to previous migration of the people from their original home, the thought being that after death they returned to it. Hence it was natural that burial should be in the sea, whether the corpse was thrown into the sea, or sunk into deep water, or sent adrift on a canoe. In other cases the afterworld is thought to lie below the surface of the earth. This may be due to volcanic action or to cave burial, especially where a cave is thought to lead down to the depths of the earth. Sometimes especially in Indonesia, the afterworld is conceived to be situated on the surface of the earth. The conception, so familiar to ourselves that it is in the sky, is rare and probably late. Chapters are then devoted to the journey to the afterworld, and admission to it. Following this there is an account of the after life. A chapter is devoted to the disposal of the body, in which we note specially the account of mummification. An interesting discussion is given of the orientation of the corpse, the body being placed in the grave so as to face in some special direction. We pass on to grave gifts and human sacrifice; and then inferences are drawn from the evidence which has been presented. The book is a valuable collection of facts which have been impartially gathered and not selected to prove any particular theory. Inferences have been cautiously drawn. Dr. Marrett has contributed an appreciative foreword, and there is a bibliography with two hundred entries.

King Edward VII. A Biography. By SIDNEY LEE. Vol. I. From Birth to Accession, 9th November, 1841 to 22nd January, 1901. Pp. xii., 831. London: Macmillan & Co. 1925. Price £1 11s. 6d. net.

THIS sumptuous volume carries the story of Edward VII. down to the death of Queen Victoria. The second volume, covering the King's reign, is expected to be ready before the end of 1926. If it is to be of similar size, the nine years of the King's reign will occupy the same space as the sixty years of the Prince's life. It is a very crowded story which is here unfolded. The Prince is at the centre, but there is a very full background. One might almost say that from an early period in his life we have a fairly complete record of the national, and to some extent, international, history of the time. The author is a highly skilled biographer of long experience, and he handles the immense mass of material without embarrassment. Some may feel that the main subject of the work tends to be lost in the flood of political movement. But the Prince played a considerable part in political affairs. His mother, indeed, jealously excluded

him so far as she could, in spite of the consistent protests of her ministers, who realised that the future monarch ought to be trained more adequately for his duties. Whether her obstinacy in this matter was due to the somewhat ignoble desire to keep everything in her own hands as much as possible, or whether she really thought that he was not to be trusted with grave secrets of State may be disputed; but the fact itself leaves an unpleasant impression on the mind. In spite, however, of his mother's attitude, the Prince did take a very considerable interest in home and foreign affairs, and strove to influence their course. He pressed the names of friends on Prime Ministers when they were constructing their cabinets, and he did the same with important military or naval appointments or when British interests overseas were in question. He was on excellent terms with the leaders of different political parties, though they must have found his suggestions rather difficult. He thoroughly disliked Mr. Gladstone's Home Rule Policy, but his personal attitude to Mr. Gladstone shines in splendid contrast to his mother's hostility which led her to treat her greatest statesman with a shabbiness deeply resented by multitudes of her subjects, and even to strain the prerogative. Matters are made much more difficult when the Sovereign happens to be a woman who wishes to make the best of both worlds; to combine all the advantages of being a Monarch with all the advantages of being a woman. The figure which comes out in the worst colours is that of the ex-Kaiser. His arrogance, insolence, over-bearing bad manners, his jealousy and quarrelsomeness, created many difficult situations; but what was worse and much more dangerous, was his duplicity, of which abundant evidence is given here. The Prince's attitude to Russia, his partiality for Turkey at the time of the Bulgarian atrocities were deplorable, and had he and the Queen got their way we should have been precipitated into another war with Russia. But when we consider his early years and the disastrous views on child-training which the Prince Consort and Queen Victoria imbibed from Baron Stockmar, the wonderful thing is that the boy and the youth so unnaturally trained should have turned out so well as he did. We shall look forward with great interest to the second volume.

Studies in Victorian Literature. By STANLEY T. WILLIAMS. Pp. ix. 299. London: George Allen & Unwin. 1924. Price 12s. 6d. net.

This volume contains fifteen studies. Matthew Arnold gets more than any other author. We have a sketch of the history of his attitude towards contemporary poets, which Prof. Williams considers to rest not so much on a desire to depreciate, as on fidelity to his high poetic ideals. Another study is devoted to illustrating principles laid down in the author's hearing by a lover of Arnold's poetry, that it was characterised by "a mastery of mood-creating detail; a sacrifice of narrative to philosophical ideas; and a very

special type of Hellenism." He touches in this connexion on "The Forsaken Merman," "Mycerinus," "The Sick King of Bokhara," and "The Strayed Reveller." The most important of these studies deals with Arnold's theory and practice. Two of the most interesting essays are devoted to Carlyle, the former to his *Life of John Sterling*, as to which he says that to read it is an excellent way to begin a study of Victorian literature, and possibly the best approach to Carlyle himself. The second is on his *Past and Present*, and it is shown how acute in several respects Carlyle's forecast of social progress has proved. In this connexion we might also mention the essay, "Victorian Poetry of Social Unrest," in which Ebenezer Elliott, Thomas Cooper, Arnold and Clough, Kingsley and Tom Hood, are included. Kingsley's *Yeast* made a deep impression on us when we were seventeen; but the intervening third of a century would probably have brought us to a much more critical temper if we can trust Prof. Williams' criticism. There is a brief paper dealing with the boyhood of J. S. Mill, and of Mr. Edmund Gosse—both victims of parental bigotry. Among the other essays we may mention "Newman's Literary Preferences"; "Clough's Prose"; "Landor and his Contemporaries"; "The Parent of Schoolboy Novels"—the last being an account of *Tom Brown's Schooldays*. The essays are often rather slight but they are interesting and suggestive. The volume is enriched with a very thorough index.

My Lady Lucia. By ARTHUR RITSON. Pp. 255. London: Mills & Boon. 1925. Price 7s. 6d. net.

In this volume we have a vivid story full of life and movement, of peril and hairbreadth escape, which keeps the reader constantly interested and not infrequently in suspense. The hero, who tells the story, bereaved at the outset of his father, a University Professor, is free to escape the unwelcome prospect of becoming a Professor himself, and aspires to a career in the service of the Duke at Urbino. His impetuous desire to befriend a damsel in difficulties earns him a snub for his officiousness; but he redeems his false step by rescuing her from the clutches of Savelli, the villain of the piece. He comes into contact with Cesare Borgia and takes service under him. The brilliant and masterful son of Alexandra VI, whose reputation is so infamous, is presented here as a figure attractive rather than sinister. How the hero's political duties and his devotion to Lucia lead him into situations of grave personal danger, in which his courage and self-devotion are tested to the uttermost and his quick wit serves him well, must be read in the story itself. Mr. Ritson has succeeded in catching and reproducing the atmosphere of the period; and this first novel by the son of the Rev. Joseph Ritson, whose literary gifts are well known to our readers, gives promise which we trust will be brilliantly fulfilled.

Nature Pioneers of the Insect World. By JOSEPH RITSON. Pp. 173.
London : H. R. Allenson. Price 3s. 6d. net.

MR. RITSON has long been known to his friends as a close student of Nature, especially of entomology. He tells us that he used to find much difficulty in discovering suitable topics for children's addresses; but since he took up this study he has found it easy to hit upon themes which held the attention of his young hearers. In this volume he has put together over thirty sketches, averaging three to four pages each. The general line of the book is to show how many human activities have been anticipated by insects. These are classified as follows—Agriculture, Manufactures, Industry, Social Organisation, Communication, Sanitation, Parasitism. A great deal of Natural History is communicated in a very interesting way, and the author does not feel it necessary to attach a moral at the end. He draws frequently upon his own observation; but he has also diligently studied the work of other observers, such as Fabre. The book is very simply and clearly written. The brevity of the chapters is an effective precaution against fatigue. The stories told are so wonderful and fascinating that the reading of the book is likely to kindle in many youthful minds a general enthusiasm for Natural History which will bear abundant fruit in after days. Mr. Ritson has only given us a tiny sample of the knowledge he possesses. We hope that the reception accorded to his book will encourage him to prepare a successor.

EDITOR.

The School of Life. By H. MALDWYN HUGHES, B.A., D.D. Pp. 109.
London : The Epworth Press. 1925. Price 2s. net.

THESE chapters on subjects of permanent interest are good examples of clear, forceful, and sane Christian teaching, and as there are no exemptions from life's school they can be recommended to both young and old. The topics are, The Meaning of Life, The Master of Life, Conscience, Experience, The Discipline of Suffering, The Discipline of Change, The Flight from Fear and Fate, Moral Perplexities, The Letter and the Spirit, The Lessons of History, Character and Conduct, and Finding our Place. The writer draws upon a rich experience. Literary embellishments are few and well fitted for their purpose. There are some marks of oral delivery but these do not detract from the interest. This brief book deserves the attention of all who are interested in questions of moral and spiritual training.

Reconstruction: Five Years of Work by the League of Nations.
By MAURICE FANSHAWE. Pp. 336. London : Allen & Unwin.
1925. Price 5s. net.

IT is encouraging to meet the word "Reconstruction" once again, especially in connexion with the record of something that has been

achieved. The word has been overworked by mere theorists. The League of Nations has manifested a laudable ambition to get things done. This record of work is published under the auspices of the League of Nations Union, and is thus based on official documents. We cannot give more than a brief description of its contents. Primarily it is a book of reference. If information is wanted concerning what has been done in regard to Mandated Territories, Slavery, Industry, and a multitude of political questions, or if information is sought concerning the League, its departments, and its personnel it will be found here. A full index is provided. Appendices bring the information on some subjects up to June of this year. No attempt is made to depart from a sober record of what has been attempted and in some cases accomplished, though in most cases the work is still in progress. The facts are stated. No censure is offered and no praise apportioned. But this rule is departed from in one instance—that of Dr. Nansen. His work of repatriating prisoners of war is finished; 427, 866 were sent home after absences of four or six years or more at a cost of less than a £1 per man. The opinion is registered that "Dr. Nansen has indeed deserved well of humanity." His work for refugees is another story, or indeed several stories. When the troubled state of the world in which the League emerged is remembered, the story unfolded in these pages is amazing and inspiring. It is evident that among other things the League has dealt a shrewd blow at secret diplomacy. This is a book of reference that can be read from beginning to end.

The Equipment of the Social Worker. By ELIZABETH MACADAM, M.A.
Pp. 224. London: Allen & Unwin. 1925. Price 6s. net.

PROFESSOR MUIRHEAD commends this book as a pioneer endeavour on its own lines and as the work of a thoroughly competent authority. It sets out to prove that those who engage in work for the benefit of their fellows, whether professionally or as volunteers, should submit themselves to some training for the duties they undertake, and that this policy makes for economy. The idea that goodness is sufficient equipment is obsolete, though it is still held as a pious opinion. The helplessness, such as that felt by Tolstoy, in contact with hopeless yet satisfied lapse from economic health would doubtless be alleviated by training in understanding such as is advocated here. The history of social training is surveyed. Miss Margaret Sewell tells the story of its beginnings in connexion with the Woman's University Settlement. Anxiety is expressed that modern developments should keep in contact with the Universities, though at the same time endeavours for training should be made in towns without Universities. The exposition spreads out into much detail and encounters difficulties both social and moral. The survey includes America, but the information given was gathered during a brief visit and is only general. There are suggestions

concerning the Church and Social Service. Copec comes in for criticism. In supporting the recommendation of the Archbishop's committee that instruction should be given in theological colleges on economic and industrial problems, it was advised that such instruction should be from a definitely Christian standpoint. The writer of this book says: "It is not quite easy to see the point of this. Surely the Christianity of future ministers of religion should be robust enough to digest ordinary academic instruction in social economics." Probably the leaders of Copec will agree. This book is to be commended especially to those who are persuaded that Social Service and Socialism are one and the same thing.

Progress and the Past: A Glance down the Ages. By GEORGE F. WATES. Pp. 186. London: Allen & Unwin. 1925. Price 5s. net.

THERE is not much of a definite character concerning progress in these pages, and when it is remembered that this sketch surveys history from pre-historic times to New Japan, it is evident that much of the past is left out. But this is a book brimful of interest. A full knowledge of the events and persons dealt with is needed in order to check some statements, yet on the whole there is an endeavour to be fair. Where choice is necessary personal preferences are sure to prevail. There is a tendency to challenge established opinions; the frailties and foibles of famed men and the defects of prominent periods are detected and exposed. The much-praised are found blameworthy and the sinners are discovered to have possessed virtues. It is easy to compare the best in Buddhism with the worst in Richard Baxter to the detriment of the puritan, but this proves nothing. A refreshing and well-balanced testimony is given to the peerless greatness of Jesus, yet it is suggested that Paul is as much the maker of Christianity as was Jesus. Mr. Wates had intended to write a longer book with four parts—The Past, The Present, Obstacles to Progress, and The Way of Progress. This is the first part. If the others are equal in interest to this they will be warmly welcomed.

Liberty and Religion: The First Century of the British and Foreign Unitarian Association. By SYDNEY H. MELLONE, M.A., D.Sc. Pp. 238. London: The Lindsey Press. 1925. Price 2s. 6d. net.

THE centenary of the Association of which this is the history, has been celebrated this year. Dr. Mellone, the Secretary, tells the story of heroic work which had its beginnings in difficult times. If the results have not been commensurate with the energies put forth, there are grounds for the claim that the people called Unitarians have made a great contribution to political and religious freedom—"not that they have organised the reforming spirit that

has entered into the religious world, but that they have always been among the first to feel it and respond to it." While in 1825 the disabilities of dissenters were great, those of Unitarian Christians were greater. They were not only obnoxious to the State; often the orthodox Churches were actively antagonistic. The policy of "the sufficiency of Scripture, the right of private judgment, and the duty of free inquiry" did not make for ease. The demand for freedom came into conflict with the demand for definite teaching. In reference to the Scriptures the policy has changed. Yet Unitarian Christianity has never been officially defined. Names which command respect and reverence emerge in this story—Martineau, Estlin Carpenter, Stopford Brooke, Jacks, and others. The concluding chapter on the present religious outlook is a serious challenge to those who would be modern and obscurantist at the same time.

The Nation and the Church: Six Charges. By BERTRAM POLLOCK, BISHOP OF NORWICH, K.C.V.O., D.D. Pp. xi., 159.

Christianity in Politics. By the Rev. H. W. FOX, D.S.O. With a Preface by the Rev. H. R. L. SHEPPARD. Pp. 158. London: John Murray. 1925. Price 5s. net each.

Life and Religion: Helps for To-day. By LAUCHLAN MACLEAN WATT, D.D. Pp. 160. London: James Clarke & Co. n.d. Price 3s. 6d. net.

THE element which is common to these books is endeavour to make Christianity a real factor in practical life. The Bishop of Norwich writes as a convinced Anglican concerning the things that are current matters of interest in his Church—the Establishment, the influence of the Enabling Act, Union with other Churches, Marriage and Doctrine. His concern is to make the nation Christian. In reference to union with the Free Churches, he sees clearly that Episcopacy is the dividing line. But it is not so certain that Establishment is a shelved question. This still remains a divisive force, and is not so much in the background as the Bishop thinks. His proposals for fellowship reveal a man offering concessions which, of course, the Free Churches are not seeking. It is well, however, to have the position of an Anglican, who is sure of his own position and who desires friendship, put so clearly. Mr. Fox, also, is an Anglican. But he is concerned for the practical relation between Church and State, recognising all Christians as forming the Church and all the nation as the State. His main proposal is that a representative and authoritative Council should be formed, after the order of the Federal Council of the Churches of Christ in America, the business of which would be not creeds nor internal organisation but all external matters, both national and international. It would be a Council with powers to speak and act when moral questions are involved. Leading up to this there is an informing

historical survey of the relations of Church and State. The separation of secular and sacred with the assumption that Christianity has private implications but is of no public importance—a message for an unknown future without guidance for the present—cannot be tolerated to day. Mr. Sheppard speaks of the author in high terms, and these are well deserved. His book is a model of sound thinking, with a background of historical knowledge and appreciation of the lessons of history. A little more flexibility of style would have added to its effectiveness. Dr. Watt belongs to the Established Church of Scotland. The papers now gathered into a volume are reprinted from the *Glasgow Evening News*. His conviction is that public life must be penetrated by Christian idealism. The emphasis must be religious and not merely ecclesiastical. "God is no Sectarian, and no community of Christians has Him all to itself." "There is no question of holy orders in the last roll-call of the saints." The chapter on "Discipleship" is a striking statement of the manner by which politics can be purified and progress made in Church and State alike. Here is the real problem of the age. If God does not recognise barriers imposed by man, why should these be so much insisted upon? These books deserve careful study.

Arnold Thomas of Bristol: Collected Papers and Addresses. With a Memoir by NATHANIEL MICKLEM, M.A. Pp. 309. London: Allen & Unwin. 1925. Price 10s. 6d. net.

NEARLY three-fourths of this volume is given up to addresses, sermons and essays. These include the two addresses given more than twenty-five years ago, when Arnold Thomas was Chairman of the Congregational Union, which are not yet out of date. The topics—"On Being Good," and "On Being Religious,"—are of permanent interest. This cannot be said without reservations of all the materials brought together in this part of the volume. For the majority, the chief attraction will be Mr. Micklem's brief memoir. This covers only seventy pages. Though it is comforting not to be confronted with the usual type of biography into which everything, relevant or irrelevant, is crowded, the present parsimony does seem to have gone to the other extreme. We are told, however, that Arnold Thomas "shunned the limelight as much as many men seek it; he took no pleasure in speaking of himself, and he would not wish more said in this place than might be for the comfort and advantage of others." It must be confessed that Mr. Micklem has succeeded in making his subject stand out as a living personality; a good man and a great; a lover of nature and animals, a lover of his fellow-men, and a lover of God. The lines prefixed to this volume describe him:

"A sweet, attractive kind of grace,
A full assurance given by looks,
Continuall comfort in a face,
The lineaments of Gospel bookees."

And the portrait which serves as Frontispiece bears this out. Arnold Thomas was minister of Highbury Chapel, Bristol, for nearly fifty years. He was a convinced Free Churchman who was interested in other Churches. The Bishop of Bristol, at his funeral, said : "Arnold Thomas was not yours alone ; he was ours." There are several good stories in this memoir. At a meeting it was suggested that all ministers at the age of sixty should be put in the gallery and "solemnly shot by the deacons." He "at once replied that he would be delighted to take his place in the gallery under those conditions, being satisfied that none of his deacons could hit him at that distance!" This is altogether too good a book to be missed.

J. C. MANTRIPP.

The Church's Debt to Heretics. By RUFUS M. JONES. Pp. 256. 1925. London : James Clarke. Price 6s. net.

PROFESSOR RUFUS JONES has written a very interesting book, and an illuminating guide to the tangle of opinions that arose in the early Church around Gnosticism and Arianism. He pursues his theme into the Middle Ages, but gives us only forty pages on the last four centuries, and the book becomes steadily less valuable as it goes on. The fact is that while it is a good *résumé* of the progress of Christian thought during the centuries, and on that account worth reading —like all Rufus Jones' writings—it is not a book on the subject with which it professes to deal. What we expected was not a chronological account of unorthodox opinions, but an account of the Church's debt to them. In the earlier part there is an attempt, and a successful one, to appraise the value to the Church of the work of people like Marcion and Nestorius, but thereafter it becomes disappointing. In particular we notice the absence of anything about Biblical criticism, surely one of the most radical "heresies" which has benefited the Church. We could well have spared the enumeration of many unimportant mediæval sects for an account of the fight for the historical method in Germany and England. There is a curious usage beginning on page 173, where the Church of the Middle Ages is referred to as the "Roman Catholic Church," a misleading appellation which should be corrected in a future edition.

A. V. MURRAY.

Introduction to Philosophy. By Prof. G. T. W. PATRICK, Ph.D. Pp. viii., 463. Price 15s. 6d. net. London : Allen & Unwin.

PROF. PATRICK has succeeded beyond the ordinary in writing that almost impossible kind of book called an introduction to philosophy. "Almost impossible," because demanding such a wealth of knowledge, combined with impartiality of judgment and simplicity of presentation. Prof. Patrick has eased his task, however, by being somewhat careless of system, the result being that his book inevi-

tably gives an impression of eclecticism. Perhaps this is what a good Introduction should do, if it is not to seem to advocate a special system. A great merit of the book is the freshness and recency of the information placed at the reader's disposal. The newest developments in thought, especially those of America, are given at unusual length, so that a student has before him the material for personal construction of a world-view. An excellent feature is the author's plan of taking up the consideration of questions of cosmology, evolution and religion, before approaching those of theory of knowledge, which latter are apt to be tedious to the beginner. The result is a view of the world which is synthetic, bringing together many tendencies of modern thought, and softening the differences which seem so bewildering to the amateur. Prof. Patrick rightly says that the advances in philosophy in the last twenty-five years are comparable to those in other subjects, and he has embodied those achievements with much success in his general scheme, which has some strong resemblances to that of Aristotle. Yet the book is thoroughly modern and contains references to the latest literature, with lists of books (in English) for the guidance of the student. It is a book which is likely to do for the present generation, what Külpe's introductory work did for the last, and there could hardly be higher praise. The style, however, is rather commonplace, though there are many good quotations.

Essentials of Scientific Method. By A. WOLF, M.A., D.Litt. Pp. 160. Price 5s. 6d. net. London : Allen & Unwin.

PROF. WOLF here gives us in short compass the chief points of scientific method as understood by a singularly clear-minded and competent logician. It does not appear that he has much to tell us which is not found in the best Logics (*e.g.*, Jevons' *Principles of Science*) but he has extricated the essentials from a good deal of philosophical discourse, and has illustrated them by fresh and interesting examples. A student of science will therefore find here, simply set forth, the *rationale* of his own procedure, and logicians will notice some improvements in the stating of customary doctrines. It is questionable whether the elements of Probability can be made plain in so small a space as twenty pages, but one may wish the author success in his work of trying to popularise Logic.

St. Thomas Aquinas. Papers from the Cambridge School of Catholic Studies. 1924. Edited by Rev. C. LATTEY, S.J. (M.A., Oxon). Pp. xii., 312. Price 7s. 6d. net. Cambridge: Heffer & Sons.

THE present work may be considered as a valuable supplement to the volume entitled *The Philosophy of St. Thomas Aquinas* which we reviewed in this journal recently. Whereas the latter, however, was a systematic treatment, this book consists of a series of papers viewing St. Thomas from several standpoints, and each written by an expert. A summary of the *Summa Theologica* is given by Bishop

Janssens ; an account of a portion of the original manuscript of the *Summa contra Gentiles*, still in existence, is offered by the Rev. Peter Paul Mackay ; and the philosophical relations of St. Thomas to ancient and modern thought are expounded by Dr. Downing and Dr. Aveling respectively. Dr. Michael Cronin discusses the Moral, Social and Political philosophy of St. Thomas in an admirable paper, and his ascetical and mystical teaching is treated by Rev. A. R. Sharpe, M.A. The Very Rev. Bede Jarrett deals with St. Thomas and the Reunion of Christendom ; Mr. Bullough, of Caius College, Cambridge, brings out the saint's relation to Dante ; and Bishop Burton of Clifton describes his poetry. It need hardly be said that the treatment is in every case of the highest quality, but we would especially commend the philosophical and the literary essays as being fresh and illuminating.

The paper on "The Reunion of Christendom" is almost pathetic, seeing that it states the mediaeval position so clearly whilst recognising the very changed conditions of the world to-day, which make the old positions so hard to hold. Indeed, in many ways the concessions which the essayists have to make to modern thought suggest what a mixed blessing it was that the Papacy in the nineteenth century decided authoritatively to stress the Thomistic teaching. Whilst the whole volume brings out the many-sided genius of Aquinas, it shows also how great an innovator he himself was in his day, and how much a new St. Thomas is required in our own times.

ATKINSON LEE.

The Problem of the Self and Immortality. By ERNEST G. BRAHAM, B.A. Pp. xii., 208. London : The Epworth Press. 1925. Price 7s. 6d. net.

In this painstaking and able piece of work the author discusses, within severely restricted limits (a further volume is promised on the post-Kantian period), the views of the Self and Immortality held by certain of the classical modern philosophers. There are five chapters, in addition to the Introduction, dealing respectively with Descartes, Empiricism (Berkeley and Hume), Rationalism (Spinoza and Leibniz), Kant and Butler. The discussion is clear, fairly thorough and critical. The author is familiar with the best and latest literature on his subject, and is to be commended for the success with which he makes intelligible some of the more difficult passages in his authors ; especially in Kant. The discussion of Berkeley's theory of Substance seems to us rather weak ; and we miss any evidence of that wide acquaintance with recent discussions of the same problems, which is necessary if exposition is to be illuminating and spacious. We should have preferred less of the merely expository element and rather more of the author's own contribution. But perhaps this will be given in the latter volume. Meanwhile this book can be heartily commended to those (and they are apparently an increasing number) who are interested in the bases for the doctrine of Immortality.

Prayer and Personality. By MALCOLM SPENCER, M.A. Pp. 147. London : The Student Christian Movement. 1925. Price 4s. net ; paper 2s. 6d.

Miracle and its Philosophical Presuppositions. By F. R. TENNANT, D.D. Pp. 103. Cambridge : at the University Press. 1925. Price 4s. 6d. net.

Order and Grace. By JOHN PORTEOUS, M.A. Pp. 256. London : James Clarke & Co., Ltd. 1925. Price 6s. net.

Religion and Natural Science. By E. HAIGH, M.A., B.Sc. Pp. xi., 170. London : The Student Christian Movement. Price 4s. 6d. net ; paper 3s.

THESE four books all cover much the same ground. They are attempts to deal with certain great religious questions, especially Prayer and Miracle, in the light of modern thought and speculation. Mr. Malcolm Spencer is as fresh and arresting as ever. That Prayer is the dedication of the whole of life, and that the service of God is as real in a man's daily occupation as in moments of mystic vision, is his theme. On such things as meditation, self-centred religion, and the acceptance of one's job, he has many healthy and challenging things to say. We very warmly commend this thoughtful, vigorous and unconventional study. It will do at least as much for the cause of real religion as many of the more orthodox manuals of devotion. Dr. Tennant's treatment of Miracle is a valuable and thorough discussion consisting of three chapters, and three short appendices. It follows on the lines of the author's paper at the "Modern Churchmen's Conference" in 1924, but goes further. By reducing science to "Probability" in accordance with the recent work of Keynes, Broad, etc, Tennant gets an opening for the miraculous as the unusual, while dismissing as fallacious the notion of an empty and unknown "higher law." Miracle thus becomes a term relative to our state of knowledge. The treatment of nature and the supernatural is rather lacking in clarity and fails to carry conviction. The author, however, sustains his point that the evidential value of miracle disappears on a closer investigation. Finally, we are left with the function of Miracle as the production of faith —as in Shaw's "St. Joan." If miracle be interpreted as "sign," and the belief based on probability only, it may still be believed in ; but the Christian miracles depend on Christianity not *vice versa*. The whole controversy is, however, of little more than historical interest. There is neither the thoroughness nor the philosophical skill of Dr. Tennant's book in the longer and more diffuse treatment of Miracle, and other matters by Mr. Porteous. It is not quite clear what the author gains either for theory or practice by his theory of "foreordination ;" but it seems to us that what is of value can be obtained with less effort by a more thorough analysis of the concepts of God, Nature and Individuality. The religious motive is prominent, and the author has many good things to say here. But we

are far from convinced that he has succeeded in his main design of giving a rational account of Immanence and Divine Providence. No one can read this discussion without finding many valuable helps to his own thinking, though many may find themselves put off by a certain casualness in the discussion of basic themes. The purpose of the writer of "Religion and Natural Science," is quite admirable. It is advisable that some of the foolish ideas about religion which students of Natural Science (to whom this book is addressed) share with other members of the community, should be corrected; and there are many things here which, if taken note of, will do that. But as a whole the book is rather too scrappy, and tends in places to become a catena of quotations. Genuine difficulties are not thrashed out as thoroughly as they should be, and there is an attitude of timidity at times that is quite unnecessary. Modern intelligent youth can stand much stronger meat than this. The author does not seem so much at home in his discussions of Psychology as he certainly is in many other branches of science.

F. C. TAYLOR.

The Crystal Pointers. By F. W. BOREHAM. The Epworth Press.
Price 5s. net.

The Shining Traffic. By KENNEDY WILLIAMSON. Hodder & Stoughton.
Price 6s. net.

The Durable Satisfactions of Life. By FREDERICK A. ATKINS. Nisbet & Co. Price 3s. 6d. net.

The Date Boy of Bagdad. By Rev. J. COCKER. H. R. Allenson.
Price 5s. net.

Lead, Kindly Light. An Exposition of Newman's Hymn. By ISAAC HARTILL, D.D., F.R.G.S. H. R. Allenson. Price 1s. net.

Triumphant Goodness. By Rev. J. B. HASTIE, M.A., B.D. H. R. Allenson. Price 5s. net.

With his versatility, his wealth of allusion and illustration and the magic of his style, F. W. Boreham is the wonder of all his readers. It looks so simple and easy, but try to do it! In these twenty-four articles he discourses freshly and luminously on a variety of themes—from cranks, pockets and wire-pullers to All Fools' Day, tabloids, and kisses. And this prophet is not without honour in his own country. In Melbourne he is as popular as in Britain. If he seems to walk with his chin in the air and his eyes on the heavens, little escapes his notice at his feet. Peering ahead as if shortsighted, he knows where he is going and gets there. The multiplicity of his engagements, the ease with which he does his work and keeps ahead of it—for the weekly paper that publishes his articles has a stock a year in advance—make him the despair of more pedestrian people. A truly wonderful man.

If there are points of resemblance between Mr. Kennedy Williamson and the author just dealt with there are more of contrast. Both

seem able to write on anything or nothing ; but the author of *The Shining Traffic* exercises a more severe economy in the use of words. His is the harvest of a quiet eye, yet humour bubbles on every page, often in every paragraph—fresh, unforced, wholly delightful. How you chuckle and laugh as you turn the pages, whether the author dilates on the “Futilities of Arithmetic,” the surprises of the Underground—where some find only anxiety and perspiration—the “Grand Old Duke of York,” “Asking the Way,” “Whiteness,” the “Higher Mathematics,” or the “Sundial.” Yet withal there is a high seriousness. If only we preachers could make our sermons so full of lightness and weight the pulpit would lose its reproach and the churches become crowded. A book to buy, to read, to treasure, every page worthy the “Jacob’s Ladder twixt Heaven and Charing Cross.”

The author of *The Durable Satisfactions of Life* is merciless to the rich. Is it because he regards Mammon as God’s greatest competitor ? Getting the camel through the eye of the needle is no doubt a difficult job, but we have it on the highest authority that the thing is possible, and there must be many who have “risen” and “got on” who are quite devoid of the unlovely qualities with which Mr. Atkin credits the entire class. Possibly he would claim that subsequent articles adjust the balance. But these are really very admirable talks ; and having read one you feel you must go on to the next. The “jacket” tells us that the author ignores dogma ; it is to his credit that he does nothing of the kind. A book of such wisdom, such grip and close dealing with the conscience deserves a wide circulation.

Into these 238 pages and 35 “Talks” the Rev. J. Cocker of New Zealand has put the cream of his long and vigorous and fruitful ministry among children and young people. Of the host of books of this order this, in many ways, is unique. The author revels in history, and to illustrate his themes and benefit his youthful audience he has laid all history, ancient and modern, under contribution. How aptly he introduces his “windows,” and one can imagine with what eager, shining eyes his hearers, old and young, would follow his stories. The book will be not only a mine of inspiration and suggestion to preachers and teachers, but may be placed in the hands of girls and boys with the assurance that it will be read with delight.

It is a singular circumstance that although Newman attached very little importance to his hymn, “Lead, Kindly Light,” it is by far the best known and most widely influential of his writings. It has brought consolation to thousands of all types and classes. Dr. Hartill gives in this little booklet a sane, practical and well-balanced exposition of the hymn. The Introduction, and “The Hymn and its Author,” both admirably serve to prepare the reader for the exposition that follows, furnishing the needed information and the

right attitude for a useful study of the poem. The booklet is admirably written.

The author's aim, in *Triumphant Goodness*, is to show that the world is explicable on moral principles. Perhaps he exaggerates the number of people who would dispute the proposition; but, be they many or few, he valiantly sets out to effect their conviction, so as to lead perplexed minds back to the serenity of faith. In nine chapters and some 240 eloquent pages he demonstrates that goodness is the crown of creation, and shows us its relation to violence, to avarice, to reason, to God, to the Church, the Bible, to men and to Jesus Christ. On all these weighty themes he says many wise and pertinent things, and if sometimes his tone is unduly dogmatic his readers will know that he believes all he says with such force and fervour.

J. RITSON.

Studies in Criticism and Revelation. By T. J. SMITH, M.A. Pp. 240. London: The Epworth Press. Price 5s. net.

THE main purpose of this book is to contend for an absolute and unquestioning acceptance of the Old Testament narrative as a plain record of historical happenings. The author believes that modern criticism is determined by rationalistic philosophy rather than scientific method. There is point in his repeated effort to distinguish between higher and historical criticism, though he does not himself sufficiently realize that it is impossible to keep the two in watertight compartments. There are the usual assertions that archaeological evidence has destroyed the foundation of modern criticism, and much is made of Welch's new dating of Deuteronomy. We would be the last to assert that the hypotheses of criticism are infallible dogmas, but fail to see that anything the author adduces affects the general conclusions reached. The author is right in recognizing that the fundamental difference is between those who find God's working to be normally in the realm of soul and mind rather than in the realm of sense, and those who regard abnormality as the true mark of revelation. Some of the author's own positions are rather startling. He understands that "every Assyriologist now accepts" the position that "the early books of the Bible were all written and handed down in . . . the Babylonian language" and seems to believe that they were then translated into Aramaic, and never appeared in Hebrew before the second century B.C. The sincerity of the author is manifest, and he tries to be tolerant. It is a pity that he should have permitted himself to describe the critic as saying, "We teach the people to laugh at Jonah." The printer has magnified the number of Professor Smith's supporters by inserting a comma between Flinders and Petrie on p. 34.

Early Hebrew History and Other Studies. By H. M. WIENER, M.A., LL.B. Pp. x, 117. London: Robert Scott. 1924. Price 3s. net.

THIS book consists of three essays, two of which are reprinted from *Bibliotheca Sacra*. The first of the studies, which gives its name to the book, is a study of the forces of centrifugalism and separatism in shaping the development of Hebrew History. The second deals with the provision made for change in Hebrew law to meet changing conditions. Only a few of the most central parts of the legislation were intended to be permanently unmodified. The expression '*ôlam*' means what has been illogically described as "permanent for a time." The third study, of more general interest, is a detailed investigation of the Old Testament Doctrines of Joint, Hereditary, and Individual Responsibility.

The Deciding Voice of the Monuments in Biblical Criticism. By M. G. KYLE, D.D. LL.D. Pp. xx., 364. London: Robert Scott. 1924. Price 8s. net.

IN this book, which bears the sub-title "an introduction to the study of Biblical Archaeology," Dr. Kyle, the well-known editor of *Bibliotheca Sacra*, writes from the same general standpoint as Professor T. J. Smith, but in a more dispassionate style. It is divided into three parts, of which the first discusses the function of archaeology in criticism. The second part is an attempt to demonstrate that archaeological facts have tested the critical theories and found them wanting. In the third part the author endeavours to show that archaeology tends to substantiate the traditional views of the Old Testament. It may be said at once that Dr. Kyle presents his case reasonably, and we recognise that he is not to be numbered among those for whom tradition counts more than truth. It is refreshing to find an attack on the critical theories conceding that, "reasonable and intellectually honest men are on both sides of the Biblical controversies." Our own quarrel would be not so much with the author's premisses, as with the logic of the conclusions he draws from them. He does not seem sufficiently to realize that there is a difference between archaeological facts and the theories based upon them. And, again, surely the phenomena of the documents, upon which many of the critical theories are based, are as truly "facts" as any of the archaeological discoveries. The hard-shell traditionalist will not be altogether reassured when he learns that Dr. Kyle recognizes the facts of "indefiniteness and fragmentariness" in the Biblical records, and the critic will hardly be satisfied with the explanation offered, namely that these are natural to manuscript which was not prepared for publication. Dr. Kyle is prepared also to allow for some amount of expansion, and the inclusion of later "notes" in the text. With his case against some of the extremer forms of criticism we find ourselves in agreement. The book is well produced, but suffers from wordiness. The fine paper and print make it the more regrettable that the book, even in its second edition, should be disfigured by so many misprints and so much

bad English. German books are incorrectly named, and we have Diessmann, p. 126. Worse still are *Pharoah*, p. 144, *principle fountain*, p. 63, *criteria excludes*, p. 154, and the list might be extended.

W. L. WARDLE.

The Place of Reason in Christian Apologetic. By LEONARD HODGSON. Pp. 84. Oxford Basil Blackwell. Price 5s. net.

THE Dean of Magdalen College, by this issue to a wider public of four lectures delivered before the General Theological Seminary of New York, has rendered a distinctly valuable service to those engaged in justifying the Christian faith at the bar of reason. The writer's positive argument, that reason has a part to play in Christian Apologetic which cannot be played by anything else, must seem particularly opportune to those who feel that they must accept as approximately accurate the statement that "the proportion of those prepared to accept unquestioningly the pre-suppositions of Christianity has dropped from seventy-five to thirty per cent. during the last fifty years." The intelligent reader will appreciate the pertinency of the lecturer's challenge to those, who, like the reviewer in the *Church Times*, claim, that "the Christian faith has no need of any rational apologia"; as he will, also, the distinction which is drawn between the preacher's task in seeking to reproduce his own unquestioning faith and the apologist's who must present Christianity as true and rational; he will feel, too, the urgency of the call to the Church to nurture at her bosom, both. But there, agreement on the part of many, will end. Half the space is taken up with a criticism of Otto's *Idea of the Holy* which seems hardly justifiable. Mr. Hodgson appears to place a strain on Otto's work by failing to recognise its non-apologetic aim. Otto and Hodgson have different pursuits. One, proceeding analytically, seeks to trace the root fibres of the religious consciousness. The other, proceeding synthetically, follows the stalk up to the flower; and errs by turning round and complaining that the root fibres are useless for bearing blooms. He designates as "incompatibles" what are properly "opposites." Many who will be grateful to the writer for pointing out dangerous inferences which may be drawn from Otto's work will not share Mr. Hodgson's fear that the stressing of the non-rational numinous in religion is likely to lead to a slurring of the apologetic task. A greater number will feel that the contrary is more to be feared, and that the numinous has not been sufficiently mediated through our apologetic; and that while our *note* has been rationally and technically correct, our *tone* has not been religiously and sympathetically true. The legitimacy of Mr. Hodgson's criticism largely turns on the sense to be given to the *non-rational element in the numinous*. It is by no means clear that they mean the same thing. Mr. Hodgson seems to see in it an emotion utterly without conceptual associations which introduces something disruptive into the rationality of the universe; an emotion that bears with it no criterion by which its

real character or objectivity can be tested. Otto, on the other hand, in resisting all attempts to explain away religion as 'a composite,' stresses a certain "otherness" and ultimacy in it as its core. It is non-rational, not in the sense that thought cannot get at it, but in the sense that thought can never resolve or reduce it. There is a "non-eliminable" element, the regnancy of which we can recognise, which is never to be thought of as the projection of our thought or the personification of our ideals. It has reality for feeling whilst it is no blank negative for thought. It is like the pulse in the fountain not resolvable into any formula—such as H₂O—and not producible either by any other associations of elements. Moreover, this "irreducible" thing which resists all conceptual formulations is the true driving force in any apologetic, and is the really obstinate thing which resists the assaults of those who would explain religion away as illusion. Mr. Hodgson's book will render an incomparable service if it draws from Otto a response that clears up issues such as these, which at present lie in some haze of uncertainty.

God's Better Thing. By A. D. BELDEN. Pp. 214. London: Sampson Low. Price 3s. 6d. net.

The Living God. By VERNON F. STORR. Pp. 184. Hodder & Stoughton. Price 5s. net.

In Defence of Christian Prayer. By E. J. BICKNELL. Pp. 120. Longmans, Green & Co. Price 2s. 6d. net (paper covers) and 3s. 6d. (cloth) net.

MR. BELDEN'S volume is instinct with the conviction that a purely individualistic application of the message of the Gospel has seriously limited the effectiveness of the Christian appeal. He sees the promise of a better day in the striking of a juster balance between the personal and social aspects of the Gospel. Either without the other is dead. The book is both thought-kindling and heart-quickenings, and will prove invaluable to those bent on a challenging presentation of Christianity to our times.

Canon Storr's work is heartily commended by the Archbishop of Canterbury as "the book of a teacher whose sane and reasonable guidance is based upon wide knowledge and fervent faith," and readers will heartily endorse that judgment. The Canon by his other works has secured the confidence of a large circle of readers and by his treatment here of the problems of the nature and personality of God he will strengthen his hold upon them and win others to their number.

Dr. Bicknell's book is "a consideration of some of the intellectual difficulties which surround petition." The aim is to meet the objections brought against the practice of prayer from the side of science, psychology and philosophy—objections which, if admitted, would render prayer intellectually impossible, or at least seriously limit its scope. The book admirably fulfils its object; and while, as it admits, the value of prayer can only be proved by praying, it does

at least help to make it possible for a man to give himself to prayer with his whole mind, as well as furnishing the defender of petitionary prayer with a splendid armoury by which to resist the assaults of those who would relegate it to the region of superstition, or as effectively get rid of it by designating it auto-suggestion.

ROBERT FERGUSON.

Old Wine and New Wine-Skins. By the Rev. S. L. CONNOR. London : J. M. Ouseley & Son. Price 6s.

THIS book is an eirenicon addressed to "old fashioned" believers, and to the younger generation who stand aloof. The charm of it is the charity which seeks to broaden charity in the faithful, and to awaken charity in an impatient, but not necessarily froward, generation. The author appreciates, as he should, the splendid virtues of the orthodox, and evidences to them that others who do not hold their views as to the methods of revelation, can hold to the revelation as firmly as they, while he strives to show the youth of to-day that the old truths are perennial, altering their form and not their substance. Mr. Connor is well equipped for his work : he is spending his life in the pastorate, his early days were passed in a country that anticipated Britain in the historical study of the Scriptures. He got his new wine-skins there and then. They have held the old wine he inherited, and having confidence in them he commends them. He writes in forcible modern English, is absolutely candid and quite fearless, and the fact that we may sometimes demur to details in the book adds to its charm. There is a Foreword by the Rev. Hugh Martin, the Literary Secretary of the Christian Union.

A. H. MUMFORD.

Grammar of Palestinian Jewish Aramaic. By W.M. B. STEVENSON, D.Litt. Pp. 96. Oxford University Press. Price 7s. 6d. net.

OF the actual dialect which Jesus and His apostles spoke, we have no literary remains at all, and the nearest form of speech is that which is found in the writings of Palestinian Jews of the second century A.D. and onwards. This is a branch of the great Aramaic group of dialects, and a knowledge of it is indispensable if we wish to appreciate fully the language of the Gospels, for though they were actually written in Greek it follows that most at least of the sayings of our Lord must have been translated into that language from Aramaic. The most serious slur that has hitherto rested on the Biblical and Semitic scholarship of this country has been the absence of a Grammar of this language in English. We owe a deep debt of gratitude to Professor Stevenson for having at last removed this reproach, and made it possible for an English-speaking student to learn the language without having recourse to a text-book in a foreign tongue. Further, no living British scholar is better fitted than Professor Stevenson for the task, and he has not merely followed

in the footsteps of German scholars, but has enriched the study of the language by important contributions of his own. The whole offers us the products of the highest scholarship presented in a simple form, and slight though the volume is in size, the last generation has witnessed few more valuable publications in the sphere of Biblical and Semitic studies.

T. H. ROBINSON.

BRIEF NOTICES.

The fourth volume of "Lessons on the Way," a series which aims at providing materials and suggesting methods for teaching Christian truth so that nothing learned by those taught will need to be unlearned afterwards, is an exposition of the Decalogue on modern lines, with added lessons on other groups of sins and virtues. It is entitled, *The Two Duties of a Christian*, by Percy Dearmer, D.D., (Heffer & Sons, 4s. net). The lessons follow the lines of the Anglican catechism, but all engaged in teaching will find them stimulating. Scholarship, care for truth, and awareness of present day problems are everywhere in evidence. Difficulties are not shunned, and there is not one dull page. If anything will need to be unlearned it will be the prejudice that can see nothing but harm in the Reformation. Dr. Dearmer's aestheticism harks back to the Middle Ages—Another book that makes its appeal to teachers, and which also bases its teaching on Anglican thought and practice, is *Christians of To-day*, by E. Vera Pemberton (Longmans, Green & Co., 2s. 6d. paper, 3s. 6d. cloth, net). This contains "twenty-four problem lessons for use with adolescents." The lessons have been used in a class of lads mostly of sixteen to eighteen years of age, and the topics were chosen by the scholars in co-operation with the leader. The treatment is thoughtful, suggestive, and always in contact with reality. Instead of Jesus the term "our Blessed Lord" is used twenty times in one brief lesson, and as many as eight times on the same page. This does not aid devotion. The application of some texts of Scripture evokes criticism, and the saving sense of humour, so conspicuous in Dr. Dearmer's expositions, is absent.

Just the information needed concerning the most hopeful institution established in recent years is to be found in *What the League of Nations is*, by H. Wilson Harris, M.A. (Allen & Unwin, 2s. 6d. net). The story of the inception of the League, its organisation, and the work accomplished by means of various departments during five years is set forth in interesting manner. Although handicapped by the provisions of the peace settlement, some brilliant successes have been achieved. If the dangers brought to light by experience can be safely negotiated there is no reason why it should not accomplish all that its sponsors intended. The information brought together in these pages is of great value.—Some piquant press copy was provided by the Swarthmore lecture, *The Quaker Ministry*, by John W. Graham, M.A. (Swarthmore Press, 2s. 6d. cloth, 1s. 6d. paper, net), when it was delivered. Its advocacy of an unpaid

ministry was pounced upon and crudely distorted. Those who read the press notices will do well to read the lecture. Principal Graham is convinced that the Friends' system is ideal. It does not succeed to perfection. It aims at freedom—fluence apart from imposed authority. The three chapters—Doctrine, History, Practice—are full of sound wisdom, and there is nothing savouring of the dogmatism suggested in the press reports. Ministry is regarded as a corporate product. In relation to its message: "Anything may come in that can be ignited in the furnace of production. . . Anything that will burn will do."—*The Conference of the Birds*, by R. P. Masani, M.A. (Oxford University Press: Humphrey Milford, 6s. net), is described on the title-page as "A Sufi Allegory, being an abridged version of Farid-un-din Attar's *Mantiq-ut-Tayr*." It describes the quest of Sufi pilgrims, in the guise of birds, for the Lord of Creation, and includes many parabolic stories. The aim is to be effaced even from effacement. Of the millions who commenced the journey only thirty gained the goal. There neither traveller, guide, nor path remained. All was lost in having arrived. In addition to this translation—the first in English, there is a Foreword concerning Sufism, an interesting study of Persian Mysticism, in which its origin, affiliations, and meaning are described, and, in an Appendix, a memoir of the poet. The translation is in prose, but many renderings of Persian mystical poetry, illustrating this strange development of pantheistic Muhammadanism, are included in this attractive volume.

A new volume in the Library of Philosophy and Religion in which philosophy and religion alike recognise common-sense liberty, should appeal to a large constituency. *Health and Personality*, by John S. Griffiths, M.R.C.S., L.R.C.P., D.L. (Hodder & Stoughton. 6s. net), is primarily concerned with questions of physical and mental well-being. There are chapters on Infancy and Childhood, Boyhood and Girlhood, Youth, The Middle Period, and The Later Years. Mr. Griffiths writes in an easy conversational manner. He finds opportunity for provocative statements, as well as for giving excellent advice. The "clergy of all denominations" will not be flattered by his genial dogmatism in reference to their physical and intellectual condition. His purpose is not flattery, and if little of a connected character is said about personality, a live person is encountered on every page.—A record of the proceedings at the Sheffield Regional Copec Conference has been issued under the title of *The Fourfold Challenge of To-Day*, edited by Henry Cecil (Longmans, Green & Co., 2s. 6d. net., paper) with a Preface by the Bishop of Manchester. The topics discussed were the home, industry, education, and international relations. Some leading public men took part, and valuable contributions to these subjects are presented in these pages.—A new volume in the Selly Oak Colleges' Publications gives a sketch of the religious position and outlook in South-Eastern Europe. Its title is, *The Future of Protestantism*, by Ambrose Czakó, D.Ph. (Allen & Unwin 4s. 6d. net), and it contains lectures delivered in accordance

with the requirements of a Travelling Research Fellowship. In the first part religion in Hungary, Yugoslavia, România, and the Czechoslovak Republic is surveyed. For Hungary the author claims the necessary qualifications for his task. He is a *Magyar*, has lived in the country; as Catholic priest and monk, Protestant minister, and College professor, he has been in contact with all types of religious life. For the other countries his knowledge is not direct. In the second part he claims the Quaker ideal as the goal for religion with a universal appeal, although he confesses that his condemnation of clericalism as it affects organised Protestantism does not apply to England and America. Religion in relation to nationality, social and industrial movements, and the Jews is viewed from unfamiliar angles and necessarily there are traces of personal bias, but vivid light is thrown upon what is happening in these newly-organised countries of the near East.—*The Search after Reality*, by Sadhu Sundar Singh (Macmillan, 3s. net), has for its sub title, Thoughts on Hinduism, Buddhism, Muhammadanism, and Christianity. The chapter on Muhammadanism is meagre. Its interest is mainly with Sufism. Christianity is regarded as having the most effective appeal to the individual and potency for universal sway. A charming simplicity characterises this series of studies. Intuition is valued more than intellect. Because of this the higher criticism and modernism are dismissed as harmful epidemics and anti-Christian.

The Moral Destiny of British Music, by Lala Raphael (L. V. Hatt), is a pamphlet issued by "The International Reform Society." The writer has a grievance, indeed two grievances, the prevalence of Jazz and the difficulty of getting music of other character published. He writes in the picturesque style of the East, and is an adept in the use of epithets, some more realistic than elegant. What he writes has value, but his manner of writing is not helpful, nor does its form attract. The opening paragraph is a prolonged diatribe of four thousand words. This description of Jazz deserves fame—"a gimlet encountering a rusty nail . . . ding dong and rasping sound of the horrible friction of emery paper and knuckle-knocking of cocoanut shells."

J. C. MANTRIPP.

THOSE who are acquainted with the writings of Edward Carpenter will not need to be informed of his interest in what are known as "Uranians," individuals who seem to share in the characteristic qualities of both sexes. One or two of his books deal with the subject, and references in his other writings are frequent. To a little book published by Allen and Unwin, (*The Psychology of the Poet Shelley*, by Edward Carpenter and George Barnefield, price 4s. 6d. net,) he contributes a long introduction in which the interesting suggestion is made that Shelley belonged to such an Intermediate sex. In the rest of the book Mr. Barnefield argues the position at some length. Support is found in Shelley's interest in bi-sexual types, in his unusually warm friendships with men, and in certain pathological phenomena,

especially delusions of persecution, that are said to be the mark of homo-sexual repressions. There seems to be a little too much weight put on some of the instances quoted, and the whole psychology of such intermediate types is still too obscure to admit of very definite conclusions; but the suggestions here made are certainly worth following up. We rather doubt the further point which is made—that Shelley had psychic powers which would, if he had lived, have placed him among the great mystics.

F. C. TAYLOR.

In *A Family in the Making* (3s. 6d. cloth, 2s. paper), Mr. R. O. Hall, Missionary Secretary of the Student Movement, has written an interesting book on the place of the Christian community and of the parson in God's purpose for the world. The first part of the book is not very successful. In this he tries to work out an elementary philosophy of history without much reference to history itself; but his last three chapters on "The Ministries of Everyday Life," "The Parson's Job," and "Turning the World Upside Down," are good. In them he leaves behind his philosophical "shop," and talks about big things in everyday language, in a way that is convincing.—Dr. Dakin, of Bristol Baptist College, writes on somewhat the same subject in his "John Clifford" lectures, *The Growth of Brotherhood*, (S.C.M., 2s. 6d. paper covers). He traces the growth of brotherhood in the Early Church, the Middle Ages, the period of the Reformation, the eighteenth century, and in the present age. It is an admirable example of historical learning popularly expounded. There is historical detail and wise judgment also, and the lectures are most interesting to read. They form an excellent "Church history for the plain man," and we hope that the plain man will read them.

A. V. MURRAY.

NEW EDITIONS.

We are not surprised that the Bishop of Gloucester's notable volume *The Church of England*, which we reviewed on its appearance, has rapidly passed into a second edition. We have now simply to call attention to the preface to the new edition. It is a striking and characteristic utterance which is bound to attract much attention. Bishop Headlam is a fearless and hard-hitting controversialist, and probably never more so than in the preface before us. The article in the *Quarterly Review*, with its attack on the Anglo-Catholics, is described as "an indictment of the present position of the Church of England, and of the High Church party in particular, which seems to me as ill-tempered and illiberal as it is exaggerated and untrue." The review by the Dean of St. Paul's has a "saner and wider outlook," but this tribute is tempered by a very pungent addendum:—"Its sobriety is redeemed by those flashes of unreason epigrammatically expressed which have done so much to enhance the author's literary reputation." When he comes to Dr. Gore's severe criticism he lets himself go. He considers it "extraordinarily

wrong-headed." He says that Dr. Gore "has always had a curious belief that a certain amount of ecclesiastical violence is a necessary element in Christianity." He replies that he is not ashamed of being moderate and of avoiding unreason, adding that it is a "common error to think that violence is the same as earnestness, and that extreme opinions are a necessary accompaniment of religious enthusiasm." Dr. Carnegie Simpson's review he describes as "a good antidote to Dr. Gore." In his reference to it he has an interesting discussion of the practice of Reservation. In the final section of the preface he touches on an open letter from a Federation of Catholic Priest in his Diocese. He says that it is not a large body, but this does not deprive them of their right of full consideration. He adds a most interesting personal comment : "I have so often found myself in a minority of one, when I know that I have been right, that I have full sympathy with minorities, and sometimes I have seen quite insignificant minorities grow into majorities. So I always start with a respect for minorities ; in fact, it is far more majorities, and especially official majorities, that I distrust." The Bishop hopes to return to other criticisms in the future but closes with the sentence : "For the present I think that I have said enough."

EDITOR.

MAGAZINES.

The Hibbert Journal has now passed into the hands of Messrs. Constable & Co. The October number contains several interesting articles. Prof. Dawes Hicks contributes a very sympathetic study of James Ward and his Theosophical Approach to Theism. Special attention is paid to the controversy between himself and Bradley. Dr. Broad prints an address given to the Student Christian Movement at Cambridge, entitled "The Validity of Belief in a Personal God." He concludes that we have no good reason for believing in the existence of such a Being, and that there are grave difficulties in the notion of a God in the theological sense. But in the popular sense the objections do not apply and there may be dozens of such Gods. The only reason *against* being a polytheist of this type is that there is no reason *for* being one. Miss M. D. Petre has an admiring and sympathetic, though rather critical, account of Baron von Hügel. Prof. Herford contributes one of those striking articles so notable for range and penetrating insight, with which he has often enriched our own pages. His subject is Shakespeare and Descartes. Mr. Harold Anson replies to the Bishop of Durham's attack on Spiritual Healing, granting that he has rendered good service by exposing the dangers to religion in the identification of faith with suggestibility, and a tendency to use the name of Christ for the rehabilitation of magic. But he contests his tendency to argue that the ministry should let the matter alone. Dr. Meyrick Booth has a striking paper on "Woman in Rebellion." The

Woman's Rights' Movement has, he urges, done nothing to secure for women what they really want, and has made it much more difficult for women to lead their own life. It has concentrated on securing for women the privileges of men, assuming that women would be happy if they were able to imitate men. Dr. J. C. Carlile has an interesting article on Spurgeon and his College. There are several other articles which we have no space to describe.

The London Quarterly Review, for October, 1925, opens with an article by Dr. A. W. Harrison "Can Society be Saved by Education?" While deprecating cheap solutions, the author argues that since the saving of society is effected through the individuals who compose it, education which preserves individuality, and creates the highest possible character in the individual, will contribute largely to the saving of society. Mr. Leslie Weatherhead collects, mainly from *In Memoriam*, Tennyson's beliefs as to the life after death, classifying the passages, which are liberally quoted, under the headings of the fact, the nature, the conditions and the consummation of the life after death, and the possible relation of the living with the dead. It is convenient to have a careful catena of this kind. Dr. Ballard, starting from the problem of pain, contributes a remarkable article in which he presses home with great power, and ample illustration the marvel that, with all the amazing complexity in the body, painlessness should be the normal condition of life. Dr. Reinheimer is on his own ground in a striking essay on "Diet and Evolution." Another biological article is by Dr. Stephenson, "Biology and Human Progress." He emphasises the movement, both in physics and biology, towards a recognition of the spiritual element. Mr. Gilbert Thomas contributes an interesting paper on the painter Constable. Mr. W. Wood has a brief article entitled, "The City of God in Literature and Art," and Mr. E. H. Carrier deals with "The Evolution of Primitive Societies." There are interesting Notes and Discussions and reviews.

The Congregational Quarterly, for October, 1925, devotes much attention to Congregational problems and interests—missions, the training of the ministry, superannuation, public worship. But there is much of more general interest. Rev. H. Harries contributes a sympathetic but very brief sketch of Dr. Alfred Rowland. Mr. A. T. S. James writes with insight and admiration of Dean Church. Dr. A. T. Cadoux deals with the interpretations appended to the parables of Jesus, arguing that in almost every case they ignore the main point of the story, while in some cases they contradict the story itself. Dr. Goudge, the Regius Professor of Divinity at Oxford, puts forward a theory of the Pauline theory of justification, and an estimate of its present value which we must refrain from summarising in our brief limits for fear of misrepresenting it. Mr. Arnold Quail has a good article on Christianity and International Relations, in which the problems of nationality, of race, and of war

are included among the themes discussed. The Rev. J. C. Mantripp has a suggestive study of 2 Chronicles xxx. 17-20, the main thought of which is indicated by the title, "The Privilege of the Unprepared." The Rev. W. D. French writes on "The Inner Life," with special reference to Congregationalism, which he says is in principle its ecclesiastical expression. Mr. W. Blackshaw gives an important account of the Stockholm Conference. The reviews constitute a very interesting section. We wish the Editor could see his way to give them fuller space.

The Baptist Quarterly is less denominational in its contents than is frequently the case. But there is an account of Baptists in the Weald based on information communicated by Mr. Halford L. Mills. The number opens with an article on Anglo-Catholicism by Mr. H. G. Peile, an Anglo-Catholic Vicar. Mr. Allen M. Ritchie contributes a brief paper on Character and Ministry. An important address by Principal Wheeler Robinson is printed in commemoration of the sixteenth centenary of the Creed of Nicaea. Mr. W. Olney prints an address on Preaching in the Open Air; and Dr. Whitley, the learned historian, gives an account of Catholic Holy Days and Puritan Sabbaths.

The International Review of Missions, for October, 1925, is a very varied number. It gives considerable prominence to Africa. Principal A. G. Fraser, now on the Gold Coast, discusses the aims of African education. Miss Mabel Shaw of the L.M.S. contributes a vivid account of a school village in Northern Rhodesia. A Belgian Catholic discusses the problem of native labour in the Belgian Congo. Public opinion in Belgium is very strongly in favour of protecting the freedom of the natives from all infringement. Dr. Zwemer calls attention to the advance of Islam in South Africa. He points out that the situation tends to become alarming, because the missionary societies are not grappling with it. Two articles are concerned with China. One is by Mr. Roger S. Greene, who is General Director of the China Medical Board of the Rockefeller Foundation, and deals with public health and the training of doctors and nurses. The other by Dr. H. T. Hodgkin is an authoritative article on "The Church in China at the Cross Roads." The Chinese Church is now effecting the transition from dependence to independence, at a time of peculiar social and political unrest, and in face of the strong anti-Christian movement in China. Dr. Speer gives an account of the Congress on Christian work in South America, and Dr. J. Lovell Murray describes the "Development and Outlook of Missionary Preparation in North America." Miss Gollock writes the second of a series on "Women's Work for Foreign Missions," dealing with the Continent of Europe. Dr. Macdonald Webster gives a deeply interesting account of the change in the attitude of the Jews towards Christianity, while he points out that many millions of Jews have never heard of Jesus as a Saviour.

The Harvard Theological Review, for July, 1925, is mainly occupied with an elaborate article, running into nearly eighty pages, on "The Roman Church at the End of the Second Century," by George la Piana. It is a learned and valuable piece of work, on an important section of early Church History, copiously annotated. Notes on various topics are contributed by Dr. Kirksep Lake, Prof. von Dobschütz and Dr. R. P. Casey.

The Princeton Theological Review, for July, 1925, opens with an article entitled "The Judicial Decisions of the General Assembly of 1925." The Fosdick case was the most famous at this Assembly, but not we are told the most important, as it had been in the Assembly of 1924. In the interval he had withdrawn from the Pulpit of the First Presbyterian Church of New York, and the complaint made was against that Church for retaining him as special preacher for some months after he refused to accept the creed, and enter the Presbyterian Church. The other cases were more important. Censure was passed on the admission by lower courts of men to the ministry who, while not denying, could not positively affirm their belief in the Virgin Birth. The decision naturally commends itself to the Princeton theologians. Dr. F. D. Jenkins discusses the problem of the impeccability of Christ, strongly affirming that He could not sin. Why he should say (p. 401) that Fairbairn regarded finitude as "sin in itself," we cannot imagine. The quotation he gives on page 420 directly contradicts the statement. Dr. Oswald Allis publishes the first part of an investigation into Old Testament Emphases and Modern Thought. The reviews, which are often fairly elaborate, are written from a strongly anti-critical and anti-modernist standpoint. We call attention to an interesting notice of an American translation of Loisy's autobiography.

The Quest, for October, 1925, is an interesting number. Dr. Robert Eisler takes up the problem of the Slavonic fragments of Josephus in order to discuss his witness to Jesus. He regards the famous passage in the Greek text of the Antiquities as genuine in basis, but worked over by a Christian hand; and he thinks that the Slavonic passages are similarly genuine in basis but from an Aramaic work of Josephus which differed considerably from the extant Greek text. The editor, Mr. Mead, gives selections from a Syriac work called "The Cave of the Treasures" which contains an account of the Old Testament story and the birth of Christ. This is to be followed by another paper, annotating the document. He also gives an account of Bultmann's investigation into the relation of the Mandaean and Manichaean sources to the prologue of the Fourth Gospel. It is rather interesting that Mr. Mead had not discovered the *Festschrift* dedicated to Gunkel, till Bultmann set him on the track with a vague reference. Mr. A. E. Waite publishes a paper entitled "The Vision and the Union," which was read before

the Quest Society. It does not lend itself to description or summary. Another paper, read by Dr. Vacher Burch before the same society is entitled "Other Gates to the Garden of Eden." He seeks to work behind the Genesis story, and behind Babylonian and Sumerian forms to earlier mythical and pre-historic representations. Mr. H. C. Corrane prints a number of Maori chants. The reviews are generally interesting. We might specially mention Dr. Gaster's notice of *The Mystery Religions and Christianity* by Dr. Angus.

The Pilgrim, for October, 1925, is largely theological and ecclesiastical. Canon Quick writes on Omnipotence and Love. He believes that behind phenomena an omnipotent goodness is at work, and that a rational universe is not an idle dream. The reality of the time process is somehow included within the eternal experience. In the life, death and resurrection of Jesus, God's whole counsel towards this world is declared; God's Omnipotence stands or falls with the power of the Cross. Mr. Conrad Noel investigates the meaning of the Kingdom of Heaven, insisting that our Lord's use of the term includes the idea of the community which accepts the reign of God, and is not limited to the reign of God in the heart of the individual. Mr. S. E. Keeble sketches the development of direction and discipline after the Reformation. He is followed by Mr. Malcolm Spencer who enquires as to the goal towards which we are now moving. Mr. Hunkin has a fairly full article on "The Doctrine of the Atonement in the Primitive Church" with special reference to Romans and Galatians. The Editor, in addition to his Editorial Notes, contributes a notable article on "The Christian Conception of History."

The Anglican Theological Review for October, 1925, opens with a paper on The Anglican Movement for Reunion, which, while recognising the splendid spirit of the Lambeth pronouncement, regards the proposals as hopelessly premature. Candid discussion and Conference should still go on; but it is necessary to get rid of illusions, and to stop devising schemes. Canon Quick discusses the Fact and Doctrine of the Resurrection. He argues that the significance attached to the resurrection by the disciples, could not have been conveyed apart from their assurance that the body itself had been raised from the tomb. A purely psychical experience would have created quite different impressions. Prof. Wenley has a pungent article on Huxley's agnosticism. He regards his philosophy as thoroughly amateurish and uncritical. Mr. D. W. Riddle argues that the phrase "a great Sabbath," in *The Martyrdom of Polycarp* is a literary allusion to John xix. 31, due to the tendency common in Christian martyrologies to find parallels to the story of the Passion. It ought not, therefore, to be used for chronological purposes. The notes by Prof. Easton are very serviceable, including his record of scholars who have recently passed away. There are some excellent reviews, and the short

notices of books received are useful ; but the account of Hölscher's *Hesekiel* gives no idea of the significance of the book for criticism.

In the issue of *Discovery* for October, 1925, Mr. Leslie Armstrong records the progress of excavation and discovery in the Creswell Crags. It included the discovery of a lance point made of mammoth ivory with an engraved pattern. No previous example has been discovered in this country. Mr. Julian Huxley gives an account of Wegener's theory of the slow drift of continents. The theory has still to be discussed by experts and submitted to various tests. Mr. Ainsworth Mitchell examines the "Scandal Letter," alleged to have been written by Mary Queen of Scots to Queen Elizabeth, and concludes from handwriting tests that, unlike the casket letters, it is genuine. Mr. Reid Moir discusses the question whether man existed in the Miocene period. Mr. A. H. Hall, the leading expert on animal photography, gives an account enriched by several illustrations of Zoo photography. Mr. T. E. James supplies a sketch of John Winthrop, an original Fellow of the Royal Society. In the November number, Mr. Dudley Buxton writes on the Hopi Indians, and on their enemies, the Navajos, which will be of interest to students of ethnology and anthropology. Dr. C. M. Yonge describes the Teredo, the ship-worm which so far has baffled attempts to defeat its mischievous activities. Mr. Harold Shepstone explains how excavations in Southern Greenland have thrown light on the fate of the early white settlers. Dr. Stewart MacDougall writes on the Humble Bees, and the Usurper Bees, who play the part of the cuckoo in the nest. In another article we have an account, with some remarkable photographs, taken by exposures of two millionths of a second, of bullets in flight at extremely high velocities. A discovery is recorded by Prof. Eguchi, an eminent Japanese physicist, of a method by which permanent electrification can be secured. Dr. Cyril Crossland describes the voyage of the St. George to the South Pacific, and the scientific researches it conducted. Mr. R. O. Raphell explains the very elaborate and highly technical processes involved in making up glasses to the prescription of an oculist. Mr. C. W. Domville-Fife gives an account of some of the strange fish in the Amazon, many of them little if at all known. He tells us that there is nowhere "such a virgin field for geographical discovery and scientific research as in the two million square miles of unexplored Amazonia." Sir Arthur Shipley writes on Ostracods, minute crustacea which act as scavengers both of seas and fresh waters. In the December number, Mr. Domville-Fife has an attractive topic in the cure of disease, by migration to the high latitudes of Switzerland for the sunlight in the winter, and the winter sports, and in the remarkable engineering feats which have been involved. A most interesting article on snakes is contributed by Joan B. Proctor, the curator of reptiles at the Zoo. It is amply illustrated. Probably very few of the many thousands who use typewriters are aware of

the degree of perfection to which the examination of typewritten documents has been brought when this is necessary for legal or detective purposes, such as the authenticity and date of typewritten documents, or in tracing anonymous typewritten communications to their source. Mr. Albert Osborn explains the methods and the instruments employed. Mr. Munro Fox discusses the influence of the moon on life in the sea. The discovery by Dr. Gye and Mr. Barnard of the filter-passing organism which produces cancer, has made their names famous throughout the world. Miss Burghes describes the Medical Research Institute, where Mr. Barnard's research was conducted, and his methods. A notice is given of the translation of Helmholtz's classical work *Physiological Optics*, from the third German edition published in 1909. Mr. Ivor Montague depicts the condition of the scientific worker in Russia, under the Soviet régime. Mr. C. E. P. Brooks sketches the recent advance of post-glacial geology. Sir Arthur Shipley has an article on Rhizopoda with shells. Each number of this invaluable magazine contains excellent book reviews, and very interesting editorial notes.

The Bookman is remarkable for its sumptuous special numbers, Spring, Autumn, and above all, Christmas, are occasions for their appearance. We have two before us, the Autumn special number for October, and the Christmas number. The October number contains an appreciation of Boileau, by Prof. Saintsbury, an account of Robertson Nicoll, by Mr. Clement Shorter, of Mr. William Canton, by Mr. Katharine Tynan, a long notice by Mr. Mount, of Mr. Wells' latest work *Christina Alberta's Father*, and a sketch of Prof. Saintsbury, by Mr. Ellis Roberts. It is very fully illustrated and costs 2s. 6d. We drop to the normal in November. Mr. Cecil Roberts provides a reminiscence of Joseph Conrad. Mr. Lewis Melville reviews Viscount Grey's *Twenty-Five Years*, and Mr. Davidson Cook gives an account of Brontë manuscripts in the Law collection, a collection unknown both to Mr. Shorter and to Mr. Hatfield. The Christmas number consists of the Bookman for December with a special portfolio and gorgeously illustrated supplement. It contains a dialogue playlet, by Charlotte Brontë an article on Thomas Hardy, by Rowland Grey; Herman Melville, by Mr. A. T. Sheppard, a large number of portraits and pictures, and as in all the numbers, abundance of reviews and the "Bookman's Diary." Not the least interesting feature is to be found in the advertisement of books on which book lovers might spend a long time with great enjoyment.

The Expositor for October, contains the fourth of Canon Battersby's noteworthy articles "Since Wellhausen," and the series is continued in November and completed in December. Dr. J. Robertson Cameron under the title "Jesus and Art," contributes to the

October and November numbers a study of Jesus, in relation to Nature, and the interpretation of life and the world. Mr. Vincent Taylor has a brief paper on the Lucan Authorship, of the Third Gospel and Acts replying to Windisch's article in *The Beginnings of Christianity*, Vol. II. But if English scholars had been following the Continental discussion, Windisch's conclusions should surely have occasioned them no surprise. Mr. Ian G. Simpson has a brief article on The Holy Spirit in the Fourth Gospel. The Editor's literary Illustrations of 1 Corinthians are continued in October and November. The November number also contains an important review by Dr. R. Mackintosh, dealing chiefly with Dr. A. T. Cadoux's *The Gospel that Jesus Preached*, and *The Gospel for To-day*. With the December issue we regret to say that *The Expositor* terminates its long and useful career. Special features in this number are Dr. Oman's reply to Dr. W. E. Beet's criticism of his theory of the Apocalypse, and a striking article by Rev. W. W. D. Gardner, and Rev. O. S. Rankin, on the text of the utterance of Solomon at the dedication of the Temple, restored by Wellhausen, and later critics.

We have received *Europäische Revue* for September (double number), October, November (Allen & Unwin). The articles are all in German, though writers like Ferrero, Goyau, Gorki, Vandervelde, J. H. Harris, and Tom Mann, are among the contributors. Each number contains a long section entitled "The Horizon," dealing with the situation in various countries, and with international relationships. The Review should tend to promote a better understanding between European Nations.

EDITOR.

The July issue of *The John Rylands Library Bulletin* is of unusual value. In an article of nearly 90 pages Dr. Mingana makes accessible a new Syriac document of the highest importance, lately acquired by the Library. This throws a flood of light on the introduction of Christianity into Turkestan and China, and the activities of the Nestorian Church. The complete collection of relevant Syriac and Christian Arabic documents which the author prefixes, justifies his assertion that the Nestorian "is by far the greatest missionary Church that the world has ever produced." Dr. Guppy has an interesting contribution on "William Tindale and the Earlier Translators of the Bible into English." Dr. Rendel Harris writes more convincingly than sometimes, on "Apollo's Birds." Dr. Farquhar's discussion of "The Fighting Ascetics of India," and Prof. Herford's study of Pushkin are other notable contributions. At the price of half-a-crown for over 300 pages this number must surely be the cheapest book bargain to be had.

We may call attention in this connexion to reprints of the articles by Dr. Mingana (2s.), Dr. Guppy (1s. 6d.), Dr. Harris (1s. 6d.) Prof. Herford (1s. 6d.), together with an earlier contribution by Dr. Fawtier dealing with the correspondence of the Marquise d'Huxelles, and the Marquis of La Garde. Dr. Fawtier has also published a

hand list of a number of charters, deeds and similar documents in the possession of the Library (2s. 6d.)

W. L. WARDLE.

The most notable articles in the *International Labour Review*, for September are : "The Legal Position of Public Servants in France," by A. Boissard ; "Unemployment in Hungary," by Josef Vagö ; "Trade Union Investment Funds in Belgium, France, Germany and Spain," by Max Turmann ; "Vocational Education in Soviet Russia," by B. A. Nickolsky. The October number contains articles on, "The Compulsory Adjustment of Industrial Disputes in Germany," by Dr. Fritz Sitzler ; "International Comparisons of Real Wages," by Dr. Felix Klezl ; "Labour Recruiting in Japan," by Shunzo Yoshihaka ; "Vocational Education in Soviet Russia (concluded); and "The German Exhibition of Home Industries," by Gertrud Hanna. The November number contains articles on "The Coöperative Movement and Coöperative Law," by A. Egger; on "A Systematic Scheme for an Employment Policy," by Dr. Berger; and on "The Commandite: Coöperative Work in the French Printing Industry," by Charles Maraux.

A. LEE.

THE
HOLBORN REVIEW

APRIL, 1926.

The Saint as a Man of Business—
Sir William Hartley.

BY THE REV. EDWIN W. SMITH.

Life of Sir William Hartley. By ARTHUR S. PEAKE. Pp. 224.
London: Hodder & Stoughton. 1926. Price 4s. 6d.

THAT Sir William Hartley's Life ought to be written none will gainsay: his was too noble and significant a career to be allowed to slip into oblivion. And Dr. Peake was unquestionably the man to write it. The one was eminent in the sphere of business as the other in the sphere of scholarship. But while each moved as a master in his own territory without invading the other's, they were linked by intimate ties of personal friendship and of co-partnership in a great task. We must all feel, on reading this biography, that Dr. Peake not only appreciated the illustrious service which Sir William rendered to humanity, but understood him as a man. We are grateful to him for turning aside from his other work, at no inconsiderable cost to himself, to write this fine tribute to the memory of his friend. The book is brief, but ample. Dr. Peake has perfect mastery of his material, and wastes no words. In his own lucid and felicitous way he has painted what all who knew Sir William must acknowledge to be an authentic portrait.

"I have sought," Dr. Peake says, "to uncover the roots from which so rich a fruitage issued, and disclose the forces which found so magnificent an expression." He was well-advised to concentrate upon depicting the personality, and to plan the book on topical rather than on chronological lines. Man of action as Sir William was, it was not the kind of action which could readily be recorded in a connected narrative. The grouping of events, except for the earliest and latest, under significant headings, almost inevitably involves some amount of repetition, but this we readily forgive for the sake of the clarity achieved. In a final chapter Dr. Peake sums up Sir William's personal qualities in such vivid and sympathetic phrases that none will read it without being stirred to the depths.

William Hartley came of a family of typical Lancashire yeomen whose ancestry can be traced back three centuries. Both he and the girl who was afterwards to be his wife were born in the small but pleasant town of Colne—he in 1846. His parents gave him an unusually good education for boys of his class. On leaving school at the age of fourteen he helped his mother in the grocery shop which she kept. At sixteen he started in business for himself, and at twenty he married. Through the failure of a grocer to keep his contract, young Hartley embarked on the manufacture of jam. The venture proved so successful that he built a factory at Bootle, and when the volume of business outgrew the capacity of his buildings, he removed to Aintree where he erected larger works. At a later period he opened a factory in London. The time came when his works produced over a thousand tons a week in the season.

We have sketched the achievement in a few meagre words. It requires little effort of the imagination to picture the struggle this meant for a young man beginning without financial resources, and with no more experience than that gained in a small store. He was compelled to borrow money on ruinous terms. He could always rely upon the wise counsel of his wife, but otherwise he stood alone, for his closest friends were adverse to his launching out so ambi-

tiously. He went on his way with superb self-reliance. Every step was marked by sagacious boldness, strenuous determination and unfaltering perseverance. Asked in later years to tell the first twelve rules of success, he replied, "I should repeat 'hard work' twelve times." He did work hard, but this was not the full secret of his wonderful success. He always gave minute attention to details of business, was constantly alert to discover possible improvements; he possessed courage, fertility of mind, power of combination, almost uncanny foresight, cool and balanced judgment, demonic driving force and almost boundless energy. In a word, he had genius. A schoolboy has improved on the old definition by saying that genius consists in an infinite capacity for picking men's brains. In no offensive sense, Sir William had this quality too. He would invite and listen to the advice of experts, though he did not always act upon it, and he knew how to gather good men around him and to trust them. And above all this, his whole business career was marked by sterling integrity. From the beginning he resolved always to use none but the best materials, to secure purity in all processes of manufacture, and to turn out his stuff in the best style.

A friend of Dr. Peake was once in a grocer's shop and heard a customer expressing himself scornfully about the Nonconformist conscience. "What is this Nonconformist conscience, I should like to know?" he said. The grocer promptly reached down a pot of Hartley's jam, and, placing it with some emphasis on the counter, said, "That's the Nonconformist conscience!"

It is a very fine story, but if this were all, we should not be reading Sir William's biography to-day. Hundreds of men remain unrecorded who, like him, started poor and ended rich, and were as conscientious as he in all things. Some men cannot help making money. They are of a nobler Midas tribe who turn into gold everything they touch. We honour Sir William not because he amassed wealth, but because he made it subservient to the noble ideals which he cherished. The gift of making money is one thing, the

making of gifts of money is another, and the two do not necessarily go together on any large scale. It stands forever written, "It is hard for a rich man to enter into the kingdom of heaven." Riches have too frequently an astringent effect upon a man's soul. Sir William was fully aware of the peril. He believed, and his life is a proof of it, that a man may be as rich as the Rothschilds and yet be a decided Christian. "You need not envy such a man," he once told a gathering of working men, "because to be a follower of Jesus Christ he must hold his wealth as a stewardship, and to do this involves such a crucifixion of our natural selfishness as to make it one of the most difficult things in the world." Sir William, as Dr. Peake well says, never suffered himself to be sterilised into a mere machine for grinding out money. Looking upon gold did not give him a jaundiced eye. He was simple and frugal in his personal tastes and habits, and while he lived in comfort detested anything in the nature of ostentation. He loved music and beautiful things. He remained humble and reverent of spirit.

It would be a mistake to think of him as one born minus the self-regarding instincts. There are many references in his speeches and letters to "crucifying" and "crushing" natural selfishness, and once he speaks of having "many a struggle with the devil and my lower self." "Much will have more," he used to say. There was that in him, it is evident, which would have left him, but for the grace of God, as hard and grasping as any war-profiteer.

What he always regarded as the greatest event of his life took place on January 1, 1877. That New Year's Day, after long consideration, he and his wife made a vow, and committed it to writing, to set aside a specific portion of their income for religious and philanthropic purposes. At the time they had six children and £5 a week. They were passing through a period of acute struggle when they required in their business every penny they could get. But, whatever happened, the vow was faithfully kept, and the proportion was raised by successive stages in later years from ten to thirty-three-and-a-third per cent. of their gross income. Sir William

became an ardent evangelist of this principle. Its adoption, he said, saved from fond delusions as to one's liberality, protected from the wear and tear of constant debate with oneself, and provided a moral education, a culture of conscience. Year by year he set apart the determined proportion—not in his head, but in his books. He thus deliberately took the Lord into partnership, and gave Him cheerfully and ungrudgingly His share of the profits. He looked upon it as a real contract with himself—or, rather, between himself and God; and he undertook the distribution of this money with the same punctilious accuracy and methodical care that he bestowed upon any other part of his business.

It was not a case of salving his conscience. He did not give away money which was wrung out of the misery of sweated labourers. He paid higher wages than others in his trade. He cheerfully bore the additional burden of a benevolent fund and a non-contributory pension fund for his employés. He built a model village for them, and was a pioneer in providing dining accommodation in the works. Moreover, he distributed annually a share of the profits, after devoting personally immense attention to the merits of each individual in his employ. His watchword was co-operation, for he recognised that his interest and his workpeople's were not antagonistic but identical. It was said of him, truly, that he made of industrialism a blessing, and not, what it is in many instances, an unmitigated curse. All his conduct was controlled by the golden rule: "It has been my aim," he said, "from the first to do to them as I would wish to be done by."

I need not follow Dr. Peake in detailing all Sir William's benefactions, whether for the alleviation of poverty, the relief of pain, or the conquest of disease. Nor need I dwell upon his numerous donations to Connexional objects. He was deeply and ardently loyal to the Church of his fathers. "In it his religious experience had come to birth and found its unfailing nourishment. To it his devotion was primarily due. Speaking once in the Conference with great emotion, he made the words of the Psalmist his own as he confessed

his attachment to his Church : ‘If I forget thee, O Jerusalem, let my right hand forget her cunning.’” I possess a letter dictated by him in which he speaks of himself as watching daily over the interests of our Church. Undoubtedly, the greatest service he ever rendered Primitive Methodism was to make it possible, by his generous gifts, to bring Dr. Peake from Oxford to Manchester, and to provide there an adequate and well-staffed college for the training of our ministers. In this, as well as in his efforts to lighten the load of Connexional debts, he had in mind the preparation of Primitive Methodism for entering a united Methodist Church. Sir William and Dr. Peake revolutionised our Church. To my mind, they made union inevitable.

In all these benefactions the most notable thing is not the amount that he gave but the manner in which he gave it. Anatole France says somewhere, “*Nous n'avons rien en propre que nous mêmes. On ne donne vraiment que quand on donne son travail, son âme, son génie.*” Sir William not only gave his money, he gave himself royally. On the occasions when I was the guest of Lady Hartley and himself, I was much struck by the almost painful anxiety he showed to do the right thing in regard to the very numerous requests for his assistance. He would hand me a pile of letters and say, “Now, Sir Edwin, please study these and say what I should do.” For many years he availed himself of the help of Dr. Mitchell and Mr. White, but even then he never spared himself. At one of my meetings in Southport the chairman kindly volunteered to give a magic lantern for the Kasenga Mission, and Sir William, of whose generous interest in that new venture Dr. Peake speaks, promptly undertook to furnish all the necessary slides. It is hardly credible the amount of trouble he took over this trivial matter—trivial not to the mission, but in comparison with the immense enterprises in which he was engaged. He went about it as if he were buying new machinery for his factory, getting price lists and quotations, and insisting that the articles should be of the highest quality and yet fairly priced. Such a small incident reveals the man. For a wealthy merchant to write a cheque may

cost him little or much. To give with his gifts his labour, his soul, his genius, as Sir William habitually did, this marks him out as a true philanthropist.

At the centre of all his manifold activities there burnt the pure flame of devotion to Jesus Christ. That is the secret of his life. This man, as keen in business as ever a British manufacturer was, living in the midst of competitive industrialism that tempts to hardness and avarice, believed with all his heart in Jesus Christ and really endeavoured in all things to serve Him. When he was President of Conference, he said: "My last word must be that we Primitive Methodists, followers of Jesus Christ, must carry into our life His spirit and teaching, and that whatever we think Jesus Christ would have done had He been in our place, whether we are employers or employed, whether we are in business or out of business, that we are compelled to do. This is the secret of all true success: the consecration of ourselves and our substance to Him who loved us and laid down His life for us."

Thus he spoke, and thus he lived. We cannot be too grateful to Dr. Peake for writing the life of Sir William Hartley—the Saint as Man of Business.

Samuel Taylor Coleridge.

By C. E. HOWELL.

IT is perhaps true to say that of all the poets the one whose genius is most often underrated is Samuel Taylor Coleridge. To the average man he is scarcely more than a name. Yet as an artist and as a brilliant wielder of colours and imaginative vision he stands supreme. Possibly the reason for this under-estimation may lie in the fact that his title to fame rests on about half-a-dozen poems, almost lost among the pages of metrified prose with a very occasional and momentary flash of inspiration which need not concern us in our estimate of Coleridge as a poet. In the "Ancient Mariner," in "Christabel," and in "Kubla Khan" we see him as he really was, a master-musician and a master-painter working through the medium of words.

His influence on contemporary literature was tremendous. He was the centre of a group containing such poets as Wordsworth and Southey, critics like Hazlitt and De Quincey, prose-artists like Lamb. Indeed, the connexion between Coleridge and Lamb is more than that arising from a long and close friendship. They were fellow-artists working to a common end, but with different materials. Both led the revolt against the rigid laws governing the realm of letters in the previous decades and were largely responsible for the restoration of colour and movement to written English. *The Lives of the Poets* bears the same relation to the *Essays of Elia* as "The Rape of the Lock" does to "Christabel." The turning point in the struggle between the forces of "Classicism and Romanticism" in English Poetry was the publication of the *Lyrical Ballads* in 1798. Public attention was drawn from the study of Man and turned towards the study of Nature. Words-

worth opened up before the eyes of men the beauties of simple, everyday life, while Coleridge opened the portals of the Palace of Imagination, paving the way for future travellers. From him Keats derived his colouring, Swinburne his melody and Tennyson his artistry, while the spell of his work still hangs over the majority of modern poets.

The revolt against lack of colour was one of the most pronounced characteristics of the Romantic Revival, and whatever else the poetry of Coleridge may or may not possess, it certainly does not lack colour. Again and again in his best work we have highly-coloured, vivid pictures, as for instance :

“The water, like a witch’s oils,
Burnt green, and blue, and white.”

or again, a description of the moonlight on the ocean :

“Her beams bemocked the sultry main,
Like April hoar-frost spread ;
But where the ship’s huge shadow lay,
The charmed water burnt alway
A still and awful red.”

Here, as is his custom, Coleridge obtains his effect by means of colour-words used in varying combinations. Keats, who derived much of his art from Coleridge, following him only in spirit, makes but scant use of such words, and so produces pictures less startling, but finer in texture and tone. The relationship between the two poets is so close as to be almost startling at times, and, as in the following passages, Keats’ dependence on Coleridge is often unmistakeable. In Coleridge’s “Nightingale” we find this passage :

“And I know a grove
Of large extent, hard by a castle huge,
Which the great lord inhabits not, and so
This grove is wild with tangling underwood,
And the trim walks are broken up, and grass,
Thin grass and king-cups grow within the paths.
But never elsewhere in one place I knew
So many nightingales ; and far and near
In wood and thicket, over the wide grove,
They answer and provoke each other’s song,

With skirmish and capricious passagings,
 And murmurs musical and swift jug-jug,
 And one low piping sound more sweet than all—
 Stirring the air with such an harmony,
 That should you close your eyes, you might almost
 Forget it was not day."

and in Keats' "Hyperion" occurs this picture :

" Methought I stood where trees of every clime,
 Palm, myrtle, oak, and sycamore, and beech,
 With plantane and spice-blossoms, made a screen,
 In neighbourhood of fountains (by the noise
 Soft-showering in mine ears), and (by the touch
 Of scent) not far from roses. Twining round
 I saw an arbour with a drooping roof
 Of trellis vines, and bells, and larger blooms,
 Like floral censers, swinging light in air."

Here there is a similarity of spirit too evident to be mistaken. The grouping of names and the interspersion of vowel-sounds in the second passage might almost be the echoes of the first, caught after long wandering down the corridor of Time. Yet there is this difference : where the first poet is experimenting with new forms of melody, the second is working to improve upon forms already well known. Hence Keats' picture is more even in texture and less diffuse, softer and less harsh, than that of Coleridge, but it lacks the simple force and vividness of the first picture. In this very force of expression and vigour of conception lay a great part of the effect produced upon his contemporaries by the poetry of Coleridge. Accustomed as they were to turgid and bombastic phrasing, cramped and distorted to fit certain arbitrary rules, this freedom from the conventional view seemed little short of miraculous in their eyes, and the very uncommonness of diction helped to make the picture lasting as well as vivid.

In their delineation of Nature and her ways Wordsworth and Coleridge, while somewhat alike in subject, differ markedly in their method of presentation. Wordsworth gives a faithful picture of natural objects, altering nothing, transforming nothing, and drawing his moral with great care. Of him, more than of any other poet, may it be said

that he held the mirror up to Nature. He loves the flower as a flower, and for the lesson which can be learned from it of God's goodness; the reaper is worthy of consideration because of her link with past greatness, with

“ Old, unhappy, far-off things,
And battles long ago.”

Coleridge lights up his scenery and gives life to his presentation by the free use of his imagination. He also uses Nature as a background for his characters, as in the “Ancient Mariner,” where the drama is enacted before scenery which faithfully reflects every change in sentiment and every shade of thought.

As the ship leaves port the weather is fine, and the cheerfulness of the departure is conveyed by the verse :

“ The Sun came up upon the left
Out of the sea came he,
And he shone bright, and on the right
Went down into the sea.”

Later on in the poem the verse changes to the description of storm and rain, and dreary calm, and finally back to the fine weather as the mariner returns home, wafted by gentle breezes from horror and anguish to the beauty and peace of the scenes from which he departed.

In “Christabel” he gives further evidence of his skill in word-pictures, the scenes in the forest being extremely fine, as in the following examples :

“ The thin grey cloud is spread on high,
It covers but not hides the sky,
The moon is behind and at the full,
And yet she looks both small and dull.”

* * * *

“ It was a lovely sight to see
The Lady Christabel when she
Was praying at the old oak tree
Amid the jagged shadows
Of mossy leafless boughs,
Kneeling in the moonlight
To make her gentle vows.”

All through Coleridge's best work the same characteristics are visible. His scenery is remarkable for the wonderful effects produced by a few bold strokes; ten or twelve words being sufficient to form a vivid picture, and a few such pictures going to make the complete presentation. In contrast to Wordsworth, there is no massing of detail, no minute description, nor careful choosing of light and shade, yet no poet has given us more faithful pictures than Coleridge, and none has approached him in vividness. Coleridge's word-pictures are among the treasures of our language.

Brilliant as is his colouring, vivid as are his descriptions, Coleridge is equally great in his use of "atmosphere." In the "Ancient Mariner," and in "Christabel," every line, and almost every word, helps to give us just the right amount of foreboding, just the right sense of anxiety, to make the climax break upon us and hold us spellbound. This atmosphere he gains in two ways; by a succession of hints conveyed by various means, and by variations in the rhythm. It is with the first method that we shall deal for the moment.

If we read "Christabel" through, we are conscious from the first of a vague uneasiness, a half-felt sense of brooding evil which seems to overhang everything. Christabel goes out into the wood. The night is chill and dark and the watch-dog howls as she silently steals to the oak-tree and begins to pray. Suddenly she hears a low moan. Going round to the other side of the tree Christabel sees a beautiful and richly-clad lady whom she takes back to the Castle. The lady, Geraldine, faints on the threshold and has to be carried in. The sleeping dog moans at her approach and the dying embers burst into fitful flame as she passes. Then there follows the scene between Geraldine and the spirit of Christabel's mother, deepening our sense of fear and horror. Christabel unrobes and lies down in bed, watching while Geraldine prepares herself for sleep.

"Beneath the lamp the lady bowed,
And slowly rolled her eyes around,
Then drawing in her breath aloud

Like one that shuddered she unbound
The cincture from beneath her breast,
Her silken robe and inner vest
Dropt to her feet and full in view
Behold her bosom and half her side
A sight to dream of, not to tell
Oh shield her, shield her, sweet Christabel."

and so on, to the end of part one. All through this part we have no definite information about Geraldine, the magnitude of her powers or the extent of her influence. She is beautiful enough to excite curiosity, but there is something terrible about her that repels ; she exerts a great fascination over us, but again and again we are warned against her. As an accumulating series of hints and signs, carrying our sense of fear to the utmost limit, "Christabel" is without parallel in English poetry. It may be compared with the gradual preparation for the climax in Macbeth, or with the ever-increasing horror of some of Edgar Allan Poe's short tales. The same grip on the reader, the same fascination and terror, is exercised in all three.

This is indeed "the power of giving the interest of novelty by the modifying colours of the imagination." Coleridge himself uses a phrase which aptly enough describes his work, when he speaks of "the sudden charm which accidents of light and shade, which moonlight or sunset, diffused over a known and familiar landscape . . ." We have all read stories of witches and evil influence, but where have we found such hypnotic attraction as is exerted over us by the lady Geraldine ?

It is the same in the "Ancient Mariner." The very first words spoken by the mariner cast a spell over us just as surely as over the Wedding Guest, and the glittering eye holds more than one person ; the mariner has all our wills. Time after time the Wedding Guest interrupts the story with exclamations that are ready to burst from our own lips, granting us a breathing-space before we are once more beneath the spell. One of the tensest moments in the whole poem begins with the advent of the spectre ship which the mariners believe has come to rescue them from their plight. The description of what follows is unsurpassable.

“ The western wave was all afame
 The day was well-nigh done,
 Almost upon the western wave
 Rested the broad, bright Sun,
 When that strange shape drove suddenly
 Betwixt us and the Sun.
 And straight the sun was flecked with bars,
 (Heaven’s Mother send us grace !)
 As if through a dungeon grate he peered
 With broad and burning face.”

The vividness of the words is so great that as the tale proceeds we seem to feel the agony and pain and fear which sweep in turn through the soul of the mariner, and with him we share the joy of his final release. Indeed, nowhere outside the very best of Shakespeare’s plays do we find anything approaching this power of making us actually see and feel the same objects and emotions as the characters themselves.

The other way in which Coleridge keeps his atmosphere at a uniform level is by the subtle variation of the rhythm to suit the sense. His music is constantly changing from grand to light, from rapid to slow, and scarcely any phase of thought appears without its own particular variation of rhythm. In the “ Ancient Mariner,” Coleridge is to a certain extent bound down to ballad metre, and consequently the rhythmic variation is less marked than in “ Kubla Khan,” or “ Christabel,” but it is supplemented by his wonderful knowledge of vowel-sounds and word-music. In the following stanza :

“ And now ’twas like all instruments,
 Now like a lonely flute ;
 And now it is an angel’s song
 That makes the heavens be mute,”

we have a very marked contrast between the second line and the other three. The first line has a wide range of vowels and consonants and moves with a rush and a swing, like the full volume of an orchestra ; the second line consists of long, sweet vowels and soft consonants sounding like—why nothing else but a flute ! Then the short vowels and sharp consonants come in again and carry the stanza to its close.

This is typical of the whole poem which might serve as an example of the use of variety within unity, and of fine effects that may be produced by slight variations of the general scheme.

In "Christabel," where Coleridge is bound only by his four accented syllables to the line, we find a freer rhythm. This poem is chiefly remarkable for its wonderful "atmosphere," already referred to, which is greatly enhanced by changes in the metre by the increase of the number of unaccented syllables. One of the most marvellous examples of word-music in the language is afforded by the spell cast over the sleeping Christabel. The lady Geraldine speaks:

" In the touch of this bosom there worketh a spell,
Which is lord of thy utterance, Christabel !
Thou knowest to-night, and wilt know to-morrow,
This mark of my shame, this seal of my sorrow ;
But vainly thou warrest,
For this is alone in
Thy power to declare
That in the dim forest
Thou heard'st a low moaning.
And found'st a bright lady, surpassingly fair ;
And didst bring her home with thee in love and in charity,
To shield her and shelter her from the damp air."

Beginning quietly, this passage rises gradually in force and speed until it reaches its climax in the last line but one, after which it sinks rapidly and dies away in the breath of the last two words. The use of sibilants is also worthy of special notice. Throughout the passage we have a sharp hissing sound, as of a serpent about to strike, which rises and falls with the swing of the rhythm, itself almost irresistible in its fascination.

Apart from terror or dread, Coleridge could express grandeur as perfectly as any poet that ever wrote. It is easy to understand that the men of his time, steeped as they were in the works of Pope and his school, were at a loss to grasp this new poetry which seemed to them absolutely licentious. Especially was this so with "Kubla Khan" where the changes in the rhythm are startling even to us and where the solemn grandeur of

"And 'mid this tumult Kubla heard from far
Ancestral voices prophesying war."

changes without a moment's hesitation into the exquisite lightness of

"The shadow of the dome of pleasure
Floated midway on the waves ;
Where was heard the mingled measure
From the fountain and the caves."

And still apart from these emotions, Coleridge could express a depth of tenderness and sympathy, coupled with a lasting peace, which is almost incomprehensible to-day. In his "Frost at Midnight," he recounts the life that his child shall live and ends with a wonderful passage of well-wishing which I will now quote :

"Therefore all seasons shall be sweet to thee,
Whether the summer clothe the general earth
With greenness, or the redbreast sit and sing
Betwixt the tufts of snow on the bare branch
Of mossy apple-tree, while the nigh thatch
Smokes in the sun-thaw ; whether the eave-drops fall
Heard only in the trances of the blast,
Or if the secret ministry of frost
Shall hang them up in silent icicles
Quietly shining to the quiet Moon."

Samuel Taylor Coleridge, when he died, left behind him a reputation as a brilliant talker and a great philosopher. No man has influenced the thought and expression of his age to such an extent. Talker, Philosopher, Critic, Poet, he finally broke the bonds of dogma and tradition and gave definite promise of the glories which were to follow. The love of nature, and the direction of study and observation to natural objects was no new thing in the late eighteenth century. Cowper, Crabbe, Burns and Blake had each sung the glory and beauty of rustic life and simple pleasures. The two last had brought English Poetry out of the prison house of the heroic couplet into the free lands of Prosody, and had made the elementary emotions their subject. Wordsworth was merely going one step further in attempting to abandon, any suspicion of "poetic diction." Coleridge, however, went

right back to the days of Spenser and worked as if Dryden and Pope and Young and Goldsmith had never existed. He called into play his vivid imagination and his musical ear, and with an artistry never since surpassed he wove thought, emotion and rhythm into one indissoluble whole. If he errs at all, it is in too free a use of colour-words and verbal device, which may safely be attributed to the reaction from the traditional thought and expression of the early eighteenth century.

Himself a romantic, he was a great critic and a learned adviser upon matters relating to the greatest of all Romantics. No Shakesperian critic before or since has succeeded in interpreting so fully the multitude of characters which throng the stage of the master-dramatist, although Coleridge's own sense of the drama was very limited. This sympathetic understanding is also noticeable in the criticisms of Lamb, who in this, as in all his work, was following Coleridge's lead. Since Lamb's time, poet after poet has taken one aspect or another of Coleridge's art, and developed it to suit himself, and it is a wise discipleship, for at his best Coleridge has no equal.

Of him may it be truly said that he combined the detail of a Wordsworth, the imagination of a Shelley, and the artistry of a Tennyson upon a background worthy of Shakespeare himself.

The Issues in China and the Promises of the Washington Conference.*

By DR. A. L. WARNSHUIS.

IT would be presumptuous for any person, or even for a single group of persons, to attempt to suggest a complete settlement of the existing troubles in China. The issues are many, complex and difficult. But it is urgent that efforts should be made to understand these issues as fully as possible, and to seek for satisfactory adjustments which will rapidly restore order and harmonious co-operation between all parties now in disagreement. To aid in such efforts is the purpose of this paper.

It must not be forgotten that China's most serious troubles are internal. To establish an effective central government, to determine the relations that should exist between the provincial and central governments, to demobilize the excessively large numbers of military forces, to carry forward the establishment of a satisfactory administration of law and to complete the codification of the laws of the Republic, these are only some of the principal tasks awaiting achievement. It is unfortunate that the quarrels with foreign powers tend to distract the attention of China's citizens away from these urgent difficulties in their domestic affairs. The only thing

* This important article is from the pen of a writer who was for many years a missionary in China. He is now Joint Secretary with Mr. J. H. Oldham of the International Missionary Council. His office is in New York, and as he is at present in America, Mr. H. T. Silcock, Secretary of the Friends' Foreign Missionary Association, and late Vice-Chancellor of Chengtu University has kindly sent me a communication on some developments since the article was written. I have embodied these in footnotes.—EDITOR.

that foreigners can do for them is to co-operate in settling as quickly as possible the questions in which they are involved, so that the Chinese people may not blame their foreign friends for conditions which the Chinese alone can remedy.

A serious lack of perspective is revealed when industrial conditions are said to be a primary cause of the disturbances that have recently occurred in China. The conditions in many of the new factories in China are deplorable, and there should be no relaxing of the efforts to improve them and to prevent the ruthless exploitation of cheap labour. It should not be forgotten that in Shanghai, in response to work initiated by the Christian forces, the Municipal Council has endeavoured to secure the enactment of a child labour law, which would probably have been accomplished on June 2nd if it had not been for the disturbances on May 30th and the succeeding days. We do not overlook the fact that the immediate occasion for these disturbances arose out of circumstances connected with a strike in a cotton mill. It should be observed, however, that the protest of the students was not so much against the conditions of labour in the mill as it was against the rule of foreigners and their actions in dealing with the strikers. The simple fact of the situation is that the number of Chinese employed in foreign factories is so infinitesimally small in comparison with the population of China that this element in the situation cannot be counted as of more than minor importance.

Of course the Soviet propaganda has capitalised the situation, but it cannot be said to have created it. The menace of this Soviet activity consists in the danger lest European and American obstinacy, selfishness and injustice result in a combination of China, Japan and Russia in opposition to the rest of Europe and America. The danger lies in the future, and it is to be met, not by discussing how much Soviet agents may or may not have done to create recent disturbances, but by constructive measures that will successfully counteract whatever they may continue to undertake to do in the next few years.

The fundamental cause of the strained relations between China and other nations lies in the realm of racial relations. The Mid-Victorian domineering airs of racial arrogance in international relations cannot be continued in these twentieth century days of strong nationalism in the Orient. The Japanese have not been consistently loyal to the principle of racial equality, but have sought only to claim their own equality with the white races, and they are suffering the consequences of such associations. It will now be necessary to re-examine the whole basis of the relationship of the East and the West. The paltry tinkering of treaties will not suffice. International relations are now based on assumptions of racial and cultural superiority made by the West, which resulted in treaties negotiated under duress of military forces, and it is against these that the Chinese are now protesting. In the past the Western Powers, in dealing with China, have sought special privileges more than justice. To these Western Powers is now given the opportunity of basing these relations upon justice, mutual goodwill and genuine friendship, from which racial discrimination shall be eliminated. Western peoples should not now ask, "How far can we go?" or, "How much shall we give in to these Chinese demands?" Their purposes should now be so changed that they can meet with the Chinese to discuss their mutual interests and make agreements in terms of mutual respect. The patching up of the present difficulties will mean only the damming-up of resentments that will break out from time to time with increasing violence, and will end in a war between the races. A radical change in racial assumptions should accompany revision of treaties. This is essential to permanent peace.

The issues to which these general principles must be applied will need to be closely defined from time to time. Among those that exist at present, the following require immediate attention :—

1. The settlement of the disturbances which have occurred in Shanghai and elsewhere. This is of comparatively minor importance, but it needs to be cleared out of the way in order that the major questions may receive adequate attention.

The different versions of recent occurrences are so irreconcilable that the truth in them cannot be easily discovered. It is, therefore, necessary that there should be a thoroughly impartial investigation by competent and reliable authorities. It is now reported that this has been agreed. When these investigations are completed, and in order that there may be no further charge of racial discrimination with reference to them, it must be demanded that judgments based upon these investigations shall be unhesitatingly executed in the punishment of all guilty persons, both those who may have unwarrantably disturbed the peace, and those who may have been culpably negligent or unjust in their action.*

2. The contractual agreements entered into by the Washington Conference on Pacific and Far Eastern questions must be satisfactorily fulfilled by all those concerned, and without evasion or undue delay. The delay of more than three years which has already taken place in making these agreements effective has led many Chinese to think that these treaties were only scraps of paper, and that they have been deceived themselves in cherishing false hopes. The Western Powers owe it to themselves to demonstrate their good faith in fulfilling the obligations accepted in the Washington agreements, and to avoid such actions as will lay them open to the charge that they are endeavouring to secure "any special concession, favour, benefit, or immunity, whether political or economic," in return for and prior to their fulfilment of these agreements. Such bargaining was definitely foreseen in one of the Washington resolutions, but even that pledge seems to have been already broken by one or more of the Powers.

It is, moreover, important that the general terms in those treaties and resolutions should be translated as speedily as possible into practical measures. In order that the value of these agreements may be fully appreciated in the light of the

*The reports have now been published. The Municipal Council has taken some steps in an attempt to remedy the situation by accepting the resignation of the Chief of Police and the officer who ordered the firing, and by making a compassionate grant of \$75,000 Mex., which has, however, been returned as insufficient by the Shanghai Commissioner on the instructions of the Peking Government.—EDITOR.

present circumstances, it may be desirable to describe them briefly here.

(a) The "Nine Power Treaty," signed by the United States, Belgium, the British Empire, China, France, Italy, Japan, the Netherlands and Portugal, includes the important "Root Formula," as follows:—

The Contracting Powers, other than China, agree:

- (1) To respect the sovereignty, the independence, and the territorial and administrative integrity of China;
- (2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government;
- (3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China;
- (4) To refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of subjects or citizens of friendly States, and from countenancing action inimical to the security of such States.

(b) The revision of the Chinese customs tariff is agreed to in another treaty signed by the same Powers. This provided for an immediate revision which would make the duties equivalent to a five per centum *ad valorem*. This revision was duly made in a conference in 1922, for the treaty required that it should be done within four months from the date of its signing by the Conference delegates. The other clauses of the treaty are still unfulfilled, for the treaty became effective only in July, 1925, after its ratification by France, the last of the Powers to ratify it. In these clauses the treaty provided for "a special Conference to prepare the way for the speedy abolition of likin and for the fulfilment of the other conditions laid down" in the 1902 and 1903 treaties, "with a view to levying the surtaxes provided for in these articles." The surtaxes are to be limited to $2\frac{1}{2}$ per centum *ad valorem*, excepting that certain articles of luxury may be charged higher rates, but in no case may the surtax exceed five per

centum. Periodical revisions of the tariff every seven years are promised. This Special Conference is to meet in China "within three months after the coming into force of the Treaty," i.e., after the deposit in Washington of all the ratifications. The regrettable delay in the ratification of this Treaty should be recognised as one of the primary causes of China's dissatisfaction at this time. It is now expected that this Conference will meet at an early date. In considering this subject of customs tariff, two questions are to be distinguished. The rates are limited to a maximum of ten per centum *ad valorem*. Comparison with the duties collected by the United States shows that these amounted in 1924 to an average of 6.8% of the total imports and exports. This treaty, therefore, authorises the collection of total customs duties that will equal a higher percentage of China's import and export trade than is now collected by the United States under its high tariff laws. The demand of China for tariff autonomy, so that she may levy duties, not merely as she will, but in such a way as to encourage the development of her own industries is, however, still unsatisfied.*

(c) The Special Conference, referred to above, is to be more than the usual Customs Revision Conference, for to it is also referred, by a separate resolution of the Washington Conference, the establishment of a permanent Board of Reference to deal with any questions arising in connexion with the execution of the provisions of the Nine Power Treaty "designed to stabilise conditions in the Far East, to safeguard the rights and interests of China, and to promote intercourse between China and the other Powers upon the basis of equality of opportunity." It is hoped in this way to prevent unfair commercial rivalry between the Powers.

(d) The relinquishment of extra-territorial rights in China was promised by Great Britain, the United States and Japan in treaties executed in 1902 and 1903. This promise is to be carried into effect when these Powers are "satisfied that

* It should be added that England and the other Powers have committed themselves to tariff autonomy for China, even if China should refuse to make a corresponding concession in the shape of abolition of likin.—EDITOR.

the state of the Chinese laws, the arrangement for their administration, and other considerations warrant them in doing so." In order to determine whether the time for such action has now come, the Conference adopted a resolution for the appointment of a Commission "to inquire into the present practice of extra-territorial jurisdiction in China, and into the laws of the judicial system and the methods of judicial administration of China, with a view to reporting to the Governments of the several Powers above named their findings of fact in regard to these matters and their recommendations as to such means as they may find suitable to improve the existing conditions of the administration of justice in China, and to assist and further the efforts of the Chinese Government to effect such legislation and judicial reforms as would warrant the several Powers in relinquishing, either progressively or otherwise, their respective rights of extra-territoriality."

This Commission was to have been constituted within three months after the adjournment of the Conference, but the Chinese Government later requested a postponement of one year, and on two later occasions the Powers requested further postponement on account of the civil war in China. However, it is now reported that action is being considered which will result in the assembling of this Commission in the near future.*

The wide terms of reference given to this Commission should be noted. It will have power to inquire into any abuses that may exist in the present practice of extra-territorial jurisdiction, and besides reporting on the stage which China has already attained in the revision of its laws and in the methods of judicial administration, it may recommend such measures as will assist and further the Chinese Government in effecting those reforms as will warrant the eventual abolition of extra-territoriality. Whether the period before complete abolition is secured is long or short will depend largely upon the report of this Commission regarding the

*The delay in the meeting of the Conference is explained to be due to the fact that the member from Peru has not arrived. The real reason is presumably the fighting which has been in progress round Peking.—**EDITOR.**

actual facts as they exist in China to-day. It is desirable, in any event, that the conditions should be more clearly defined, so that the Chinese people and Government will know the terms which must be satisfied in order to secure the progressive relinquishment of these rights which is the least that China expects. The determination of those conditions should not be otherwise than on a basis of mutual respect and goodwill. No Western Power must be permitted to attempt to impose terms of selfish benefit. It ought to be possible to agree upon such a progressive modification of the present system as will promote the welfare and progress of both parties.

(Eight other resolutions referring to China were adopted by the Washington Conference to which it is impossible to refer without making this article too long. Those mentioned above are the principal actions of the Conference that bear upon the present problem in the foreign relations of China.)

Until the Customs Conference and the Extra-territoriality Commission have completed their labours, it is difficult to determine how much more and what may then still need to be done. Opportunity must certainly be given to China to state her whole case and all her requests, and full consideration of these statements is essential. There should be a frank review of the whole situation, so that any abuses in the government of foreign residents in China may be ended, and any foreign obstacles in the way of China's greatest possible development and her exercise of complete self-government may be entirely removed. The suspicion of the motives actuating Western Powers that the Chinese have felt for a century or more can be removed only by bringing to an end the humiliation and injustice to which China has been subjected in the past.

Underneath much of the discussion which has taken place is the feeling on the part of the Chinese that the rights acquired by foreigners under the treaties are, in fact, special privileges which are not justifiable. Whether the right settlement of these matters will involve the abolition of the residential concessions is a question that needs unbiassed con-

sideration. In the early days of foreign trade, the Chinese refused to permit foreigners to reside anywhere in China. Then, for a time, they were restricted to temporary residence in the trading warehouses outside the walls of Canton only for the period of the trading season each year. Later, certain areas in the "open ports" were designated for purpose of foreign residence. In these Concessions the foreigners established sanitary and other regulations that contributed to their health and comfort, and for which they taxed themselves. The sovereignty of China in these Concessions has never been challenged. Times have changed, it is true, but it is an open question how the best interests of all concerned may be best served, whether by transferring to the Chinese Government the responsibility for maintaining and developing these residential areas, or by continuing them with such adjustments as may be fair and necessary to remove any abuses which may exist. It is to be noted that there are no American Concessions in China, excepting a small one at Amoy, over which the American Government does not exercise any police administration. This, therefore, is a question that does not directly concern us. It is a problem to be negotiated directly between China and the European Governments which are concerned. It will be becoming for Americans to exercise some restraint in offering advice regarding this issue.

There are only two international settlements in China, of which that at Amoy is much less important than the larger settlement at Shanghai. In both of these settlements Chinese reside and pay taxes. The government is entrusted to Municipal Councils, elected by foreign taxpayers only. By failing to return the Shanghai Mixed Court to the government of the Republic of China after its recognition by the Powers, and by means of various licensing and other regulations, the municipalities have exercised jurisdiction over the Chinese residents, although such jurisdiction was distinctly repudiated by the Foreign Powers when the settlements were established. The different laws of the many nationalities now represented in these settlements tend to create a deplor-

able confusion in judicial administration. The time is overdue for a complete review of the entire government of these settlements, and the modification of the bye-laws under which they are governed.

The development in recent years of factories, owned by foreigners and employing Chinese labourers, is a circumstance that was not contemplated when extra-territorial rights were first granted. Whenever disputes occur in these factories between employers and employed, the difficulty immediately becomes an international affair, with the possibility that gunboats may be called in to support the employer. This, too, is a situation which urgently demands early consideration.

In all of these readjustments of China's foreign relations, it is understood that some settlement of China's internal political difficulties is essential. Foreign intervention in this domestic problem is out of the question. China's government must be unified and stabilised, but this cannot be accomplished by foreign interference. For the successful adjustment of these foreign relations, there must be a responsible Chinese Government that can assume obligations for the enforcement of its legislation throughout China. It may be that the formulation of a definite programme for the progressive relinquishment of extra-territorial rights and for the increase of customs revenues, all conditional upon political and economic reforms in China, would be a stimulus and would give direction to the efforts of the forces of good government in that country. In other words, the present situation in China is not to be used as an excuse for doing nothing, but rather as an added reason for hastening to do all that is just and right and calculated to stimulate the attainment of stability and order by the people and government of China.

The People and the Book.*

BY THE REV. PROF. W. L. WARDLE, D.D.

A THEOLOGICAL teacher lately remarked, after reading Moffatt's new translation of the Old Testament, "I have come to the conclusion that the Old Testament ought not to be bound up with the New Testament; but I have read Leviticus for the first time with real interest." This utterance suggests two indubitable truths as to modern thought about the Old Testament. On the one hand, as a book it is very much more alive to-day than it has ever been before; on the other hand, there is a tendency to think that its importance for Christians has been over-estimated, and that it should be scaled down in value.

Half-a-century ago the Old Testament stood almost in isolation. Our knowledge of the environment in which the Hebrews grew up was scanty, and our information as to the conditions which preceded their emergence into the field of history was almost negligible. We possessed hardly any literature that could be closely compared with the Hebrew records. But since then a flood of light has been thrown upon the problems which those records raise. The empty spaces of history have been peopled. We have learned much about the predecessors of the Hebrews in Canaan, and more about their neighbours in Egypt and Babylonia. The Hebrew nation no longer moves as a solitary figure upon a dimly-lit stage, but rather as one of a company that can, though even yet there are shadows of obscurity hanging over them, be clearly discerned. Great treasures of literature closely related

* *The People and the Book*, Essays on the Old Testament, edited by Arthur S. Peake. Pp. xx., 508. Oxford : at the Clarendon Press. 1925. Price 10s. net.

to the Old Testament have been discovered, and more are being almost daily revealed. The result is that the Old Testament can be understood better than ever before, and pulsates with new life. The field of Old Testament scholarship has been greatly extended—how greatly may be seen in Dr. Buchanan Gray's address on the "Horizons of Old Testament Study," which, though it falls outside the scheme upon which *The People and the Book* is based, has been included by the Editor, not merely as a pious tribute to a lamented scholar who delivered it as President of the Society of Old Testament Study on the very day on which the book was projected, but for its intrinsic value.

The question as to the permanent value of the Old Testament and the degree of its subordination to the New Testament is one that is likely to be the subject of keen controversy in the near future. Were it a matter merely of literature there would be no need to tremble for the Old Testament. As a work of literary art the Old Testament has nothing to fear from contrast with the New Testament. But the real trouble lies much deeper. A false view of inspiration led the Christian Church for years to insist upon regarding everything in the Old Testament as being "the infallible word of God." Everything recorded in it was to be taken literally, and all its statements as to the character of God regarded as on a level with the utterances of Jesus in the New Testament. This false insistence upon the infallibility of the Old Testament has produced an inevitable reaction. We can no longer believe that God rejoices in the smell of burning carcases, or even of incense. Some of the actions attributed by the Old Testament to God we should regard as unworthy of His humblest children. The failure to recognise that there is development from stage to stage in religion and morals has led to the justification of all manner of bad causes by parallels drawn from the pages of the Old Testament. In this way men have defended polygamy and slavery. And in recent years the use of the Old Testament to justify many of the brutalities associated with war has accentuated the difficulty. We can understand, though we do not accept, the position of

the man who says, "the Old Testament ought no longer to be regarded as a text-book for Christian disciples." What is wrong is—not the Old Testament—but perverse views as to its nature.

Even were it possible to reduce the Old Testament to a position of comparative insignificance it would be most unwise to make the attempt. Only the scholar who is intimately acquainted with the Old Testament can hope properly to understand the New Testament. We are wise if we recognise that the religion of the Old Testament is Judaism—not Christianity. We are foolish if we fail to recognise that the two Testaments cannot be violently torn apart without great injury to our understanding of the New Testament. The Old Testament may be only the pedestal upon which the statue stands, but to remove the pedestal might inflict grave injury upon the statue, and would in any case cause it to be seen out of its true perspective. Indeed, a better figure would be to say that the Old Testament is the hardy brier upon which the fair rose of the New Testament has been grafted, for both are living, not dead, things.

The People and the Book splendidly champions the rights of the Old Testament, the permanent value of which is brought out with much detailed illustration in Canon Box's essay on the "Value and Significance of the Old Testament in Relation to the New." Inextricably woven into the texture of the New Testament are many strands from the Old. Jesus Himself, and the writers of the New Testament generally, were brought up to regard the Old Testament as their sacred book. They moved in its atmosphere, and thought by means of its terminology. It is difficult to read the parables without feeling that they go back to Semitic originals. Whether theories such as that propounded by Dr. Burney, who believed that even in the Fourth Gospel we can go back to an Aramaic original, are ultimately proved, or not, it is at any rate certain that some of the New Testament writers think in the language of the Old Testament. It is true, of course, that in recent years the Semitic colouring of New Testament Greek has been minimized by scholars who have argued that

the variations of the latter from classical Greek are not to be regarded as specifically Semitic, on the ground that they belong rather to the widely spoken *koine* of the age. Against this theory Canon Box urges that quite conceivably it is not merely the Greek of the New Testament, but the *koine* as a whole, that has been influenced by Semitic thought and idiom. He quotes with approval from Burney:

"The fact is surely not without significance that practically the whole of the new material upon which we base our knowledge of the *koine* comes from Egypt, where there existed large colonies of Jews whose knowledge of Greek was undoubtedly influenced by the translation-Greek of the LXX., and who may not unreasonably be suspected of having influenced in some degree the character of the Egyptian *koine*,"

and concludes that Burney has proved that large parts of the New Testament reflect the influence of Aramaic and Hebrew idiom and modes of expression. In short, the writers of the New Testament, though they wrote in Greek, certainly thought in Aramaic.

The influence of the Old Testament upon the New is moreover, much more than a tingeing of vocabulary and idiom. It seems to be proved that within the early Church there were collections of proof-texts from the Old Testament, employed for apologetic purposes, and that some of these were compiled, not from the LXX., or even from our Massoretic text, but from an independent recension, and translated into Aramaic. The importance of this point Canon Box works out in detail.

No one will deny that the use of the great terms in the New Testament is to be adequately explained only by reference to their use in the Old Testament and other Jewish literature. Canon Box gives detailed consideration to such terms as "Messiah," "Son of Man," "Covenant," "Kingdom." This is one of the most valuable features of his essay, and he carries conviction when he concludes that "the religion of the New Testament expresses and emphasizes at their true value the most vital elements of the religion of Israel as made clear by modern criticism."

We have considered Canon Box's essay first, and devoted a disproportionate amount of our space to it, because of its emphatic assertion of the importance of the Old Testament for a proper understanding of the New. There is one other essay which may be taken out of its order, that of Mr. G. R. Driver on the "Modern Study of the Hebrew Language." This, by the way, is the only part of the book that is so technical in character as to be outside the range of the intelligent lay reader. It is of great value to the student of Semitic languages, and throws light on some difficult problems. Mr. Driver's purpose is to show "what means there are, outside the sacred books themselves, for increasing our knowledge of Hebrew and for solving many of its still unsolved riddles." He gives an illuminating account of the problem as to the relations of the various Semitic languages, and illustrates his conclusions by means of an excellent genealogical table. His treatment of the peculiarities of the group as a whole, and the characteristics of the several languages, is full of interest. Very valuable are his numerous illustrations of the way in which the Hebrew vocabulary is lit up by comparison with the cognate languages, and his treatment of agreements and variations in the matter of forms and syntactical constructions. It is generally held that Arabic is the closest relative of Hebrew, but we notice with interest that Mr. Driver pronounces that Babylonian and Assyrian are nearest to Biblical Hebrew, and that he regards Assyrian as by far the most important of the external sources available for the interpretation of the Old Testament. We hope we may some day have from the essayist a *magnum opus* on the comparison of the Semitic languages. Before leaving this essay, however, we must call attention to his discussion of the Aramaic section of Daniel. Recent opponents of the critical view have made great play with the Aramaic papyri from Elephantine, contending that their fifth century Aramaic is so close to the Aramaic of Daniel that the latter may quite well have been written by Daniel himself in the sixth century. Mr. Driver adds three important arguments, which in themselves seem to be almost conclusive, to those already advanced in favour of the critical view.

The opening essay is from the pen of Dr. H. R. Hall, whose name is a guarantee for the excellence of his discussion of "Israel and the Surrounding Nations." He maintains an open mind as to the identification of the 'Aperiū with the Hebrews, but seems to incline towards recognizing the Habiru as among the ancestors of Israel. "Like Abraham, they move from Ur to Harran, so to speak. And the resemblance may mean a real identity." He finds that Genesis xiv. preserves an "undoubted fragment of early historical legend," and accepts the identification of Amraphel with Hammurabi. While admitting that any judgment as to the date of the Exodus is "merely a matter of what we think most likely," he argues vigorously for identifying that event with the expulsion of the Hyksos at the beginning of the sixteenth century. Dr. S. A. Cook deals with the "Religious Environment of Israel." His starting-point is a frank recognition that there are "as essential resemblances between religions as between man, the rest of the primates, and the lower orders," and he employs a similar figure when deprecating "sweeping resemblances claimed . . . between Babylonian, biblical and Homeric literature on the basis of a certain similarity among a few 'bones.'" His conclusions are everywhere sane and cautious. That the apparently "Babylonian" elements in the Old Testament may have come from a source common to both, he recognizes to be possible. A useful point is made by his emphasis on the truth that primitive traits are not necessarily early. As to the question of Semitic totemism he thinks Robertson Smith's theory still "the best guide to all the facts." His general conclusion is that "as we place the religious development of Israel upon that wonderful background which we are slowly recovering, the more impressive is the picture we gain of the Divine Process working among men."

We fear the fundamentalists who delight to quote Professor Welch as a supporter will find little comfort in his treatment of the "History of Israel," which is a cautious but masterly summary of his theme. We note that he does not appear to accept as absolutely proven the identity of the SA-GAZ with

the Habiru, but that he agrees with Dr. Hall in deserting the theory that the Exodus took place so late as the time of Merenptah.

Dr. T. H. Robinson writes on the "Methods of Higher Criticism." He gives detailed discussion of examples of critical method, taken from the narrative books, the Psalms, and the Prophets. We can imagine nothing more likely than his treatment of the analysis of Genesis xxxvii. to persuade an intelligent layman of the reasonableness of Higher Criticism. This essay combines with that of Professor McFadyen on "The Present Position of Old Testament Criticism," to furnish a splendid justification of the much-abused critics. Dr. McFadyen deals conclusively with the objection raised against their work on the ground of the very diverse conclusions reached by the critics. He discusses, among other things, the famous Cornill-Sellin controversy, and makes his contribution quite up-to-date by dealing with the theories of Welch and Löhr as to the dating of Deuteronomy. He has a useful section on the subject of ecstasy in the prophets. Whatever else may be uncertain, he is sure that "criticism has made it most radiantly certain that the prophets were incomparable interpreters of God."

The discussion of the religion is divided among three different authors. Dr. Lofthouse deals with the period from Moses to Saul. He takes, we are pleased to note, a high view of the creative work of Moses in the religion, and emphatically rejects the notion that Moses drew either his religion or his morality from Egypt. The name Yahweh may have been known to Hebrews in pre-Mosaic times, but, if so, Moses filled it with a new content. "We seem to have strong grounds for attributing the Decalogue to Moses." Dr. Lofthouse deals well with the reaction of Hebrew religion to its environment in Canaan.

The period from David to the Return from Exile is treated by the editor of the HOLBORN REVIEW, than whom the great prophets have never found a more sympathetic interpreter. His discussion of Elijah's experience at Horeb is excellent. He feels unable to assert that Moses and Elijah are

monotheists. The recent discussions as to the problem of Hosea's marriage are concisely reviewed, and we are glad to see that Dr. Peake pronounces in favour of the position that the narrative records a real experience. The summaries of the contributions made to the religion by the prophets down to the Second Isaiah are fine examples of the art of concise exposition. Dr. Peake still maintains his view that the Servant of Yahweh is to be identified with Israel, as against a number of recent interpreters. Professor Barnes deals with the period from the Return to the Death of Simon the Maccabee. He believes that, contrary to the view generally held, Ezra followed Nehemiah, adopting the conclusion that "Ezra went up from Babylon to Jerusalem in the seventh year (not of Artaxerxes I., but) of Artaxerxes II." He thus makes the mission of Ezra fall in 397 B.C. The point is of importance, because if the position be well founded the "introduction of full Pentateuchal strictness" must be post-dated half a century from the date commonly given. Dr. Barnes finds much in the post-Exilic period beside a rather dry and barren legalism. He uses the Psalms well to illustrate his points, and has good discussions of the problems concerning angelology and eschatology.

"Worship and Ritual" is a subject that could fall to no more capable pen than that of Dr. Oesterley. His treatment of the various elements of the cultus in different periods is in every way admirable. He, too, attributes a very important rôle to Moses, who "brought to the Hebrews the knowledge of Yahweh," and "first created real distinctiveness in Hebrew religion."

In some ways the essay by Principal Wheeler Robinson on "Hebrew Psychology," will break more new ground for the average reader than anything else in the book. The author cautions us that ancient psychology means not an ordered and scientific account of consciousness, but rather "that branch of anthropology which interprets the ideas held about human personality." He gives very fruitful discussions of the ideas that cluster round (1) the breath-soul or blood soul, (2) the central organs, such as heart, and

liver, and (3) the external organs like tongue, ear, and eye. A careful study of these will help many readers to a much clearer understanding of the religion. The author includes a valuable analysis of the prophetic consciousness. He suggests further possible applications of Hebrew psychology to the interpretation of the Old Testament.

Dr. Kennett treats of the "Contribution of the Old Testament to the Religious Development of Mankind," in an essay which counters the modern tendency to belittle the heritage we derive from the Hebrews in comparison with what we have received from Greece. He recognizes that we have outgrown many of the less exalted ideas in the Old Testament, but shows that "the Christian Church owes an incalculable debt of gratitude to Israel, not only for the preparation of the way for Christ, but also for providing a model of adoration."

Dr. Abrahams writes on the "Jewish Interpretation of the Old Testament." He shows that there is a tendency towards approximation between Christian and Jewish exegesis, but points out clearly their characteristic differences. The unprejudiced reader will gather from what he puts forward that we have not recognized the Jewish interpretation at its true value. His discussion of Rabbinic exegesis is very good. He points out that beside the fantastic elements which have tended to discredit Jewish exegesis there is much natural exegesis, and suggests that "what is now a rivulet in a morass, may have been a strong stream by flowery banks."

Our Church will feel gratification that Dr. Peake should have been chosen to edit this important book, and he is himself to be congratulated upon the excellent plan on which he has laid down its lines. It is long since we read a book that fascinated us so much. Those who read it will be able to understand the present position of Old Testament scholarship, as they would hardly be able to do by any other means. It is full of treasure, and useful bibliographies are provided for the several essays. No one can study it without realizing that Israel has riches worthy to stand beside

“ The glory that was Greece,
And the grandeur that was Rome.”

May we suggest to those ministers who are in a position to influence the purchase of books for our Free Libraries, that this is emphatically a book to be placed upon the shelves? A better “team” of writers on the Old Testament has never been brought together, and their work is a permanent enrichment of Old Testament study.

Mithraism and Christianity.

By Rev. R. WILFRID CALLIN.

Les Mystères de Mithra. By F. CUMONT. (A brief version of the author's great and authoritative work, *Textes et Monuments*). The 1898 edition has been translated into English, but the references in this article are to the revised third French edition, 1913, which is provided with a map.

The Mystery Religions and Christianity. By S. ANGUS. 1925.

Mithraism. By W. J. PHYTHIAN-ADAMS. 1915.

Select Passages Illustrating Mithraism. By A. S. GEDEN. 1925.

Mithraism and Christianity. By L. PATTERSON. 1921.

Mithraism. By H. STUART JONES, in Hastings' E.R.E. viii.

MITHRAISM was one of the Mystery-Religions which were such a feature of the Græco-Roman world in the period between Alexander the Great and Constantine. The last of them to gain a footing in the West, it was easily the most successful and significant of them all. Marked out from the other Mysteries by its moral and religious superiority, it out-distanced or absorbed most of its competitors, and was the worthy champion of ancient paganism in the fourth century conflicts which decided the religious future of the West.

As a background for our study, Angus is invaluable. He shows to us the work of the Mystery-Religions as a group, and reminds us of many significant elements in religious life in the West during those six centuries. Nearly all the Mystery-Religions were of Oriental origin. They advanced into the West for perfectly natural reasons—what Cumont has summarised as, “the political unity and moral anarchy of the Empire.” The moral anarchy, of course, goes back to

the solvent and sceptical work of the Greek philosophers and poets. The force of that work left the West religiously bankrupt, the rise of religious-philosophies like Stoicism merely throwing the spiritual poverty of the West into relief. Superstition flourished, and deepened the trouble. Hence what Gilbert Murray has so vividly described as, "the failure of nerve." The world was badly frightened. As Angus has put it, men sought for a religion of redemption, with an adequate theology, and a stimulating worship. It was this need in the West which was mainly responsible for the invasion of the Græco-Roman world by the Mysteries. They proclaimed salvation for men. Their gods were essentially saviour-gods. They offered to the seeker atonement for the past, comfort and help in the present, and some promise at any rate for the hereafter, which largely robbed this world of its terrors. Most of them did this in face of aristocratic scepticism, of long-continued social ostracism, and, in certain cases, of actual persecution. They did not seek material gain, and they did not offer cheap religion.

Polytheistic as it was in the main, appealing to certain classes more than to others, internally weakened by syncretism, Mithraism was the noblest of them all. It was overthrown only by the profounder thought, the richer moral content, and the historical certitude of Christianity.

I.

The simplest way in which to approach Mithraism, to appreciate its development and significance, is perhaps to follow first its line of geographical advance and diffusion. It rose amongst the Indo-Persians in the period before their separation. References to the god are found in the sacred books of both peoples.* Historically, however, his fortunes were bound up with the Persian branch. Our ignorance of those early days is only illuminated by some cuneiform inscriptions of the fourteenth and seventh centuries B.C.,† but a reasonable deduction is that the worship of Mithra was

Geden, 19 ff

* E. R. E., viii., 752. Also Cumont 2, Patterson 3.

fairly widespread in Persia. With the religious reform known as Zoroastrianism, the prestige of Mithra seems to have suffered considerably. He was for a time degraded with many other gods to the rank of a mere genie. Quietly, however, he crept back to popular favour, and in the period of the Persian conquests was not only restored to power in Persia, but introduced to some of the new Persian provinces. The most notable instance is Babylon, where by State authority the god found a new and very significant home. Though details are lacking, it seems fairly certain that the name and worship of Mithra filtered effectively into Armenia, Commagene, Pontus and Cappadocia. When the Alexandrian Empire went to pieces, it would seem that the rulers of these countries, animated by a kind of "pan-Persianism," traced their lineage to the ancient Persians, and adopted the Persian Mithra officially as their god. The "Mithraic domain," in all probability thus included a large part of the interior of Asia Minor. We know from Roman history something of the ambitions of the monarchs of these countries. In the judgment of Cumont, if Mithridates of Pontus had been able to realise his dreams of conquest, Mithraism would have become the state-religion of a vast Asiatic empire. Rome defeated those dreams decisively, and called a halt in the Westward advance of Mithraism. Greece was an even more formidable obstacle. Whether the ancient antipathy of Greek and Persian might have been overcome by the very pliable cult of Mithra is doubtful. But it seems quite certain that its intellectual rejection by Greece was complete and permanent.

In this fashion, Mithraism was late in reaching the West. True, as a result of his campaigns mentioned above, Pompey had brought back to Rome some captive pirates who worshipped Mithra, and thus introduced the name of the god to the great city.* But as a cult, it seems not to have been practised in the West before the Christian Era. Other "Mysteries," owning the allegiance of a city or two, or perhaps of a small nation, were there, but Mithraism, whose

* Geden, 30.

adherents may very well have out-numbered them all, was still confined to the East.

In the first century of the Christian era, the policy of Rome itself was responsible for an almost complete change in the situation. It began to recruit its legions from the Mithraic Orient, and the consequences are noticeable at once. Up to the Christian era, our facts are few and isolated. In the first three centuries of our era, they almost overwhelm us by their number. Hundreds of Mithraic monuments have been found, many of which can be precisely dated. They reveal to us that large portions of the Roman Empire were overrun by Mithraism. They have been found, "from the shores of the Black Sea to the mountains of Scotland, and the fringe of the Sahara, all along the ancient Roman frontier."* Cumont's map sums up the situation more vividly than the longest description. This amazing diffusion has been carefully studied, and the general view is lucidly summarised by Phythian-Adams.† The army was mainly responsible. Hence the amazing number of monuments found along the line of the frontier camps. Slaves were responsible for the second line of diffusion—domestic slaves spreading the cult in Italy; Imperial slaves carrying it to the tax, customs and postal centres of the Empire. A slighter factor is found in the Asiatic merchants, who probably introduced it to the ports and trade towns, particularly in Gaul.

It only needs to be added that by 200 A.D. the Roman aristocracy seems to have been largely favourable to Mithraism,‡ and that many emperors, from Nero to Julian, gave it varying support. The significant exception to this long chapter of successes is Greece. Greece had rejected Mithra, and that rejection was ultimately fatal.

II.

We turn now to some consideration of the doctrine and organisation of the cult. The origins of Mithraism must

* Cumont, 42.

† Phythian-Adams, 21.

‡ Cumont, 82.

certainly be sought in the naturalistic beliefs of ancient Iran.* Mithra was a god of light, later, also a god of truth. He was further the giver of increase, the "master of the wide pasturages." We note here his association with the sun. His temporary degradation in the Zoroastrian period was responsible, according to Cumont, for a curious piece of syncretism. A crowd of other deities had likewise been degraded, and in the semi-obscurity to which they had been banished, there was a good deal of confusion as to their precise characters. When Mithra re-emerged, he was the "ever-victorious" protector of warriors, as well as defender of the truth, a guardian of the pious not only in life, but in the perilous passage of death. It is possible that we can see here the first faint beginnings of the conception of him as redeemer. Purity now became one of the requirements of the god; and he was also regarded as bestowing the "divine glory" upon rulers. He was thus a support of the throne. Contact with Babylon brought considerable modification. As a sun-god, Mithra was equated with Shamash, and his cult (now possessing a definite ceremonial) became deeply affected by Semitic astrolatry.† Always ready to approximate to local beliefs, Mithraism absorbed in Asia Minor some of the objectionable orgies of that country, and was apparently brought much nearer to the cult of the "Great Mother." Our information is scanty, but it would seem that the bull-sacrifice was borrowed here. Under Hellenistic influences Mithraism began to take that characteristic form which we meet in the Roman Empire. It accepted Art, its theology became more subtle, its morality made definite advances. With the secrecy imposed upon initiates, its prestige steadily grew. "This composite cult, in which were amalgamated so many heterogeneous elements, is the adequate expression of that complex civilisation which flourished in the Alexandrian epoch, in Armenia, Commagene, Cappadocia and Pontus."‡

* Cumont, 3. Cf. Frazer's *Golden Bough* (1 vol. ed.) 468.

† E. R. E., viii., 753.

‡ Cumont, 28.

Full-grown Mithraism, as we find it in the Roman Empire, is not monotheistic. Mithra is the principal hero of the cult, but he is not the supreme god. The supreme position was held by Time, below whom ranked the triad Heaven, Earth and Ocean. The four Winds, as manifestations of the Air, had their places, as also had the seven Planets. Mithra himself was really a solar divinity, with the double legendary heritage of Persia and Babylon. The light breaking in freshness and glory from the sky (conceived by the ancients as a solid vault) is represented in the familiar monument of Mithra breaking forth or being born from the rock. As the sun was the middle member of the planetary system, so Mithra was regarded as inhabiting the middle zone between Heaven and Hell. To him was dedicated the middle day of the month—the sixteenth. By a moral change, this “hero of the middle zone” became the “mediator.” But he remained a solar deity. The torch-bearers who stand on either side of him on some monuments are interpreted according to this idea—the one with uplifted torch being the rising sun, Mithra the noonday sun, the attendant with downward torch the sun in his setting. About him legends steadily gathered, but it is a tribute to the strength of the ancient Persian love of purity that the stories of the god are marked by decency. Though he is frequently associated with goddesses, there is no suggestion of love affairs with them.

It ought to be stated quite definitely that these explanations of Mithraic doctrine are based entirely on the sculptured monuments which have been discovered. The only references in literature are by outsiders or opponents, with the possible exception of the alleged “Mithraic liturgy” published by Dietrich. Cumont rejects the authenticity of this very summarily;* Patterson seems to have doubts.† The problem of interpretation of the monuments can be further illustrated from these two scholars. Cumont suggests that a few monuments show an “adoration of the shepherds” at the birth of Mithra.‡ Patterson shows that the details are vague and problematical, and rejects this interpretation.§ The princi-

* Cumont, 153.

† Patterson, 43.

‡ Cumont, 133.

§ Patterson, 14.

pal monument—that of the bull-sacrifice—was usually found in the Mithraic “chapel.” The chapel itself simulated a rocky cave. It was entered by a downward flight of steps, and the main sanctuary was guarded by one or more ante-chambers. From end to end of the chapel ran two parallel platforms, about four feet wide each, with a central aisle about eight feet wide. At the end stood the great bas-relief of the bull-sacrifice, with two or more altars in front of it. The young god, in Asiatic dress, is kneeling on the back of the bull, and, with mingled exultation and pity, plunging his knife into its flank. The torch-bearers look on, the sun is represented as darting a ray or two of light upon the scene, a dog and a snake approach to drink the blood, while a scorpion (sometimes with an ant) absorbs (or, as Cumont has it, poisons) the seed of the dying animal. Sometimes a crow is an additional spectator, and sometimes, too, around the central group are the signs of the Zodiac, the Winds and the Seasons. By the death of the bull new life is given to the earth. Bearing in mind the statements sometimes made that Mithra was a suffering saviour, it is worth while noting that it is the bull which is slain, and its blood which brings new life. Remains have been found which prove quite definitely that bird and animal sacrifices were occasionally offered. Patterson seems to be right in thinking that human sacrifices, at any rate from the Roman period, did not take place. Occasionally, an actual bull-sacrifice took place. The initiate was in a pit, exactly beneath the platform on which the bull was slain, and the blood of the animal poured over him. How often worship took place in these “chapels” is doubtful. One curious feature is that only in one or two cases could they accommodate more than a hundred persons. It ought, also, to be added that the frequent appearance of planetary signs on the monuments is regarded as conclusive proof of the large part played by astrolatry in this syncretistic cult.

Mithraists were formed into little societies. They had a priesthood, but in addition each society seems to have had a sort of miniature “senate” for the conduct of business affairs. The societies were supported entirely by voluntary contribu-

tions. The step of organising these "congregational" societies into a "Connexion" or "Catholic Church" seems never to have been taken. The members themselves were graded in rank somewhat as Masonic officers are. These ranks, according to the usually accepted list (contested by Phythian-Adams),* were : Raven, Secret One, Soldier, Lion, Persian, Sun-Runner and Father. The first three stages, according to Porphyry,† preceded initiation, so that the subsequent grades marked degrees of spiritual rank after initiation. In some services—probably that of initiation in particular—animal disguises corresponding to these "ranks" were worn. The actual step from "Soldier" to "Lion" included a baptism; but there were also ordeals designed to test the initiate, and to demonstrate his courage, sincerity and faith. In these ordeals he had to meet flame and icy water, apparently with bound hands and with blindfolded eyes. In one case it is supposed that a neophyte had to jump down a "precipice." When accepted, the initiate was sealed upon the forehead (literally, it would seem, with a hot iron) and hailed as a "tried soldier" of Mithra. Such accepted initiates were eligible for attendance at the ritual commemoration of the feast of Helios and Mithra—what is sometimes called the Mithraic "communion."

Mithraism included a belief in the immortality of the soul. It is disputed whether a resurrection of the body was also taught.‡ Mithra himself was regarded as the guide of the ascending soul, and its final judge. The main ethical emphasis seems to have been on Truth and Purity—two of the noblest of the old Persian virtues. Sometimes the stress on purity was carried to excess by regarding it as almost synonymous with continence, but, in any case, a fight was put up against sensuality. Brotherly love was emphasised; though, as Patterson has pointed out, this did not mean love of one's neighbour. The great good of Mithraism was its magnificent appeal for action. It appealed to the more scholarly by its

* Phythian-Adams, 75. Cf. Cumont, 240.

† Geden, 50.

‡ Cumont affirms, Patterson denies, 62.

subtle theology and real morality ; to the unlearned by its simplicity and its astrolatry. From both it called for the military virtues. But it was definitely and entirely a religion for the male. There seems to have been no place in it for women—except that in its last stage, when it approximated still more to the cult of the “Great Mother,” women were provided for in the allied cult.

III.

In facing the question of the conflict of Christianity and Mithraism, we are struck by the fact that both religions made such tremendous headway in the Roman Empire before coming to open war. This was due to the fact that the geographical and social diffusion of the two religions followed different lines. Mithraism made its way directly towards the frontiers in one single wide-spreading movement. Christianity, on the other hand, followed the way which had been prepared by the Jewish Diaspora, keeping close to the Mediterranean basin, and nearly always to the towns and cities, as distinct from the rural districts. Only in certain places were both Christianity and Mithraism well established, and it was in these—the valley of the Rhone, Africa, and especially Rome itself—that the conflicts of the third century became acute.

When the conflict was unavoidable, it probably seemed that the issue was a foregone conclusion. Mithraism, by adaptability and syncretism, had taken the lead amongst the Mystery-Religions ; it was theoretically a strong support for the throne ; it had the army and the official classes ; and as it found comparatively little fault with paganism and its vices, the crowd also was on its side. Christianity, on the other hand, seems to have had a great deal of the puritan's lack of diplomacy.* It set its face like flint against the worship of the Emperor ; it would make no terms whatever with vice; it declared war on astrolatry, and it would have been all the better if it had been equally uncompromising towards magic. It even refused the welcome offered to it by

* Cf. Angus.

the Mystery-Religions, which regarded it as one of themselves, and were prepared to give hospitality to Christ and its rites. It would not stoop to conquer. It had the courage to be exclusive. Nothing was more fundamental than its teaching that in becoming Christians, its converts had done with paganism and all its works.

Intellectually, the advantages were much more on the side of Christianity. The sentiment of the world was towards universalism. Political developments had promoted this; Stoicism and even Cynicism had stood for it. Judaism refused the challenge, and failed. The Mystery-Religions claimed to be universalist: certainly they appealed to men as men. But Mithraism in excluding women—whatever advantage that brought in saving the cult from the charge of licentiousness—revealed that its claim to universality was not real. Paul's words, on the other hand, were literally and completely true: In Christ “there is neither Jew nor Greek, neither bond nor free, neither male nor female.” Mithraism had no historic centre. With all the splendour of its age-old story, it had steadily varied from period to period and from country to country. As Angus puts it: “There never was a Mithra, and he never slew the sacred bull.”* The only past which Mithraism could offer was orgiastic and odious when it was not entirely mythical.† Christianity had the magnificent background of the Old Testament, accessible to all in the form of the Greek Bible. It had, moreover, quickly formed its own body of sacred writings. It could, and did, make constant appeal to the historic Jesus in whom its faith centred. There could not be any comparison between a mythical Mithra and the tremendous personality of Jesus. The secret of Christianity was Jesus. As a direct consequence of these intellectual differences, we glance at the verdict of Greece. As Harnack has put it: “The chief cause of the failure of Mithraism lies in the fact that almost the entire domain of Hellenism was closed to it.”‡ Other religious systems, as Angus reminds us, failed in spite

* Angus, 310. † Cumont.

‡ Cf. Cumont, footnote, 201.

of Greek advocacy, but still, broadly speaking, it has to be emphasised that the Greek world offered a test which Mithraism could not meet. With no profound system of thought, no message which could satisfy the mind as completely as the emotions, combined with unmistakable moral inferiority, it failed. The clear-thinking and critical Greek, in the age of decision, completely rejected Mithraism and threw all his influence on the side of the moral and intellectual appeal of Christianity.

The result can be quickly summarised. As Stuart Jones has shown,* the policy of accommodation led to the absorption of Mithraism in the third and fourth centuries into the "solar pantheism" of Roman society. It made terms with contemporary philosophy and science, it continued to be a bulwark of the throne, and in its new form was, about 275 A.D., apparently at the height of its power and prospects. But fundamentally its lack of character was already telling. When the imperial power withdrew its favour "it sank from a position of privilege to one of toleration, and before long became an object of persecution." The new Mithraism was the state-religion in 307 A.D., it was displaced by Christianity in 324, and henceforth became "the lost cause of paganism." The attempt of Julian to re-establish it was futile, and almost immediately persecution set in. Under Theodosius it received its death-blow. How far Christianity joined in the work of persecution cannot be stated definitely. It would appear, unhappily, not to have been slow in this respect. Cumont gives an illustration of a skeleton † found chained to a Mithraic monument—a melancholy reminder of the bitter days of old. After this period, Mithraism lingered only in certain outposts of the empire, and finally disappeared.

IV.

The final question which arises is the alleged influence of Mithraism upon Christianity. The 11th edition of the *Encyclopædia Britannica* contains a long article in which

* E. R. E., viii., 759.

† Cumont, 216.

some twenty points of resemblance between the two religions are set forth. Such resemblances were noted by early Church writers, and are to be found in most books on the subject, though the list is usually shorter than that given in the *Britannica*. Some have not been slow to draw the inference that Christianity has definitely borrowed from Mithraism, Mr. J. M. Robertson, e.g., claiming that Christianity did not overthrow Mithraism, but transformed and absorbed it.* One of the most widely scattered pamphlets of the "millions now living will never die" school states the charge directly.†

As a matter of fact, Cumont has put the matter briefly. The resemblances make us "suspect where we cannot prove." The whole drift of careful students is away from the idea of borrowing. If terms were frequently similar in the two religions, the connotation of those terms was fundamentally different. The shrinking of Paul from all pagan rites and practices is well known: "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot partake of the table of the Lord and of the table of devils." Obviously, the "communion" had a different connotation for Christians and pagans. Kennedy‡ has faced the whole matter in detail as regards Paul; Patterson's comparison is frank and most illuminating; Glover's § characteristic freshness leads to the same conclusion as the others—definitely against borrowing. As Cumont has put it, there were "fundamental differences." Accordingly, we find the "resemblances" dismissed by non-Christians like Mr. H. G. Wells¶ and Sir J. G. Frazer.||

Christian institutions may, however, owe something to Mithraism. Cumont is inclined to see in the Mithraic custom of invoking the sun three times a day the origin of the daily

* *Mithraism*, 208.

Reprint of an article by W. Ralph Hall Caine.

St. Paul and the Mystery Religions.

§ *Conflict of Religions*, and *Paul*.

¶ *Outline of History*, 337.

|| *Golden Bough* (1 vol. ed.), 358.

prayers of the Roman Church. Even if this was important, the matter is certainly open to discussion from the side of Judaistic influence rather than Mithraic. "Sunday" was the Mithraic "holy day." Gilbert Murray thinks it was definitely borrowed by Christianity.* That, again, will depend on one's view of the Resurrection. The main point in the charge of borrowing concerns the choice of December 25th as the date for the commemoration of the birth of Christ—it having been for long the birthday of Mithra. "In adopting this date, which was universally marked by great rejoicings, the ecclesiastical authorities purified in some measure the profane usages they could not suppress."† So Frazer also. Perhaps the explanation is that when Mithraism was falling to pieces in the fourth century, the holiday observance of December 25th was being left "in the air" and was adopted by the Church.

In Christian art alone is there definite and unmistakable evidence of Christian dependence upon Mithraism. To some extent, at any rate, the Mithraic sculpture was used as the model for Christian artists. Mithra striking the rock to bring forth living water was the model for the Christian representation of Moses striking the rock of Horeb. The proof of it—as Cumont has pointed out—is in the Christian reproduction of the minor figures of the Mithraic sculpture. Around the Christian centre are the figures of the Mithraic cosmogony, officially proscribed by Christianity. On sarcophagi, in the miniatures, and even on the doors of the Roman Catholic Church, are found similar reflections of the art of the dead Mithraic faith.‡

* *Peake's Commentary*, 632.

† Cumont.

‡ Cumont, 207.

Mr. Chesterton's Life of St. Francis of Assisi.

AN APPRECIATION

By ANNIE M. NOTT.

IN this age when we bow down to materialism, and money is the chief god before whom we sacrifice, it is refreshing to discover a fresh revelation of St. Francis by Mr. Chesterton. Instead of St. Francis being something afar off, too good for erring mortals' daily food, we find we are learning lessons from him, things useful to know in this hustling, bustling world. Although we belong to the twentieth century which is bored by reverence, yet we may get a vision of holiness, we may worship at the shrine of renunciation, we may even feel a longing, as we read, to love something most unlovable, and to save something apparently beyond salvation, and to be something altogether impossible to a sad and very weary world.

Yet Mr. Chesterton is not emotional, no, it is rather that he has brought St. Francis to us, walking along the common ways of life, without his stilts. He becomes alive to us, a person who has really lived. A young man who had had a merchant father and an admiring mother, who was exasperated by his thriftless ways. A youth who loved gay apparel and would make a popular courtier, with his gentle manners and ready wit, who had ambitions of becoming a poet. A young man with a wonderful sense of the beautiful in man and nature, with something of the pagan outlook in his views, but more still of the Christian. Below all life's exuberance, he saw the tragedy, the loneliness of suffering,

the ugliness of poverty, and he shrank from the loathsome-ness of leprosy.

We see him an impetuous young man, flaming with a passionate resolve to right all wrongs. Like many other reformers he tried the wrong way first. As he is selling his father's wares in the market place of Assisi, a beggar comes to him for alms. He finishes his bargain with the merchant, then leaves all to follow after the beggar, and vows, as he gives to him, that he will always be kind to the outcast. And he kept his word, for St. Francis always loved the unlovely. He had an art in seeking out and saving the failures of life. It was his greatest success that he could pour balm, and the oil of gladness, into the wounds of even the incurable.

Next we see him as a soldier, and a very good soldier, the only difference from other men of valour is, that, after the war, he treats his enemies as friends, his captives as the best of comrades. Sickness comes, and, like other idealists, he begins to see visions, visions of himself as the leader to save the crown of Sicily, only to find, when he starts on his mission, that it was all a mirage, sent to humiliate him, so that he might realize his true calling. He comes home with his sickness returned, a laughing-stock to the towns-people, although he has really proved that he is a warrior indeed. For he had met a leper on the road, and in spite of his life-long repulsion to lepers he had dismounted and embraced him. When he looked back the leper was not there.

Nevertheless there now begins for him the dark night of the soul, of which mystics tell us. For another voice tells him to build up the walls of St. Damian's Church, and St. Francis, believing all ways are right in such a good cause, takes some bales of his father's merchandize and sells them for this purpose. It can be no enviable position, that of being the father to a saint. Pietro Bernadone does not shine in this capacity. He drags his son before the tribunal. St. Francis has to learn that God does not want his temple built with other people's money, but by his own self-sacrifice. He is fatherless now, yet never so sure of a Father's love

and care; home'less and naked, except for a hair shirt, yet never so clothed upon by righteousness. He begs for stones, and puts them into their place with his long-fingered artistic hands.

St. Francis is doing something now, so the night of the soul is over, indeed he breaks into song and praise. He wins the friendship of two other men, who join him in his hovel, and live on whatever people see fit to give them. He who hated the leper, and made himself embrace him, spends his days in doing the most menial things for lepers. To be a mystic, then, does not mean mere dreamy ecstasy, it rather means loving service; not mere piety and prayer, but extreme activity of soul and body. Is it surprising that real happiness came to him now? Even such as he had never desired. He had no possessions, no kin, nothing to lose. This strange, little man, in the brown coat with rough cord around his waist, was filled with praise and thanksgiving, which overflowed into song from all the joy he felt. Having nothing he possessed all things, the whole world was his. Having no kin to love him, the tiny, twittering birds became his sisters. Even the sun, moon, and stars, he felt were not far off in the blue sky, but near and familiar and well beloved. Is not this the right way to live? The only way to make life triumphant? Then even pain becomes the touch of God, and one longs for humiliation, even martyrdom, which strangely enough was withheld from this frail little man. Men loved his childish simplicity far too much ever to hurt him. They flocked around him instead, and when his disciples were twelve in number he sought the pope. He asked nothing but that they should be allowed to follow their outcast existence. How easy to give consent to men who want no privileges, desire no position, expect nothing of this life!

Men will leave all gladly, to follow after real goodness. So many desired to join these wandering friars that their leader had to found another order, whereby they could be Franciscans, and yet live in their homes, and follow their occupations, transforming them into something fine and set apart

from the commonplace. Even women, who do not as a rule love poverty and hardship, heard the call, and the order of St. Clare was the outcome. Because St. Francis helped her to escape from her worldly home, some have insinuated that he knew what the human love of woman meant, but St. Francis had never any real passion save that for souls and nature. He did what Blake, another mystic, urged :

“ Seek Love in the pity of others' woes,
In the gentle relief of another's care ;
In the darkness of night and the winter's snows,
In the naked and outcast, seek love there.”

Lady Bentinck tells us in her reminiscences :

“The foundation of the Franciscan rule was, of course, invented by St. Francis, the greatest human spirit of holiness this world has ever produced. The women followers of his rule are the religious known as ‘Poor Clares,’ and, strangely enough, they have kept the founder's ideals with far more fidelity than the male sex! Franciscans, as is well known, are far from poor and have great possessions, notably in the Holy Land. They had wandered far from their wondrous founder's basic principle of utter and absolute poverty quite soon after his death. The women, however, have been faithful, and when they are starving they pathetically ring a little bell, as all know who live near a Poor Clare convent.”

What a wonderful adventure St. Francis had, for he was always a boy who never took forethought, when he went to appeal to the Moslems, in hope of ending the cruel bloodshed of the crusades. He ought to be the patron saint of the League of Nations. His ways were so opposed to those of St. Dominic, who believed in and encouraged bloodshed, and was quite shocked, when he met the small Franciscan, at his haphazard ways of living and providing for his followers. St. Francis proposes to the Mohammedans to settle their differences by a trial of fire. He was not afraid of tongues of flame that strike fear to most men's hearts, even when his poor eyes, in the drastic surgery of those days, were cauterised with it. Was not fire his brother?

But his mission was in vain ; St. Francis again knew the

bitterness of failure. Like another, greater than he, he retired to the mountain-top for prayer. He had had one given him, Mount Alverno of the Apennines, the only thing he ever accepted for himself. Here he saw, and let us thank God for it, not a triumphant, smirking God, but a crucified, suffering Being, yet with wings whereby He could rise above all pain at last. Was it strange that St. Francis was so crucified and made one in feeling with his Master, that the very marks of the nails showed in his hands? Men grow wonderfully like that which they gaze upon. It does not seem unlikely to me that he had the power also of helping and healing, for he had so identified himself with the Christ, that he followed the teaching of our Master on the living of the triumphant, over-coming Christian life. Perhaps the Stigmata were granted him because he was not allowed the ambition of his life in the martyrdom of his body. But he was given almost greater martyrdom, the loss of his sight, to one who so loved the fields and flowers, and all God's goodness.

Like a weary child, as he felt his strength failing, he asked to be carried back to Portiuncula to die. It is home to him, the only one he now knows, but he loves still better mother earth, upon which they stretch him to die.

We are thankful to have such a picture of triumphant life, of what life might be to all of us, if we learnt to despise mere possessions, and gave up following the will-o'-the-wisp, which we call success and happiness, when all the time, real brimming over joy is in humiliation, as practised by such men as St. Francis, who ask nothing of life but to serve their fellows.

Developments in Christian Doctrine and Church Polity as shown in Schemes for Union.

BY THE REV. GEORGE EAYRS, PH.D., F.R.Hist.S.

IN several lands the followers of the Lord Jesus Christ, who is Head over all things for the Church, which is His Body, are moving towards new expressions of His mind and towards organic union or co-operative action. These endeavours are significant in every way, especially in the indications they yield as to the development of Christian belief and the constitution and polity of Christian Churches.*

The Roman Catholic Church has maintained its characteristic attitude. Whenever it is drawn into pronouncement by suppliants for recognition of teaching, church orders, and ministers other than its own, its answer is always the same: Christian Doctrine consists of its dogmas, it is the one and only Church, and its ministers are the only ministers. The experience of all who confer on the problems of Christian doctrine or Church Union is like that of the present

* 1. *Basis of Union of the United Church of Canada* (Formerly the Presbyterian Church in Canada, the Methodist Church, the Congregational Union of Canada) 1925, reprinted in the *Review of the Churches*, April, 1925.

2. *The United Church of Canada*. By the Rev. RICHARD ROBERTS, of the American Presbyterian Church, Montreal—(*Ibid.*).

3. *The Church of England and the Free Churches*, edited by G. K. A. BELL (Dean of Canterbury) and W. L. ROBERTSON (Secretary of the Federal Council of the Evangelical Free Churches of England). Oxford University Press.

4. *Methodist Union: The Tentative Scheme for the Union of the Wesleyan Methodist, Primitive Methodist, and United Methodist Churches*. An annotated edition, by the Revs. E. ALDOM FRENCH, SAMUEL HORTON, DAVID BROOK, M.A., D.C.L. London: Epworth Press (J. A. Sharp, W. R. Wilkinson, Henry Hooks).

writer in this regard. With Free Church ministers, and Anglican clergy he shared a rebuff, which was, indeed, expected and foretold. Invited to confer on Church Union, the Roman Catholic local leaders declined the invitation. They wrote in courteous terms; but they indicated that as theirs was the only Church, they could not be parties to plans for union of *Churches*. The only terms of union with the Roman Catholic Church would appear to be confession of the sin of schism while separated from her, with absolute submission to her rule, and acceptance of her teaching as infallible. The Greek Church is regarded by some as rather less insistent and exclusive. For the purpose of this article these Christian communions are perforce passed by. They are among "religions"—to use the classification made by M. Auguste Sabatier, who wrote of *The Religions of Authority and the Religion of the Spirit*. The latter would include all Christian communities in which spiritual interests are primary, and thus be in contrast with those which insist on forms and human authority which are secondary. There are evidences yielded by study of world movements that the Religion of the Spirit is winning its way in this age. Among thinkers, materialism and mechanism are declining also. A philosopher has wittily said that nowadays we know too much about matter to be materialists. And of religion it can be said that as men understand its essential nature, they will not long hold that it can be fettered by any one form of words, any one order of men, or an exclusive church polity. God is spirit, and must be worshipped in spirit and reality.

These Churches left aside, there are movements of much significance in England, Scotland, Canada and the United States towards union or reunion. The authoritative statements uttered as to these may be reviewed. They offer indications of the trend of Christian teaching and church polity. It may be said that these developments show the persistence of Protestant Evangelical Arminianism in doctrine, and Presbyterianism in Church polity. The documents cited above furnish illustrative material of these general tendencies. Of these movements we consider in this article

that in Canada, that of British Methodism, and the conferences between the Church of England and the Free Churches.

I.

Last year three Canadian churches united—the Presbyterian, the Methodist and the Congregational Union of Churches. They became the United Church of Canada. A minority of Presbyterian congregations did not enter the Union, say some 15 per cent., according to the statement of the Rev. Richard Roberts. That 85 per cent. of the Presbyterian Church, with the Methodist Church, and Congregational Union, have actually become one in Canada, is a great event in Church history and development. Mr. Roberts regards it as a landmark. He says:

“Here is a union which embraces three of the main divergent stocks of Reformed Christianity. . . . We in Canada rejoice in what we believe is the privilege of the first great step in recapturing the lost unity of the faith once delivered to the saints, and in rebuilding the Holy Catholic Church on its primitive evangelical foundation.”

The Doctrine of the United Church of Canada presents an impressive instance of the generalization stated above. It is Evangelical Arminianism. Article VI. shows this, while it also includes a statement that the eternal purpose of God is that His people shall be conformed to the likeness of His Son. It reads thus:

“*Of the Grace of God*—We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.”

That this statement is Arminian and Methodistic is shown by contrast with the Calvinistic statement cited from the *Westminster Confession*. Anti-Unionists complained of this departure, and recalled these clauses from that ancient symbol. The *Westminster Confession of Faith* in chapter iii., declares the belief that :

"God has eternally pre-destinated a fixed number of men and angels to eternal life . . . Others God hath decreed to death. . . . While all are sinners, yet Christ died only for those who shall be saved, *i.e.*, the elect. Those not appointed unto life God passes by." (Cited by Rev. R. Roberts, page 295).

Turning to the Church polity of the United Canadian Church, it is clear that the Presbyterian polity has prevailed. It has strengthened the Presbyterian elements in its sister Church, which ally all Methodist Churches to that type of polity. There is indeed recognition in this new constitution of the rights and duties of the local church, which are the distinguishing feature of churches of the Independent and Congregational order. The "Polity" states that "a local church is a body of persons meeting for public worship in one place." A local church is comprised of Christian believers who have been received into full membership by the action of the session. It exercises discipline on members, recommends lay preachers and candidates for the ministry, etc., advises its officers, appoints representatives to the Presbytery, controls worship, sacraments, etc. It is, however, clear that the representative and connexional principles are dominant in this Church polity. The Canadian Church has four courts rising from that of the local church. The local church or congregation, or several such, make up a Pastoral Charge. Next in higher order is the Presbytery; next the Conference; and finally, the General Council. The last is the supreme court. It is composed of an equal number of ministers and non-ministerial representatives, chosen by the annual Conferences. These are composed in the same way of ministers of the Presbyteries in the bounds of a Conference, and of non-ministerial representatives chosen from the representatives of the pastoral charges. The Presbyteries are composed of ordained ministers, and of elders, deacons, leaders, and non-ministerial representatives of the pastoral charges. Here, again, ministers and laymen are equal in numbers.

It is a far cry from the Canadian Church of 1925 to the

first secession in British Methodism in 1797. But the present writer finds in the commanding features of the new Church, that combination which the Rev. Alexander Kilham and the Rev. William Thom offered in the first church constitution planned by ministers and laymen after the death of Wesley. Both these Methodist ministers had seen Presbyterianism at work when stationed in Scotland. They were convinced Evangelical Arminians, as was Wesley. As clearly, they saw that the outlines of Church polity in the later period of New Testament church life indicated Presbyterian duties and rights. It became the life-work of the intrepid reformer Kilham, and his thoughtful scholarly coadjutor Thom, to combine in Church teaching and government Evangelical Arminianism with Presbyterianism. The Canadian Church will be the object of sympathetic interest and high expectations. It will also continue to be the subject of prayer, as were the preparations for its formation.

II.

British Methodist Union proposals furnish further illustrations of our topic. As the Wesleyan, Primitive, and United Methodist Churches are branches of Methodism, it would not be expected that they would propose departure from the doctrinal basis common to all of them. Nor do they. Finding suitable terms for stating Christian truth and the evangelical emphasis which they have given to certain parts of it, has not been an easy matter. Loyalty to essentials was never stronger or more general among Methodists than now. The desire for liberty to inquire after truth, and to utter it as discovered, is strong also. The determination to combine these notes is manifest in all the three Churches now approaching Union. The Mother-Church, the Wesleyan, considered this problem for herself some years ago. That Church showed loyalty to truth and elasticity as to minutiae, when considering doctrinal statements. It may be that her own terms will find their way into the Union Scheme, or into some documents connected therewith. These are the terms formulated by the Wesleyan Methodist Conference :

Wesley's *Notes on the New Testament* and the *Standard Sermons* (44) by him "were not intended to impose a system of formal or speculative theology on Methodist preachers, but to set up standards of preaching and belief which should secure loyalty to the fundamental truths of the Gospel of Redemption, and ensure the Church's continued witness to the realities of the Christian experience of salvation."

To this must be added a very important statement, on the interpretation of doctrine, given in the Scheme for Union which all the three Conferences have approved, after majority votes in favour given by the circuit's quarterly meetings and by the trustees of Wesleyan Methodist Church buildings. This statement reads thus:—

"The Conference shall be the final authority within the Church with regard to all questions concerning the interpretation of its doctrines. In any necessary Act of Parliament, provision shall be made to secure the recognition of this power."

These provisions and intentions must be kept in mind when the Statement of Doctrine in the Scheme for Union is considered. That section reads thus:—

"The Doctrines of the Evangelical Faith which Methodism has held from the beginning, and still holds, are based upon the Divine revelation recorded in the Holy Scriptures. The Methodist Church, acknowledges this revelation as the supreme rule of faith and practice. These doctrines are contained in Wesley's *Notes on the New Testament* and the first four volumes of his *Sermons*."

It is felt by many that the three principles stated in the above three pregnant sentences, ought to be related to Catholic Christianity. Methodism claims her place in the universal Church and holds the principles of the historic statements of early Christian truth, and of the Protestant Reformation. However this may eventuate, it will be found that Evangelical Arminianism, as taught by Wesley and Fletcher, by Watson, Pope, and Banks, by William Cooke and John Petty has been re-affirmed.

The doctrine and practice of the Ministerial Office have been the storm-centre of Methodist history, as often in other

communions. The formulation of a Scheme for the Union of the three Churches has necessarily involved a statement on this crucial matter. Here, again, the declaration of the Wesleyan Methodist Church by Conference pronouncement has served to define the doctrine held by British Methodists generally. Stated and implied in the following quotation from the Union Scheme are the principles of the Priesthood of all Believers, and the duties and rights of ministers and laymen. The passage appears in the authoritative documents given to Wesleyan Methodist ministers and class-leaders of Church members. It reads thus:—

“ Christ’s ministers in the Church are stewards in the household of God and shepherds of His flock. Some are called and ordained to this sole occupation, and have a principal and directing part in these great duties; but they hold no priesthood differing in kind from that which is common to the Lord’s people, and have no exclusive title to the preaching of the gospel or the care of souls. These ministries are shared with them by others, to whom also the Spirit divides His gifts severally as He wills.”

The polity and government of the Church as outlined in the Scheme for Union is clearly deducible from the principles enunciated in that last statement. Should it be necessary, in order to secure a still larger measure of agreement upon the Scheme for Union, to include fuller statements, it is believed that they will not contravene the principles of that classic pronouncement. The Scheme shows that the Annual Conference is the governing body. It will make all laws for the Church; interpret the laws, and appoint those who are serving under and administer the laws. This supreme court is composed of ministerial and lay representatives in equal numbers. Most of the members of Conference are to be appointed by the District Synods. That court is composed of ministers, with circuit officers and lay representatives of circuits within the area of the Synod. The circuit quarterly meeting is composed of ministers, local preachers, the chief church officers, of trustees, and class leaders, with church and school represen-

tatives of churches in that circuit. The Leaders' Meeting is the local church court in which most of the above officers, with representatives appointed at the annual church or society meeting, manage local matters. If these features of Church polity are compared with those of a Presbyterian Church, it will be seen that in stating the regulations for the United Church, the three Churches have conformed to the presbyterian type.

III.

The limits of space do not allow a detailed examination of the proceedings of the Joint Conferences of the Church of England and the Free Churches, which followed upon the Lambeth Appeal issued by the Bishops' Conference in 1920. These proceedings have been of high significance and profound interest to all Christians. No such serious attempt to understand sharply-divided positions has occurred in England since the historic conference at the Savoy Palace in the seventeenth century. That failed. It was followed by the Act of Uniformity, with the Prayer Book as a schedule thereto; and by the secession from the Anglican Church of more than two thousand clergy. As to Doctrine, the Joint Conferences have issued nothing which showed divergence between the Church of England on the essentials of Christian teaching and the Reformed Churches which hold Protestant principles. In these deliberations the crux was again reached in defining the ministerial office. The Anglican representatives maintained their characteristic positions. They believe and teach that all ministers of the Church are in the apostolic succession, and that the episcopal form of Church government is essential. The former position is denied to the Anglican clergy by the Roman Catholic Church, and it is not held as historical fact by experts outside the Anglican communism. As to the episcopacy, several Free Church representatives would admit that it may be, on occasion and in certain conditions, of the *bene esse*, the good life of the Church, but they do not hold that it is of its *esse*, its very life. In England, a separated

Chairman in the Wesleyan Methodist Church, and a Moderator among the local churches of the Congregational order, exercises some functions analogous to those of an Anglican bishop. Methodism in the United States is episcopal in form in the larger communions; but it is not monarchical nor pre-latical. Presbyterial episcopacy holds there.

A pronouncement of permanent value was made by the Church of England representatives in the Lambeth Conference as to the validity of Free Church ministries. The memorable words are these (page 46) :

“Ministries which imply a sincere intention to preach Christ’s Word, and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ’s Word and Sacraments in the Universal Church.”

This is Protestant teaching, and is worthy of the Church of Lightfoot, Hatch, Westcott and Moule. It must be stated that a later memorandum issued by the Church of England representatives qualified the above statement. On page 68 they state a limitation of their words thus:—

“In our judgement it does not follow that because certain ministries are admitted to be real ministries of Christ’s Word and Sacraments, they must thereby be considered as in themselves sufficient. . . . Spiritual efficacy is one thing, due authority is another.”

The inference from this statement is that episcopal ordination is necessary to give “due authority” to a minister. This does not harmonize with several classical passages of the New Testament, nor with the polity and practice of churches of the Presbyterian and Congregational order.

The conferences have been discontinued for the present. This does not mean that negotiations have broken down. The conferences have been intended to promote mutual understanding through frank and thorough exploration of all the issues involved. This work, the indispensable preliminary to all negotiations, and even to the decision whether negotiations could be fruitfully initiated at all, has now been

completed. Whatever the outcome, it cannot be other than good that such discussions should have been undertaken in an atmosphere of prayer and goodwill by men anxious to gain a sympathetic insight into each other's position, and above all to understand the will of Christ, and to be guided by His Spirit, who is the Spirit of true unity and abiding peace.

“Good John Howard,” 1726-1926.

BY THE REV. R. NEWMAN WYCHERLEY.

SPECIAL services were recently held in London to commemorate the bicentenary of the birth of John Howard, the Prison Reformer. There seems to be some uncertainty as to the precise date of the birth, Howard himself not having left any record. Several authorities have suggested September 2nd, 1726, and this date has been placed on the national monument in St. Paul's Cathedral, but there is no clear evidence in support of it. The Committee of the Howard Association responsible for the bicentenary celebrations felt the embarrassments of this dilemma, and ultimately agreed that they would choose a convenient date in the bicentenary year and arrange the celebrations then. January 20th was finally selected, when the special gatherings took place. On January 20th, 1790, Howard died at Kherson, in South Russia, where he had gone to pursue his investigations.

John Howard was born at Enfield, in the parish of Hackney, in those days a village near to London. His father, John Howard, a keen, virile Independent of the severe Puritan type, had acquired a considerable fortune. He had carried on a successful business as upholsterer in Long Lane. His mother, whose maiden name was Cholmey, died soon after his birth, transmitting to her son, however, much of the grace and generosity which had been among her chief adornments. In consequence of the mother's premature death, the child was placed in the care of Mrs. Brown, a trustworthy and godly soul, who lived in the village of Cardington, Bedfordshire, where the elder Howard owned considerable property. Here the boy spent a happy child-

hood, and developed a love for animals and country-life which never left him. On reaching the age of seven he went to a boarding-school at Hertford, where he remained for several years. Thence he moved to an academy at Newington over which Mr. John Eames presided.

At the age of sixteen Howard left school and joined the city firm of Messrs. Newnham and Shipley, Wholesale Grocers, Watling Street, as an apprentice; but on the death of his father shortly afterwards, he purchased his freedom, gave up all thoughts of a business career, and spent a year or two in travel through France and Italy. In after years his Cardington residence was embellished by many of the art treasures and souvenirs he collected during this first tour. In 1752, he married his landlady, Mrs. Lardeau, a widow much older than himself, to whom, however, he was greatly attached. They settled in Church Street, Stoke Newington. Howard used his time during these years in the study of natural philosophy and the theory of medicine, the fruits of which proved of great value in his subsequent career. But Mrs. Howard only lived three years after their marriage. Her death was sincerely lamented by her young husband.

The year following the death of his wife, Howard planned a visit to Portugal to view the effects of the great earthquake which had recently devastated the neighbourhood of Lisbon. But the packet, "Hanover," in which he sailed fell into the hands of some French privateers, and both crew and passengers were taken to Brest, where they suffered imprisonment. Howard thus had his first insight into prison life. What he saw horrified him, and though he quickly secured his release, and on his return to England negotiated the ransom of all the other English prisoners, he never lost the impressions he then received, or forgot those sights of brutality. They subsequently played their part in deciding his career.

During the year 1757 Howard left London and took up his residence at Cardington, retaining, however, a London House in Great Ormond Street. At Cardington he occupied the house opposite the Church, now known as Howard Villa,

which was a part of the estate he had inherited from his father. Shortly afterwards he married Henrietta, daughter of Edward Leeds, of Croxton, Cambridgeshire,—a lady of refinement and education, who had complete sympathy with her husband's philanthropic activities. For some years Howard zealously devoted himself to the improvement of the village. When he first settled there, Cardington had the unenviable reputation of being dirty and profligate. Many of the cottages were so dilapidated that they were not fit for human habitation, the gardens had been hopelessly neglected and were overgrown with weeds, drunkenness and immorality prevailed among all classes, and the children grew up ignorant and wild. Howard's restless activities, however, soon altered this condition of things. He demolished the broken-down cottages and replaced them with houses which at the time were regarded as model dwellings. He organised a village school, and provided for an efficient staff. By practical methods he encouraged sobriety, independence and thrift among the adults, and opened a small building where those who preferred the Nonconformist mode of worship could meet on the Sunday and during the week. One who visited the village after Howard had resided there for about twelve months, says, "Cardington, which seemed at one time to contain the abodes of poverty and wretchedness, soon became one of the neatest villages in the kingdom; exhibiting all the pleasing appearances of competency and content, the natural rewards of industry and virtue."

Early in 1756 poignant sorrow again deeply clouded Howard's domestic felicity. On March 27, Mrs. Howard gave birth to a son and heir. Howard was overjoyed with the event, and on the Sunday morning following attended Church expressly to return thanks. That same evening, or four days after the birth of the child, Mrs. Howard suddenly expired in the arms of her husband. The blow overwhelmed him, for husband and wife were devoted to each other. Their seven years of wedded life had been a period of unbroken confidence and happiness. In the midst of his great grief,

the stricken husband wrote, "Unaffected piety, meekness, and goodness ran through her whole life." After the funeral, Howard provided for the care of the little boy and then sought for solace in travel. For several years he toured the Continent, only returning to London or to Cardington for short intervals of rest. Sometimes he was in France, then among the heights of Switzerland, then investigating the art treasures of Florence, or examining the ancient ruins of Imperial Rome. One season he devoted to the Channel Islands, where he was greatly delighted by the scenery and the naive customs of the people. Those who knew Howard during these restless years, and appreciated his qualities of mind and heart, must have wondered what he was going to make of his life,—whether he would let time and opportunity slip until it was too late for him to fulfil his destiny or whether he would come up against some arresting circumstance that would summon him to serious adventure. His most intimate friends were frankly concerned. Then the decisive hour unexpectedly struck.

On February 8th, 1773, John Howard became High Sheriff of Bedfordshire. The appointment seemed the more surprising because it was well known that he was an avowed Nonconformist of the severe Puritan type. Moreover, the penalties of the Test Act were still in force. Howard, nevertheless, accepted the position and resolved to devote himself energetically to his new duties. A few weeks after the appointment he was required to attend the Judges of the Assize in Bedford, and to be present in the Court. The proceedings at first interested him, and then fascinated him. Cases came before the Judges where the prisoners, who already had spent months in prison, were declared to be innocent and ordered to be discharged. To the Sheriff's amazement the gaolers took no notice of the findings of the Court, seized the prisoners, and forced them back to prison. On enquiring the reason for such extraordinary conduct, the Sheriff was told that the gaolers had no fixed pay from the authorities, but were allowed to exact heavy dues from the prisoners themselves. In the cases tried and dismissed,

heavy dues were demanded and the innocent victims were reimprisoned until the money could be found. Howard's sense of justice revolted against such an iniquitous system. It was surely bad enough to be arrested without good cause, but to be detained in spite of the Court's findings, and with the Court's collusion, was beyond all bounds of reason. Howard thereupon visited the prison himself, enquired into the methods of administration, interviewed many of the prisoners, and inspected the cells. He discovered that not only was the whole prison-system indefensible, but that the life of the inmates beggared description. Memories of Brest prison came back to him. He felt a great compassion for the wretched victims of such vile conditions and a burning anger against those supine authorities who remained so criminally indifferent to these "sewers of iniquity." The High Sheriff there and then pledged himself to his life's work of prison reform.

Now that his curiosity and interest were thoroughly aroused, Howard at once extended his enquiries to other prisons in the district. On horseback he travelled to Huntingdon, Cambridge, Northampton, Leicester, Nottingham, returning through Warwick, Worcester, Gloucester, Oxford, and Aylesbury. After a rest of ten days he set out again, this time for the West Midlands, finishing up at London. Gradually he extended the circle of his enquiries and inspections until he had personally visited every principal prison and bridewell in England, Wales, Scotland, and Ireland. No peril was allowed to divert him from his course. Again and again he entered prisons which were stricken by gaol fever and where inmates and staff had been claimed by the terrible scourge. Often he personally treated the sufferers and administered alleviating medicine. Again and again he interviewed notorious criminals and elicited from them a story of their cruel sufferings. Four times over Howard thus toured the whole of the British Isles, and personally interviewed prison authorities, inspected prison cells and dungeons, interrogated prisoners of all classes, and repeatedly paid the fines of the discharged in order to secure

their liberty. His experiences in Newgate and the Fleet were such as only the most intrepid reformer could face. He found that not only was the bad system he met with in Bedford in vogue everywhere, but that in many of the prisons the tortures inflicted were horrible and inhuman. Some of the prisons were farmed out. Thomas Banbridge paid a large sum of money for the position of Keeper of Newgate. The prison became his freehold. He had the right to exact what profits he could. Gaolers had no fixed pay. They were allowed to impose fines upon the prisoners. Gaolers also were allowed to sell spirituous liquors for their own gain, and for bribes they condoned nameless immoralities. Howard found that many of the prisons were insanitary, or no better than pest-houses, that the accommodation was too contracted for the numbers of prisoners committed, that criminals and debtors, young and old, males and females were indiscriminately herded together, producing results of the most revolting kind.

Howard's plan was to gather a mass of indisputable evidence, and then to publish it in book-form so that the country might know what was happening behind these iron doors. But so great was the alarm and distress of a few of his own intimate friends on hearing some of his reports that they felt they could wait no longer. They took steps to raise the matter in the House of Commons and to demand Government action. The exposure came like a thunderclap upon the House, and a Committee was immediately appointed. Howard's evidence before this Committee admitted of no doubt. The Committee reported to the House, and during the same session of 1774 two Acts became operative, the first abolishing gaolers' fees, and the second improving the sanitary condition of the prisons. Howard was called to the Bar of the House and publicly thanked by Mr. Speaker.

Already Howard had conceived the idea of extending his enquiries to the Continent. He was anxious that his forthcoming book should deal with every possible phase of the problem, and he felt that it would be wise to see what the prisons of the Continent were like. During the year 1775

he toured the Continent, visiting the chief prisons of France, Flanders, Holland, Germany. Four times he thus travelled through Europe, extending his journeys as far as from Spain to Sweden, and from Portugal to North and South Russia. Latterly he enquired into the condition of the lazarettos, and actually took steps to be consigned to one from a suspected ship he intentionally joined, so that he might procure first-hand knowledge. He also inspected hulks, convict-galleys, camps and settlements. Then he turned his attention to the plague that was devastating Eastern Europe. His disinterested zeal in studying the plague eventually caused his lamented death. Hearing of the terrible sufferings of the Russian Army that then guarded the frontiers against the Turks, Howard proceeded to Kherson in South Russia. There, as the result of patiently nursing a young woman stricken with the plague, he fell a victim to the scourge and passed peacefully away in the presence of his friend, Admiral Priestman. A simple brick pyramid marks the place of his burial, while in Kherson itself a handsome cenotaph of white freestone proclaims to succeeding generations the heroism of a great soul.

"To him who the quest to the end shall dare,
Is granted the vision beyond compare,
Of the Face of the Christ of God."

In 1777 Howard's epoch-making book was published under the title, *State Prisons in England and Wales, with Preliminary Observations, and An Account of Some Foreign Prisons*. An "Appendix" followed in 1780, and in 1789, *An Account of the Principal Lazarettos in Europe*, appeared. These publications made a tremendous sensation at the time, and ever since have proved an inexhaustible mine of information for all prison reformers. The statements are so clearly given, the evidence is so overwhelming, the information so lurid and frank that one feels that nothing more can be said. It only remains for people to be up and doing. In Howard's own day great improvements were effected. The contrast between what he saw on his first round of visits, and what he saw

when he toured the country for the fourth time, was striking and prophetic. Howard's great heart was filled with a noble passion for his self-imposed task. He only wanted to relieve the tragic lot of these unfortunates, and infuse some soul into the prison systems of the world, and make the worst of criminals feel that, if they would, they might even yet be made whole. It is said that during his investigations he travelled no less than forty thousand miles, and spent of his own fortune something like thirty thousand pounds! Burke's eulogium is well known. "I cannot name this gentleman," said the famous statesman, "without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art; not to collect medals or to collate manuscripts; but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; and to take the gauge and dimensions of misery, depression and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries."

But great as were the immediate results of Howard's devotion, the after-effects have been even greater. The exposure of the dreadful condition of the prisons so affected the social conscience of the community that ever since then there has been an unbroken succession of eager men and women, who have made prison-reform their first concern. And their labours have not been in vain. All forms of torture have been abolished, the structure of prisons has undergone a radical alteration, cells of the kind which Howard discovered would not be tolerated by any authority to-day. The prison-staffs are now drawn from a better class of the community, and made subject to wise discipline, the old impost of fines has gone for ever, the expenses of the staff being now a public charge. The whole stretch of the criminal law has been revised and amended, and now aims at possible reclamation.

Bedford prison to-day is regarded as a model prison. Its transformation from the prison Howard saw, serves well as an illustration of the new order that now prevails. Here is the witness of a present-day authority: "It is my duty frequently to visit the cells at the Central Criminal Court and the London Sessions House, and their character and equipment and supervision will compare favourably with any prison system in the world. Since Howard's day, and largely through his efforts, our treatment of crime and the punishment of criminals have improved beyond recognition. The Probation and Borstal systems have contributed considerably to the diminution in our prison population. Preventive Detention is segregating the worst offenders, and the ameliorative character of our prison régime is having beneficial results."

In addition, however, to these reforms in prison administration, a new mentality has expressed itself in the general treatment of prisoners. Nothing is more affecting in Howard's Journals than the constant way in which he refers to the misery and utter despair of the inmates of the prisons. Even those who were the innocent victims of some intrigue seemed to lose every ray of hope. Many of them died amid the squalor of the prison, not caring to return to freedom and friends, while of those who eventually recovered their liberty the great majority drifted into the criminal classes, and became flotsam and jetsam of society. Howard first directed the attention of the prison authorities to the fact that most of their inmates were unfortunates, and ought to be treated in such a way that they might recover their own self-respect, and in due time fill the place of decent citizens. The authorities could not understand such a point of view. But the idea was essentially right, and, once disengaged, it could not easily be hidden again. Others caught the idea and passed it on from age to age. Elizabeth Fry, Sarah Peters, Silas Todd produced such a marked change in the lives of many of the inmates of Newgate, that the officials could not deny the value of their work, and the sovereign strength of the new mentality. Slowly but surely that

mentality has mastered the administration of our prisons. The first concern of those who have charge of prisoners to-day is not to harden these men and women in their habits of vice, but to awaken their better feelings, to inspire a healthy disgust towards all forms of crime, to create a feeling of pride in our common manhood and womanhood, and to lead them to turn over a new page in their life's story, resolved that by Divine help they will yet make good. The Governor of the Borstal Institution at Aylesbury recently said, "More is done by love and tact with the girls I come in touch with than was done by the strait-jacket of days gone by."

In the market place of Bedford, which stands to the left of the High Street and under the shadow of St. Paul's Church, is a famous statue, erected in the year 1894 to the memory of its illustrious townsman. Visitors to the town always gather at its base and admire the monument, but not many catch the full significance of Gilbert's genius. A bronze figure of Howard, dressed in riding boots, long mantle and peaked hat, stands upon a stone pedestal. The dress reminds all who come to look that Howard did most of his journeys in the British Isles on horseback. The fact that he is booted and spurred suggests that he was always ready for duty's call. The upper part of the pedestal is in bronze, too, and reveals an hideous figure at each corner. These figures symbolise crime. The mouth of each is open. Gilbert's genius shows itself here. Ugly are the figures, wide open is each mouth, as if greedy to devour, but within the mouth lie three angels sleeping! Gilbert wanted the world to see that in Howard's sweeping vision the worst, the most loathsome, the most desperate criminals carry somewhere about them sleeping angels, and it is the task of humanity to awaken these, that they may assert their sovereign power. That essentially was the message of John Howard to succeeding generations. It is the message which many have received in faith. It is the message that inspires to-day the most ameliorative and far-reaching reforms. And John Howard's monument is a fountain, where sparkling waters flow and tired wayfarers quench their burning thirst!

Editorial Notes.

I WAS recently saying to a Bishop, who is a friend of mine, that I had long been convinced that a special place should be reserved for editors in heaven. As the Deuteronomist would say, "he knows the heart" of an editor, being an editor himself. He quite sympathised with my point of view. Naturally, I do not mean that editors should be *restricted* to the celestial apartments specially reserved for them; but why should not editors be able to hold their "love-feast in heaven" and talk over the trials which they endured in the discharge of their duties here below? I could myself hold the floor for quite a long time while I told the inside story of *Peake's Commentary* or of other editorial enterprises, some of which have been safely landed, while others are nearing port. Metaphysicians have long been preoccupied with the problems of space and time. Now-a-days we hear much of "space-time." We are all familiar with the words of Eliphaz translated in the Authorised Version, "Man is born unto trouble, as the sparks fly upward." The passage is difficult as may be judged from the rendering offered in the Authorised Version margin as the literal sense of the Hebrew, "the sons of the burning coal lift up to fly." My own tentative rendering of the passage is "Man is born unto trouble, but the race of flame soars on high." This I take to mean that man, poor creature of dust, chained to the earth, is the victim of disaster; but the sons of flame, that is the angels, the soaring Immortals, rise high above all earthly care and sorrow. So our race of philosophic flame soars high into the radiant ether (the cynic might say the misty cloud-land) of speculations on space and time; the poor editor, child of the dust, is born to trouble, as he realizes when he gloomily meditates on *his* problems of space and time. For, working as he does within rigorous limits and often to fixed dates, he has to curb the verbosity and overcome the dilatoriness of his team.

When the lady was trying on some new shoes the shoemaker said to her, "Six into four—you can't." It is a maxim on which contributors might more frequently meditate. They rebel at the decision of the flinty-hearted editor who, having himself a fixed maximum

to observe, allocates his space accordingly, keeping, if he is wise and thrifty, some of that hoarded treasure up his sleeve. The sheer inability of some contributors to form even an approximate estimate of what they have written is to the business-like editor a perpetual marvel and provocation. When I was editing the *Commentary* I gave one of my contributors 30,000 words. He sent me 45,000 under the impression that it was about 35,000, and trusting that this little peccadillo might be over-looked. With two days' hard work I eliminated nearly 5,000 words, not a little to the advantage of the composition. I then returned it to him that he might cut the other 10,000 out. After a time I got it back with the pious opinion that it was now about right. I question if he had really shortened it by as much as 2,000 words. And if the editor must prune the diffuseness of contributors, and thus is constantly confronted with the problem of space, he has also to spur the laggards because he is haunted by the menacing spectre of time. Some literary people seem to understand time as little as Leigh Hunt or Harold Skimpole understood money. The principle, "Leave time to dogs and apes, Man has for ever." is all right in its place; but its place is emphatically not in the completion of literary tasks for which a definite date has been assigned. But time and space are far from exhausting the worries of an editor.

In the first place there are the people who will not obey the rules. This may be due to mere carelessness, or to the notion that the rule is too trivial for its violation to matter. In the *Commentary* our principle was so far as possible, to expound the passage as a whole, and not verse by verse, clause by clause, or word by word. But it was frequently necessary at the end of the exposition of a paragraph to add a number of detached notes. To save space I directed that these notes should run on continuously, and that a fresh line should not be started with each note. To save confusion I insisted that each note should be separated from its predecessor by a dash. One contributor who, to use the expressive slang, was in other respects also "the limit," neglected the dash. This made it necessary to correct the manuscript, which involved the determination of the sometimes knotty point where one note ended and where the next began. But the trouble was aggravated by his fondness for closing a note with a string of references to passages of Scripture. If in such a case the next note was on a new verse there was nothing to show that the verse number was not the concluding member of the string of references which had preceded. Accordingly it was

necessary to pay special attention to this point. I had given this contributor 18,000 words. He started his voyage in the best of spirits, under full sail. By-and-bye he took his observations and found that he had reached 60,000 words. In dismay he wrote to the publishers to ask what he was to do, and they of course referred him to me. Having secured a little extra space in the meantime I told him that he could take 22,000 words. To my amusement I found that when the article actually arrived it was rather under 17,000 words; but I prudently determined to let well alone and say nothing about it. Another side of it was not so amusing. It was his practice constantly to refer to earlier notes which he had written. It struck me as not improbable that after so wholesale a massacre of the innocents, some references might have survived to notes which had been eliminated. I thought it was best to test this for myself and soon found my worst suspicions more than confirmed. I also discovered that the numerous references given to passages of Scripture were frequently incorrect. Accordingly I sent the manuscript back, telling him to check all his references to Scripture and see that they were accurate. I also asked him to verify all the references he had made to previous notes of his own and see that these notes were there. Shortly afterwards I received the manuscript back with the assurance that it was quite correct in both points, and that the possibility had occurred to him that references to notes which had been cancelled might have been left, and that before sending the manuscript on to me in the first instance he had carefully examined it and seen that it was free from this error. However, although he knew it was right he had gone over it again and found nothing to correct. I had good reason to bless my sceptical intellect for I very quickly found ample evidence that the errors I suspected were there in full measure. There was nothing for it but to tackle the business myself, and I almost made myself ill, I found it so exacting. Prof. Wardle generously came to my help, and so with many hours of labour we straightened the tangle out.

Another trouble from which editors suffer much is the sheer lack of conscience on the part of contributors as to the state of their manuscript. It is a matter of elementary morality that a contributor should help editor and printer to the best of his power. He must remember that editors are frequently very hard-worked people. But a contributor will think nothing of sending in a manuscript which is an outrage on caligraphic decency. He takes no pains to differentiate his letters, he would himself be completely baffled if

many of his words were isolated from their context and he was asked to read them. It is sheer nonsense to say that he cannot write better, he can if he will only take a little more time. (He doesn't mind taking *my* time!) And if he can't, then he ought to learn to write over again, and practise letter by letter, seizing and reproducing the differentiating features of each, until he has learnt to make it impossible for one letter to be mistaken for any other. I have had to read manuscripts which have taken me five times as long to read, as they would have taken if they had been written with the care which one has a right to expect. I remember one very bad case where the manuscript which would normally, as I knew from experience, have been difficult, was made almost illegible because the author had unfortunately used a rather thick pen. It took me hours to read it. I had to go over it word by word with a magnifying glass, not because the writing was minute, but because I have found that the strokes which differentiate one letter from another have often been made, but are imperceptible to the naked eye, though they become visible if a fairly high magnifying power is applied to them. The printers also found this particular manuscript exceptionally difficult.

Where the handwriting is so demoralised as this the author ought to use the typewriter. Yet even here the editor and compositor may have much to complain of. If the paper is flimsy, if the inking is faint, if adequate space is not left between the lines, the task of reading is much more difficult, and if corrections have to be made it is almost impossible to make them properly. And matters are a good deal aggravated if the author has already inscribed on the typewritten copy corrections or additions. I remember a particularly flagrant example of such a manuscript, the sense of which I found it hard to grasp, because my faculties were concentrated on the elementary task of making out what the writer said. For his soul's and my own soul's good I was compelled to let myself go. It must be explained that this particular contributor had sent his matter in about a month late, and that it was desperately urgent to get it off to the printer at the earliest possible moment. I told him that I felt while reading it, like someone who had to pick his way down a dirty lane on a dark night to catch a train very nearly due, but who yet could not hurry because he had to turn up at his destination spick and span. I added that I felt I must tell him this and get it off my mind, otherwise the matter would create what the psycho-analysts call

"an undesirable complex." He apologised very handsomely. And after all these sombre reminiscences, I ought to say that I have had throughout the whole of my editorial experience which, for one who is not professionally an editor, has been exceptionally large, the pleasantest relations with my contributors. But I have earned the right to offer advice.

If writing can be read with the same ease as print there is no reason why articles should not be written by hand. But unless this ideal can be reached typewriting is better. But since thinner paper can be used in a typewriter than is convenient for handwriting, it is very necessary to watch that paper is not too thin. In the next place through some defect or other, I frequently receive typewritten manuscripts in which the impression is much too faint. If you have faint writing on flimsy paper the difficulty of rapid reading is greatly increased. Another fault which I find trying is the failure to leave proper spacing between the lines. Writing in which the lines are close together involves much greater strain on the sight, and the fatigue of reading it for any length of time together is considerable. Moreover, there is the practical disadvantage that it is almost impossible to make corrections between the lines. If there is little or no margin the situation becomes desperate, all the more if, as sometimes happens at the point where the editor wants to intervene, the contributor himself has used what margin there is for his own handwritten emendations or additions. To sum up ; manuscripts, unless the handwriting is exceptionally good, should be typewritten, the paper should be of good quality, not necessarily expensive, but substantial, and above all not transparent. A space the width of a line of type should be left between each pair of lines ; there should also be an adequate margin. Rules as to length should be carefully observed. No contributor has any right to send in manuscript which is not in every respect fit to go at once to the printer. Avoid overmuch correction, and if it has to be made, type the whole page out again. If you are writing an article for the HOLBORN REVIEW do not exceed four thousand words, and if you can pack your matter in a tighter space the editor will be grateful. And please take the trouble to inform the editor how many words, at least approximately, the manuscript contains.

ARTHUR S. PEAKE.

Discussions and Notices.

The view at the top of the hill.

It is a Wiltshire hill, and stands up quite alone from pasture and woodland, so green and smooth and so gently sloping that no one could resist the desire to get to the top, whence the view is vast, for there is nothing for miles round so high as the six hundred feet it boasts, and which are nearly all climbed before the actual hill is reached.

The lines of the distant horizon rise and fall in long and very gradual curves, save where the downs drop suddenly to the lower land, and where great Salisbury Plain ends abruptly, cutting a sharper curve against the pale sky.

It is an afternoon in early July—strangely fresh for midsummer, with a high south wind that blows almost cold, and very pure and strong, on the hill-top, making a rushing song in all the air about, though there is no tree, hedge or bush to catch and concentrate it, nor even a cornfield, for the crop that has just been mown, leaving the hill so smoothly green, was of clover.

The sky, very blue, is full of big grey and white clouds that sail over from the south and make a constant change of colour as the shadows move over the land; only in the north are long, level, dove-coloured clouds lying motionless in a pale luminous sky above the downs, and the iridescence of the landscape here is so strangely beautiful that one must look close to see what it is made of.

The downs themselves are all shades of tender grey-green; at the foot of them, where the cultivated land begins, are stretches here and there of pale fawn and mauve; ploughed fields, these, whose lovely note is almost repeated by the ancient thatch on cottages and barns. There are many strips of creamy and golden yellow where hay, fully ripe, waits to be cut; of brilliant green where it has already been carried, and of the tender green of unripe corn; there is the warm rose of old brick walls and the deep purple of tiled roofs, and everywhere the rich blue-green depths of massed elms and sycamores in their midsummer foliage.

Many thoughts drift through the mind as one lies on the hill-top gazing on the vast and inexpressibly rich scene ; questions float in upon the little human soul alone between earth and sky. Are we, indeed, to say alone ? or companioned by the spirit of the land—by the spirits of innumerable beings embodied in it ?

We may look on such a scene as an unity : recognise its character, perceive its personality ; or, again, we can turn our thought to all that composes it, to the myriad complete existences included in every single minute part of it : the individual dwellers in each village, the individual leaves on each tree, every blade of grass that goes to the making of that grey-green line against the luminous sky.

It is when we send our thoughts into these intricate ways, when we let go the calm and complete beauty of the whole, that we come painfully up against all that we know to exist of imperfection and disorder beneath what seems, and indeed is, so fair. We are then faced with the problem that makes many pessimists : which has sent some down desperate roads of reckless scepticism, others up steep, narrow paths that lead away from all earthly pleasures. What is the meaning of the apparent contradiction, and what our own relation to the earth that seems so strange a mixture of divine loveliness and hideous evil ?

Fechner's philosophy brought him to the conception of a universe wherein every world is the embodiment of a spirit ; intuition conveys the same idea to those who can hear a voice that speaks through form and says that body implies spirit, exists and consists only by means of spirit.

Many people recognise instinctively, who nevertheless would deny explicitly, this intimate alliance between form and spirit ; there are certainly such amongst those who allow that character is expressed in handwriting, or who perceive the vulgarity of certain styles of architecture, or the nobility of certain melodies. They may not realise all that is implied by these admissions, seemingly simple because generally accepted ; yet it is hard to tell why certain lines and proportions, certain successions of notes and the rhythm by which they are governed, are noble and good, while others are mean and trivial. Yet that it is so, and that the law, whatever it may be, applies universally, and can be sought and studied by the humblest individual, is what makes the value and interest of life, and gives the artist a position and responsibility which all do not recognise. I say the artist, because although every human creature

has the shaping of something during his or her life on this globe, it is for those who are endowed with the special insight and inspiration which are the call to the artist's profession, to keep alive the ideal and light the way to it for such as live and work by the dimmer light of ordinary day ; but I think the word "artist" should include here all who have perceived the ideal in any form, and who consciously aim at perfection in their work, whatever it be.

Now if it be true that not only the human body but every physical form is the temple of a spirit, it seems likely that the converse is also true, and that every spiritual condition may work itself out into a physical expression. Paul, in the passage where he speaks of the whole creation groaning and travailing together, seems to suggest that not only the human race, not only the whole of what we call animated nature, is waiting to be redeemed ; he implies belief in a spiritual life reaching down to the lowest forms of existence. If this be not too broad an interpretation, he here states as a fact what is by many to-day considered to be a new and startling idea, although it is one which is allied to the immemorial beliefs of primitive races, and which still survives amongst unsophisticated and imaginative peasant-folk.

We seem to have wandered a long way from the top of our Wiltshire hill, but it is just in such a spot that it is very good to think out these heart-searching problems. For if it be true that all creation is waiting for the redemption of the body, it means that we are indeed one with all that is, and that our future is bound up with that of the earth in whose bosom we lie ; not only can the artist and the saint in each one of us bear a part in her redemption, but also we may cheerfully drink our fill of hope from the glory and beauty that flow in upon us from such a scene, remaining unshakably faithful to the intuition which tells us to rejoice wholeheartedly in all beauty, notwithstanding present imperfection, for that no hope can be high enough and no expectation vivid enough to picture, as Paul himself would say, the glory which shall be revealed.

M. F. BROMLEY-MARTIN.

Isolation.

It seemed that an abyss of infinite space stretched round me on all sides. A dim twilight, a ghostly intangible mist, limitless, awful, made me feel its chill monotony, its shivering desolation. There were no stars, no planets visible. Hark, what was that terrible shriek of agony ? Echoed, again and again, it died away

in dismal waves of sound. I shuddered with the horror of it. Black, ghostly forms I saw standing out with dense blackness against the grey monotony. I saw faces on every side, with ghastly terror in their expressions as if in an unendurable agony of fear. Each phantom-like form seemed unconscious of any other, utterly alone.

Through the sounds that echoed in the unearthly vastness, came cries of piteous entreaties, for the answer of a human voice. One face came so close to me that I could see the awful despair in the wild eyes, the agony of its cries fell on my ear like a sharp sword. The overpowering misery, the terrible solitude filled me with unspeakable horror. I seemed to know that in the lost spirits I saw the men and women, who while on earth had lived only for themselves, who had taken no share in the earth's travail. To themselves they had lived, to themselves they had died. These damned souls had never even pitied, much less loved their brother-men. As long as the conventionalities of the world held them bound by outside ties to their fellow-men, they had not felt it, but in hell they were alone.

But as I thought on these mysteries of life and death, I saw a soft light touching the dreary greyness and dimly pictured could be seen the form of a man upon a cross. The agony of suffering was shown on the Man's face, but not the weakness of hopeless despair. Behind the cross the morning was softly dawning and rays of light were sending their golden shafts across the awful gloom. And as I looked in wondering awe I knew that this was the Man whose love had no selfishness, no limitations; the Man who in His great love gave Himself freely and waited, hoping against hope for the flame of love to kindle in the selfish heart of man.

Would hell respond?

I saw the beautiful face of the Christ with its look of tender sorrow for all suffering, illumined by the soft rays of light. And it seemed in my dream that the agonised faces in that awful place of utter loneliness were gazing on the Christ, and that the wretched spirits in their isolation responded to His love, and hell became no longer desolate, no longer without hope.

FLORENCE NEVILL.

Sacrifice in the Old Testament.*

The death of Dr. Buchanan Gray deprived us of the most learned Old Testament scholar in Great Britain. His published work—including his three contributions to the *International Critical Commentary, Studies in Hebrew Proper Names, The Forms of Hebrew Poetry*—was of exceptionally high quality and not meagre in quantity. All the same, we lamented the loss of what he might have written but for his premature death. It is therefore a matter for rejoicing that the lectures he gave as Speaker Lecturer at Oxford were found among his papers in a state sufficiently complete to warrant their publication. The work of preparing them in the form of this book was undertaken by Professor T. H. Robinson, who has modestly concealed his name, but has accomplished a result which places Old Testament scholars deeply in his debt, and to him we would express our very sincere gratitude. The book will be a permanent memorial of its author and an enduring glory to British scholarship. It is, perhaps, the most important contribution in its field since the issue of Robertson Smith's *Religion of the Semites*.

The book is divided into four sections, on *The Theory of Sacrifice, The Altar, The Hebrew Priesthood* and *The Festivals* respectively: each of the first three has about 80 pp., and the fourth is twice as long. Since the publication of Robertson Smith's great work the idea of communion has figured most prominently in the discussion of Hebrew sacrifice. Dr. Gray feels that the emphasis on this side has been exaggerated, and points out that Robertson Smith, though he made the aspect of communion predominant, recognized that the idea of gift was present. Dr. Gray devotes a great deal of space to the discussion of the Hebrew terms concerned and their etymology—as he does in each section of the book—and concludes that the idea of gift to the deity is very prominent. He deals with the range of Hebrew sacred gifts, their relation to the altar, and the practice of commutation. He shows that Isaiah and Micah criticize “a system—not of establishing communion with God, but of making gifts to Yahweh in order to secure his favour.” Dealing with the ideas of propitiation and expiation he discusses the meaning of *kpr* (commonly rendered by *atone*), and concludes from the Assyrian parallels that the word signifies not “to cover” but “to wash away with a liquid.” Further, the emergence of human sacrifice in the seventh

* *Sacrifice in the Old Testament: Its Theory and Practice.* By G. B. GRAY, D.Litt. Pp. xvi., 434. The Clarendon Press. Price 16s.

century was probably not the revival of an ancient custom which had been replaced by redemption of the first-born, and even if it were the old custom was not certainly propitiatory.

In connexion with the altar there is a useful examination of the archaeological evidence, from which the conclusion is drawn that the dolmens of Palestine are in many or all cases sepulchral, in few or none primarily altars. Dr. Gray accepts the theory that the early custom of leaving sacred stones unworked was due to fear of expelling the in-dwelling numen. The altar of incense is at its oldest later than the fifth century B.C., and the discovery of such altars as the incense altar at Ta'annek leaves this conclusion untouched, because the differences they show from the Hebrew altar are more remarkable than the resemblances.

Three lectures are given to the Sacrificial Service in Heaven. Since P is silent on this point the idea cannot be older than 500 B.C. There is an excellent discussion of this idea as contained in the Apocalypse, which is most important for its bearing on Christian Eucharistic doctrine.

The section on the Priesthood has an excellent treatment of the terms for cultic persons. Dr. Gray concludes that the Hebrew *khn* is derived not from Arabia but from Phoenicia, the corresponding word in Arabic and Ethiopic being merely a loan-word. Moses himself was probably a priest as well as prophet. Eerdmans' effort to show that the high priest is older than the Exile is conclusively proved to be vain. The subject of the Festivals—one of the most difficult to understand—is very elaborately and clearly dealt with: thirteen pages, for example, are given to the Sheaf. Particularly useful is the treatment of the Day of Atonement and of the Paschal Victim—which latter was not, as usually believed, a lamb, but a goat or sheep. Dr. Gray believes that the Last Supper was a Paschal Meal, but that any germs of sacrificial elements which may be discovered in the earliest Christian Eucharist must have come from some other source than the Jewish Paschal sacrifice. If the book goes, as its worth should certainly ensure, into a second edition, several rather serious misprints should be rectified.

W. L. WARDLE.

The Study Circle.

Mithraism and Christianity.

A short serviceable list of books, putting the moderate view, is given at the head of the article on this subject. Others are referred to in the footnotes and in the questionary. The literature is steadily growing. The radical point of view is occupied by Loisy, Reitzenstein, Kirsopp Lake, Schweitzer, Glasæe, and others.

SOME LEADING QUESTIONS FOR STUDY.

(A) *On The Mystery-Religions in General.*

1. Was the religious need of the West into which the Mystery-Religions (and Christianity) entered, ethical, emotional or doctrinal?
2. What was the essential nature of the Mysteries?
3. Why are the Mysteries counted (as e.g., by J. N. Farquhar) as one of the great spiritual movements in religious history?
4. Does the Fourth Gospel avoid the use of the term "salvation," and if so, why? (See Strachan *Fourth Gospel*, p. 48, but note John iv., 22).
5. Discuss the following statements:—
 - (a) Catholicism owes to the Mystery-Religions "the notions of secrecy, of symbolism, of mystic brotherhood, of sacramental grace, and above all, of the three stages in the spiritual life—ascetic purification, illumination and *επωντεια* as the crown" (Inge).
 - (b) "The concrete views of heaven, hell and purgatory were taken direct from the pagan mysteries" (Gardner).

(B) *On Mithraism in Particular.*

6. The usually-accepted theory is that Mithraism spread towards the boundaries of the Empire, mainly by help of soldiers. Is this confirmed by Mithraic monuments in Britain? (Haverfield, *Roman Occupation of Britain and Romanization of Roman Britain*; publication of Society of Antiquaries of London, etc. The Walbrook monument is now in possession of Mr. W. Ranson, of Hitchin).
7. What were the causes of moral advance in Mithraism? Had it any movement comparable to that of the Prophets of Israel? If it made such advance, why did it not become monotheistic?

8. What is the evidence for (a) approximation between Mithraism and Christianity in the first and second centuries ; (b) Bitter conflict between them later.

9. Did the work of the Mystery-Religions, and of Mithraism in particular, help the advance of Christianity ?

10. Discuss the decisive rejection of Mithraism by Greece, and give reasons.

11. What Mithraic literature has survived ?

12. Cumont's suggestion that certain monuments show an "adoration of the shepherds" is rejected by Patterson (p. 14). Is the rejection justified ?

13. What is the difference between (a) the Mithraic and Christian communion ? (b) the Mithraic and Christian salvation ?

14. How do you account for the number of resemblances (whether superficial or profound) between Mithraism and Christianity ?

15. Why did Mithraism die out ? Had the lack of a literature anything to do with it.

R. W. CALLIN.

QUARTERLY REPORT.

Matter intended for insertion in the Quarterly Report should be sent to the Rev. W. E. Farndale, 10, North Road, Devonshire Park, Birkenhead.

Newcastle Quest.—Concerning the last four meetings of this Study Circle the secretary, the Rev. Lancelot Brown, reports that the gatherings have proved highly interesting and stimulating. For the morning discussions a change has been made from philosophy to theology. No specific books have been allotted, but each man appointed to open the discussion has been left free in his choice of reading. Thus far the method has worked with satisfaction, and has led to helpful conversation. In the afternoon two of the tragedies of Shakespeare have been dealt with, and also the two Phelps-Stokes' Reports on Education in Africa. In the latter case, the Rev. George Ayre, with his African experience, gave a brilliant opening for the topic. In addition to the intellectual comradeship afforded by the meetings of the "Quest," the members find its social side rich in value.

Merseyside Circle.—In recent meetings of this Circle philosophy

has been well to the fore. The doctrines of the Italian philosophers, Benedetto Croce and Giovanni Gentile, have been considered as examples of Neo-Idealism. Later, the Pragmatism of William James, Dewey and Schiller excited keen discussion, in which criticism was not unblended with appreciation. The philosophy of Bergson was dealt with in a review and conversation that revealed at once the charm and the doubts stirred by this writer's works. It is now the intention to deal with the three outstanding modern movements of Theosophy, Spiritualism and Christian Science in the morning sessions. The afternoons devoted to the Sermon on the Mount have proved so profitable and opened up such unexpected avenues of fresh thought that it has been decided to follow with a further course of similar study. For this purpose the Circle is taking Professor Hogg's *Message of the Kingdom*, published by Messrs. T. & T. Clark. On the first appearance of this book the late Dr. Hastings said : "Of all the books which this season has yet produced, the most valuable is a book which goes by the title of *Christ's Message of the Kingdom*. . . . It enters into the mind of Christ with a penetration that can have come to the author only after the discipline of a most thorough study of the Gospels. And there is about it that atmosphere . . . which only a hard study of history could give." That appreciation was followed up by a six-page review in the *Expository Times*. The Rev. Albert Lowe, in giving the opening talk on this book, told of the day, when serving on the Somme, he had been called on to give effect to the general order issued for lightening of the kit. No one had to carry more than eighteen pounds weight in his haversack. Much had, therefore, to be rejected. But this small volume, which had been with him through the campaign, was retained for its sheer beauty and helpfulness. Some of the deepest things in the Christian life were searchingly reviewed in the intimate talk that ensued.

Mithraism and Christianity.—It is a pleasure to call attention to an article in this number on the subject of Mystery Religions in general, and on Mithraism in particular, which appears from the capable pen of the Rev. R. Wilfrid Callin. This paper was read recently to the Sheffield Wesleyan Fraternal, then to the Study Circle meeting in Sheffield, of whose gatherings reports have appeared in these pages from time to time; and a desire has been expressed to have it read and discussed at a Clergy-cum-Ministers Fraternal at Rotherham. The topic is one that is attracting a good

deal of attention at present, and the paper, with its short bibliography and questionnaire, will serve as an admirable guide.

W. E. FARNDALE.

I wish to call attention to the Summer School of Theology which is to be held in Oxford from Aug. 16th to 26th. The general subject is "Aspects of Contemporary Theology," and the course will embrace about forty lectures. Many distinguished scholars have consented to lecture. The subjects will include: "The Philosophy and Psychology of Religion," "Biblical Study," "Comparative Religion," "Sociology," and "Science." The fee for the course is £1. Communications may be addressed to Rev. Dr. Carpenter, 11, Marston Ferry Road, Oxford.

EDITOR.

Current Literature.

A New Standard Bible Dictionary. Edited by M. W. JACOBUS, D.D., E. E. NOURSE, D.D., and A. C. ZENOS, D.D. Completely Revised and Enlarged. Pp. xxiv., 965. New York & London: Funk & Wagnalls. 1926. Price 30s. net.

We gave an account of this work in its original form when it was published sixteen years ago, and it will no doubt have become familiar to many of our readers during the interval. The present edition follows the same general lines, but the work has been submitted to a thorough revision. Many articles have been revised by the original authors; in other cases, especially where the original author had died, the revision, which has sometimes been extensive, has been entrusted to another scholar. In other instances the original article has been cancelled and an entirely new article has been substituted. Thus the articles by Denney on "Jesus Christ" and "Paul" have been revised by Dr. Garvie, that on "Jeremiah," by Driver, has been revised by the present writer who has replaced König's article on "Isaiah," by an entirely new article. The extent of the editorial contributions is probably as noteworthy as in the earlier edition. It errs if anything in the direction of excess. An important development is the addition of comprehensive general articles. Thus Prof. J. E. McFadyen and Dr. Moffatt contribute introductory articles dealing with the approach to the Old Testament and the approach to the New Testament respectively. In the body of the work Dr. R. H. Pfeiffer sketches the history of Israel. The present writer traces the Religion of Israel. Prof. L. B. Paton presents an outline of the social development of Israel. The article on Semitic Religion, by Prof. McCurdy, has been revised by Prof. J. M. P. Smith. Special praise should be given to the illustrations which are numerous and illuminating. The volume is also rich in maps and plans, generally printed in colours. The Dictionary holds a place of its own and will be found very convenient in the case of the briefer articles for rapid reference and in the case of the longer articles for guiding more detailed study. It marks a real and important advance on the first edition, and we have pleasure in calling the attention of our readers to it.

The Cambridge Ancient History. Edited by J. B. BURY, M.A., F.B.A., S. A. COOK, Litt. D., F. E. ADCOCK, M.A. Vol. III. The Assyrian Empire. Pp. xxv., 821. Cambridge: at the University Press. 1925. Price 35s. net.

WE are glad that the Cambridge Ancient History is progressing so well and we understand that the fourth volume, dealing with

the Persian Empire and the West, is likely to appear in a few months' time. The editors have been fortunate in securing for the five chapters, in which the whole history of Assyria is sketched for us, an Assyriologist so thoroughly equipped as Mr. Sidney Smith of the British Museum. Dr. Hogarth contributes two chapters on the Hittites; Prof. Sayce and Dr. Minns two brief chapters on The Kingdom of Van and The Scythians and Northern Nomads, respectively. Dr. Campbell Thompson relates the history of the New Babylonian Empire and adds an important chapter on The Influence of Babylonia. Dr. Hall continues the story of Egypt, from the twenty-first dynasty to the Persian Invasion, and also contributes an article on Oriental Art of the Säite period. Naturally, considerable space is given to Israel. Prof. R. A. S. Macalister writes on The Topography of Jerusalem, including a fragment from the pen of Dr. G. B. Gray, to whom the original article was entrusted. The four chapters which deal with Israel cover nearly a hundred and fifty pages, and are from the pen of Dr. Stanley Cook. Two of them deal mainly with the history, the other two with the religion. This section of the book will have a special interest for our readers. Dr. Cook is one of the most competent and independent of our Old Testament scholars, and these chapters deserve very careful study, whether we can assent to some of his more important conclusions or not. His discussion of the Servant of Yahweh is a striking contribution to the subject and a notable plea for an individual interpretation, which must be carefully pondered by advocates of rival views even though they may not be convinced. From this point the story in the book moves westwards and is mainly concerned with Greece. Dr. Hogarth writes on Lydia and Ionia, Mr. Wade-Gery on The Growth of the Dorian States. The chapter on Early Athens is the work of two authors, Prof. E. A. Gardner contributing the archaeological portions, and Dr. M. Carey contributing the rest. The chapter on Northern and Central Greece, is also from Dr. Carey's hand. Prof. J. L. Myres describes the colonial expansion of Greece, and Prof. Adcock The Growth of the City State. The bibliographies to this volume are, if not exhaustive, admirably full; and those on Dr. Cook's section contain valuable guidance as to the scope and worth of many of the works enumerated. There are also some important chronological notes. Our sense of the great value of this remarkable enterprise grows as the work progresses, and we warmly commend it to all students of ancient history, and especially to students of the Old Testament.

The Jewish Background of the Christian Liturgy. By W. O. E. OESTERLEY, D.D. Pp. 243. Oxford: at the Clarendon Press. 1925. Price 14s. net.

DR. OESTERLEY is by common consent one of the foremost authorities on Judaism in the ranks of the Christian scholars of Great Britain, and the present volume is worthy of his reputation. The author first discusses the problem how far we can trust the sources of our

information. He reaches a favourable conclusion. A long investigation is then devoted to a determination of the pre-Christian elements in the Jewish liturgy, since only such elements are taken into consideration. All the more important parts, he argues, are pre-Christian. The next step is to reconstruct the forms of worship in the early Christian communities. The conclusion reached is that Christians, both in Palestine and in the Dispersion, "used the Jewish liturgical form of worship in the synagogue on Sabbaths and ordinary week-days, held their informal prayer-meetings in private houses, and on the first day of the week held a special form of worship, of which the essential and central part was 'the breaking of bread'—the Eucharist." A brief account is then given of the sources of information on the earliest forms of Christian worship. This is followed by an estimate of the detailed influence of the Jewish liturgy. Next come three special studies, which to many readers will probably form the most interesting and important section of the book. The vexed problem as to the nature of the Last Supper is discussed once more. Unconvinced by Dalman's arguments in his *Jesus—Jeshua*, Dr. Oesterley sets aside the Synoptic in favour of the Johannine account, and insists that the meal was not the Passover. His theory is that the circle formed by Jesus and the Twelve constituted what was known as a "Chaburah." Such associations met on Friday afternoons for a meal and religious conversation. About dusk, as the Sabbath was on the point of beginning, the president took a cup of wine, and said a blessing over it for "the sanctification of the day," the ceremony being hence called, "Kiddush." The Last Supper, however, was held on a Thursday since the slaughter of the sacrificial lambs took place on the Friday afternoon. Passover Kiddush was said, owing to the nearness of the Passover; and this would invest the occasion with a Passover atmosphere. The second study on "The Origin of the Agape," reaches the conclusion that the original lovefeast was a continuation of the weekly social meal, the celebration being, of course, transferred to the Sunday. The third discussion deals with the origin of the Epiclesis. This also is traced to Jewish influence. The book is one which no student of liturgiology can neglect.

EDITOR.

Johannes Scotus Erigena. By HENRY BETT. Pp. 204. 1925.
Cambridge University Press. Price 10s. net.

Ruysbroeck the Admirable. By A. WAUTIER D'AYGALLIERS. Pp. xliii., 326. 1925. London: J. M. Dent. Price 12s. 6d. net.

MR. BETT deals in his book with one of the most attractive and at the same time one of the least known figures of the earlier Middle Ages, "the loneliest figure in the history of European thought," as he calls him. Erigena was probably an Irishman, born in that epoch when Greek culture, practically unknown in Europe, burned with a bright flame in that island of saints and scholars. He was a Westerner, but his thought was Hellenistic through and through.

He first came to notice by his translation of Dionysius the Areopagite, and then by his attack on the fierce Augustinianism of Gottschalk, in which he adopted a method of argument extremely embarrassing to his friends! In Erigena the Greek School of theology, a theology of the Incarnation rather than of the Atonement, found its representative in the West. Although owing to the enormous influence of Augustine it never became popular, it always remained as a potential seed-bed of heresy, as heresy was understood by the Western Church. Erigena's work, therefore, was of very great importance in the Middle Ages, as is evident in both of the books before us. We cannot praise too highly this little book by Mr. Bett, who is a tutor at Handsworth College. He really illuminates the admittedly difficult subject of Erigena's philosophy, and his arrangement is as excellent as his matter. It is not only an account but also an exposition, and as an expositor he has taken the philosophical line rather than the historical. Thus we do not get very much reference to Plato's *Timaeus* or to Plotinus, but there is a good deal of reference to F. H. Bradley and Caird. This modern point of view in interpretation is not very common in these days, but it has its advantages if mediæval philosophy is to be presented as having a permanent value, and not simply as a bye-gone stage in the history of philosophy.

M. Wautier d'Aygalliers follows the other line in his treatment of Ruysbroeck. There is very little exposition, but a great deal of investigation of sources. Ruysbroeck (1293-1381), the great Flemish mystic, came five centuries after John the Scot, that is to say after the influence of Aquinas had become dominant, and a number of thinkers from Anselm to Albert the Great had in their several ways enriched the content of Christian theology. Ruysbroeck was a practical mystic, more concerned with the need of his age than with speculation as such. In this, according to M. d'Aygalliers, lies his originality, while on the speculative side he owed both his thought and his terminology to other people. Indeed, M. d'Aygalliers presents Ruysbroeck's system as an eclecticism, made up of varied elements taken from Augustine and Aquinas, Plotinus and Erigena, St. Bernard and the Areopagite, and many more, and this being so, it is difficult to understand what he means when he calls this his "filiation of thought." An eclectic system is in no true succession to any of the systems from which it borrows. As far as filiation of thought is concerned Ruysbroeck's true predecessor is St. Bernard, whom M. d'Aygalliers curiously classes with the Scholastics, and like him Ruysbroeck was chiefly concerned with personal religion. He avoided the dull inhumanity of the orthodox Church and also the extravagance of the Brethren of the Free Spirit and other sects with which the Netherlands swarmed in the 14th Century. M. d'Aygalliers has given us a very full and interesting study of Ruysbroeck, particularly in relation to the life of his times, and it is probably the most complete study in English. It is a pity that the English edition

omits the footnotes and references to sources, which are surely necessary in a historical study. An index would also be a convenience.

Europe in the Seventeenth Century. By DAVID OGG. Pp. 579. 1925. London : A. & C. Black. Price 18s. net.

THIS is history as it ought to be written. Mr. Ogg deals with the 17th Century not as a continual succession of wars nor as the "age of Louis XIV.," although it was both of these things, but as a vital and dramatic epoch in human development. The campaigns of Turenne and Gustavus Adolphus, and the brilliance of Versailles, have their place, as they are part of an external framework for events less spectacular though more permanently important ; but Pascal, Galileo, Descartes have proportionately more space allotted to them. The book is an account of men living in a period of bitter intolerance, vexed by endless cruel wars against the body and against the mind, and yet producing amid this tension ideas and ideals which were to bear rich fruit in generations to come. It is this conception which gives unity to the whole story, and enables us to see the wood in spite of the trees. It results, incidentally, in the reversal of Acton's too favourable verdict on the ability of the *Grand Monarque*. Mr. Ogg has written an able book, full of facts without being overborne by them, in a style vivid and interesting all the way through. There is an excellent bibliography and four maps. For the student of the Church history of a critical period—the period of the Counter-Reformation, of the Jesuits and Jansenists, and of the beginnings of the modern idea of progress—we know of no general history that is so valuable.

The Early Church and the World. By C. J. CADOUX. Pp. lii., 675 1925. Edinburgh : T. & T. Clark. Price 21s. net.

THE forerunner of this volume was a study of the *Early Christian Attitude to War*, published in 1919, in which a wealth of quotation was used to maintain the Pacifist thesis. The present work is on a more comprehensive scale, and surveys the early Christian attitude to society as a whole—property, war, the family, learning and philosophy, the State, and contemporary eschatological ideas. Dr. Cadoux's plan is to take all these elements in society and see how they were viewed in turn by Jesus, the earlier and later apostolic age, the earlier apologists, the great thinkers (Clement, Origen Tertullian, and Cyprian), and in the final period down to Constantine. There are literary introductions to the sections, an elaborate table of contents and index, and a voluminous bibliography. The whole is a minute and laborious study of contemporary authorities, and no relevant passage seems to have been overlooked. Everything is conceived on a large scale, and there is a suggestion of finality about the scheme. It is as if we were told that now we need read no more than this, and certainly Dr. Cadoux's book will be an indispensable manual on the subject with which it deals.

We must, however, run the risk of being considered churlish if we assert that the result of all this labour is a source-book rather than a history. Dr. Cadoux appears to think that the Christian attitude to society is discoverable by a minute collation of texts. This is arguable, but it is by no means certain. Behind this view is a conception of historical "accuracy" so mathematical and verbal as to give on occasion an impression which is actually false. Dr. Cadoux exhibits something of an obsession for the written word which rules out historical imagination as a factor in interpretation. The centuries all stand on the same level. Writings of partisans in the clamour of persecution and schism (like Tertullian) are assessed in precisely the same way as those of philosophers writing in the calm of their study. And is it really the way to find out Jesus' attitude to society to study minutely such teaching of His as has come down to us? Dr. Cadoux apparently thinks it is, but we are not convinced. Jesus' attitude to society was surely shown by His death rather than by His sayings, and any attempt to get round the fact that it was in the Cross that the Christians gloried reduces Jesus to the level of a mere ethical teacher. Apart from this type of exegesis which is evident throughout the book, Dr. Cadoux's obsession for verbal "accuracy" also lands him into the pathetic solecisms of "Augustinus" for "Augustine," "Herodes" for "Herod," "Pilatus" for "Pilate," and so on (we are mercifully spared "Iesous" and "Paulus") as if he were writing for Romans instead of for Englishmen. It also leads to a plethora of footnotes, many of them superfluous. What possible excuse, for instance, could there be for a reference like this from a recent book—"Christianise the individual and society will Christianise itself"—except that Dr. Cadoux does not feel safe unless he has somewhere a bit of printed paper to fall back upon for even the most obvious and trite statements? There seems to be no discrimination in the use of "authorities" in the footnotes. The bibliography again shows bias against historical imagination. Hobhouse's Bampton lectures appear in it, but Campbell Moody's *Mind of the Early Converts* and Glover's *Conflict of Religions* are both absent. Thus while we do not grudge Dr. Cadoux his meed of praise for so laborious and valuable a work as the present, we feel he has provided us with a quarry from which other men may build rather than with the building itself.

Spiritual Values in Adult Education. By B. A. YEAXLEE. Vol. I. Pp. xiv. 320. Price 10s. 6d. Vol. II., pp. xii., 455. 1925. Oxford University Press. Price 15s.

MR. YEAXLEE calls his book "a study of a neglected aspect," and together with a discussion of ideals he has gathered up into it a large amount of information about adult education which has not been brought together before. It is a very useful piece of work. Vol. I. deals with general principles, and the main point made is that education is a spiritual activity, and its concern is with life as a

whole. It cannot, therefore, be divorced from religion, which is also a spiritual activity concerned with life as a whole. There is a cogent plea for the study of religion by adults as a real "humanistic" education necessary to *every* man. The volume concludes with a sketch of the history of adult education from the days of the early Mechanics' Institutes and Adult Schools. Vol. II., which is sold separately, discusses the current situation as regards the adult education work of the Churches and of bodies akin to them, and that of organised Labour and of organised Capital. The aims of two antagonistic schools of thought in the Labour movement are dealt with at some length. Yet even in them or elsewhere, the author sees a process of "integration" going forward. There is a gap here, for Mr. Yeaxlee does not deal with the adult educational work of the other political parties which is largely the result of the difficulties of the W.E.A. About the Churches and the Y.M.C.A. and Y.W.C.A. he has much to say that calls for self-examination on the part of the bodies concerned. "The churches have not a well-thought out policy or anything approaching a concerted plan of education" (p. 83). There is a neglect and a misunderstanding of young adults, and it is far too readily assumed that all they are out for is amusement. At the same time "reliance on preaching and the didactic method" has prevented contact with the minds of those who are not only ready but anxious to understand religion and its application to life. This is, and is meant to be, a challenge. The rest of the volume is a lengthy and detailed directory of lay and religious work in adult education, and is in some ways the most useful part of the whole book. It is not a well-written book. It is heavy and apt to be pontifical, and there is much repetition. More could have been said if only half the space had been occupied. Vol. I. in particular, interesting as it is, is irritatingly crammed with remarks quoted from all kinds of people, some of which any thinking man would be capable of making for himself. We would rather have had the opinions of these people digested by Mr. Yeaxlee and presented to us as his own. And there is not a word in the whole book about the relations between men and women, one of the most vital spheres in which adult education needs to demonstrate "spiritual values."

The Medieval Village. By G. G. COULTON. Pp. xxx, 603. 1925.
Cambridge University Press. Price 25s. net.

MR. COULTON has interrupted the progress of his *Five Centuries of Religion* to give us this study of the medieval village. It is a necessary preliminary to help us to understand the appeal made by the Friars to the peasantry. In the light of his subsequent purpose, therefore Mr. Coulton imposes severe limitations on himself in the volume before us. He tells us very little of the royal manors, the forest laws and courts, the place of the parish church, the village fairs, and of that "rural glory" which he assures us was present. For these we must go elsewhere. But the darker side of peasant

life he sketches with an unerring pencil. There is plenty of material here to "purge the passions of pity and fear," in the hopeless position of serf and freeman alike, unable by any appeal to justice to get rid of the galling seigniorial rights which invaded every corner of his life, and which altogether made up a tale of oppression almost unbelievable. And in all this the monastic landlord was no better and no worse than the layman. Thus the peasant's attitude to religion was conditioned by what he suffered at the hands of the capitalism of the "religious." It is the refusal of Roman Catholics and medieval apologists like Mr. Chesterton to face the evidence on this last point that accounts for Mr. Coulton's preoccupation with this side of the story. Yet the facts he adduces are sufficient in themselves, and we get a little weary of our author's polemics. He has been unnecessarily galled by Mr. Chesterton's review of his first volume in the *Dublin Review*, and this book has in consequence been written with a certain amount of impatience and haste which is quite often in evidence. This preoccupation, moreover, leads him to do less than justice to the factor of development in the medieval village. It is confusing to draw illustrations indifferently from the 10th and from the 15th century (even though the dates are mentioned) without indicating the changes that had taken place in the meantime. But with all this it is a very notable and welcome volume, well documented, and with a fascinating story to tell.

A. V. MURRAY.

Jeremy Taylor. By W. J. BROWN, B.D. Pp. 224. London: S.P.C.K. 1925. Price 6s. net.

THIS new volume in the series of "English Theologians" contains a lengthy survey of Taylor's theological, devotional and controversial writings. The biographical portion is slight. It is strange that so little is known of a man whose early preaching in St. Paul's attracted the attention of Laud, who was a friend of John Evelyn, and who at the Restoration attained episcopal rank in Ireland. Probably the troubled times in which he lived explain this. Seven of the eight chapters of this book are concerned with Taylor's writings. His best known works are the *Holy Living*, and the *Holy Dying*, books that are more praised than read. His other works are known only to students of seventeenth century Anglican theology. Jeremy Taylor was a Royalist whose doctrine of the State was too stiff for many Churchmen; an Episcopalian whose views were congenial to Laud, though sometimes rationalism peers through his polemics. In reference to Extreme Unction he says: "No rational man can think that any ceremony can make a spiritual change, without a spiritual act of him that is to be changed." His controversial writings reveal much learning and strong prejudices. In dealing with toleration in *A Discourse of the Liberty of Prophecyng*, there is the intolerant assumption that the Church established and in possession of power must be right. Those of other Churches, holding the essentials of the Christian faith, may

be tolerated, but not admitted to fellowship. This, the author of the present volume hastens to point out, is still accepted doctrine. Information on many live issues can be gathered from these pages, though some of Taylor's historical assumptions have been discredited. Conjecture is prominent in the biography. This goes too far in the will displayed to believe a story from a prejudiced source, merely because the subject of it has the name and may have been a brother of one whose actions were reprehensible. All the good men of those troubled times were not Royalists.

The Philosophy of Labour. By C. DELISLE BURNS. Pp. 126. London : Allen & Unwin. 1925. Price 3s. 6d. net.

The Divine Society: Christian Dogma and Social Salvation. By W. G. PECK. Pp. 276. London : Student Christian Movement. 1925. Price 6s. net.

Divine Vocation in Human Life. By J. A. ROBERTSON, M.A., D.D. Pp. 256. London : James Clarke & Co. 1925. Price 6s. net.

ON a superficial view these books may seem strangely dissimilar ; yet they each, from different viewpoints, present a study and suggest a solution of the same problem—the relation of human life to reality. Mr. Burns evidently holds the view that as life finds expression by taking up its every-day tasks for the benefit of the community, forces are released sufficient for achieving harmony with the universe. He says that the finest type of conversion is "when a man throws off theological beliefs and ecclesiastical practices." If this means that spiritual freedom is attained by throwing off the bondage of habit, it can be accepted. But if it means that the workers can find their way to social freedom by ignoring God—that is another matter. The worker's point of view can never make for international fellowship and enfranchisement if it is restricted to material things. Mr. Peck, on the other hand, sees in the modern worship of mammon and its sinister results, an urgent call for return to religious values. His survey of the present confusion and his indictment of prevalent economic and religious theories and practices are challenging. His conviction is that a Church both evangelical and sacramental is the solution, and that "the most revolutionary idea she can preach to-day is that loyalty to Christ and His fellowship is the supreme loyalty, and must take precedence of all the claims of nation or class." In his opinion the Reformation was purely destructive in its effects, but this hardly warrants the statement, without proof, that "it is extremely doubtful whether Wycliffe had any personal religion." He proves that the Puritans were men of their own times ; what else his argument proves it is difficult to say. Mr. Peck's goal is the "Catholic" Church of the Middle ages. Concerning this Mr. Burns says : "Poverty and dirt were widespread, tyranny frequent, ignorance general, and even the dominant religion intermittent in its operation and often pernicious in its effects. But that world is dead." Both these books deserve close study. Mr. Robertson's

book is disappointing. Its central idea is inspiring, that every life can make some contribution to the purpose of God as this finds expression in Jesus Christ. But when a writer says that the first section of his book can be omitted by those who want to get at its central topic there is something wrong. Mr. Robertson has shown in other volumes his ability for clear statement. Here the technical terms of philosophy are used too crudely to make for clarity. "Bifurcation of the vital urge," is neither necessary nor attractive. A sentence on p. 43 is needlessly obscure.

John Wesley and the Advance of Methodism. By JOHN S. SIMON, D.D. Pp. 352. London: The Epworth Press. 1925. Price 18s. net.

In this third volume Dr. Simon continues the story of Methodism during ten years—1747-1756. He commences with a record of cruel persecution in the West of England, in which a clergyman, an Oxford man, was the ringleader, and of which Charles Wesley had to bear the brunt, and he ends, for the present, with the practical retirement of Charles Wesley from the work of an itinerating evangelist, after a disappointing campaign in the North, during which he had preached to dissenters in the Societies the necessity of steadfastness to the Anglican Church. The record is full of interest notwithstanding some mannerisms in the way of presenting it. There is no sense of hurry; there is always time to linger by the way and call attention to facts and events that are only slightly connected with the story. It is the progress of Methodism that is unfolded, in contact with many personalities, both enemies and helpers, and in association with events in the life of the nation; yet the chief attraction is the pilgrimage of one amazing man—John Wesley. We are left in no doubt that he is Dr. Simon's hero, and the impression remains that he is worthy of such hero-worship. The period covered includes the troubles attending chapel building—"houses" the chapels were called to avoid irritation of tender consciences; the growing conflict in the minds of John and Charles in reference to the relation of the Societies to the Church of England—Charles was a Church of England man without reservation, John knew that the Nonconformists had a case; and the needs of organisation and oversight. It also witnessed the almost tragedy of his courtship of Grace Murray, an event on which fresh light is given, and his unfortunate marriage with Mrs. Vazeille. John Wesley does not suffer from this new and unrestrained review of these circumstances. The only wonder is that a man so confident in dealing with great affairs should be so ready to yield to others in a matter where his heart was affected, and yet be so independent of the opinion of others in a case where there is no evidence that love was involved. Dr. Simon is doing great service by publishing the results of his investigations.

Isvolsky and the World War. By FRIEDRICH STIEVE. Translated by E. W. DICKE. Pp. 254. 1926. Price 10s. 6d. net.

A New Europe. By Dr. C. F. HEERFORDT. Translated from the Danish by W. WORSTER, M.A. Pp. 221. 1925. Price 6s. 6d. net.

The Menace of Nationalism in Education. By J. F. SCOTT, Ph.D. Pp. 223. 1926. Price 6s. 6d. net. London: Allen & Unwin.

The Healing of the Nations. By ARCHIBALD CHISHOLM, D.Litt. Pp. 155. London: Student Christian Movement. 1925. Price 4s. net.

THE aftermath of political, social and religious problems following the war is responsible for a prolific literature; so also is the endeavour to fix responsibility for the war. The first book on our list belongs to the latter class. It is "based on the documents recently published by the German Foreign Office"; but, to all appearance, it is a calm and sober record of facts that cannot be evaded. The other books deal with current conditions, and each in its own sphere seeks remedy for the present distress. Dr. Stieve, who has recently published four volumes of the diplomatic correspondence of Isvolsky, Russian Ambassador in Paris, 1911-14, prints in the present volume copious extracts, and states his conviction, based on these documents, that as early as 1912 Poincaré, on behalf of France, was prepared for a world war, that at the end of 1913 the Russian Foreign Minister was won to regard this as a necessity, and that France and Russia would have the support of Great Britain was made sure when the King and Sir Edward Grey visited Paris in April, 1914. The documents go far to show that, although Germany made mistakes, intrigue to force war upon her was the policy deliberately and successfully pursued by Isvolsky. He states, in 1911, that in Paris "the conclusion has long been reached that, in the event of a fresh Franco-German war, Germany must in any case, and without question, infringe Belgian neutrality." Yet the Government was cool and undisturbed! It is a damaging exposure of both the spirit and the methods of the old diplomacy. Dr. Heerfordt is concerned for the defects of the League of Nations. He infers that under present conditions there can be no assured peace—the jealousies of the Great Powers, together with the necessity of unanimity in order to make any proposals effective, forbid this. He suggests the formation of a new super-state—the Anglo-European United States—to function within the League. He enters into details, faces difficulties, and is satisfied that history supports his confidence in this scheme, which has already gained some favour in Norway, Sweden and Denmark. Dr. Scott's book is based on study of text-books used in schools and on knowledge gained by travel and observation. He contends that no machinery of international control can prevent the possibility of war while in the schools education ministers to national egotism. The text-books used in France, Germany and England are examined. In the English there is "a disposition to write of other countries in a spirit

of generous sympathy," yet in all there is much that helps to maintain the psychological causes of war. The examples given support this conclusion, and lend weight to the demand for reform. "In the twentieth century the call has come to historians to defend historical truth against the attacks of nationalistic dogma." The question—What is historical truth? may be raised, yet some improvement is possible and essential. The book of Dr. Chisholm takes a wide survey of the world scene. These "Studies in Some International Aspects of Social Problems" are an endeavour to discover a Christian solution for commercial and industrial concerns that involve the contact of East and West. In a small space many urgent matters are dealt with. Heroic remedies are not proposed. The great concern is to get things done. He sees in the International Labour Office a means for bringing Christian influence to bear upon life; but, as with the League of Nations, in connexion with which it functions, its success will depend upon the support it receives from Christian people. A high tribute to the influence of Primitive Methodists, by Professor Thorold Rogers, is quoted.

Heretics Saints and Martyrs. By FREDERIC PALMER. Pp. vi. 256. Harvard University Press. London: Oxford University Press. (Humphrey Milford). 1925. Price 10s. 6d. net.

THE seven essays of which this tastefully produced volume is composed are of varying value, but each has interesting features. The topics cover a wide range and the intention to make ecclesiastical history attractive is in most cases carried out successfully. The first essay on "The Anabaptists and their Relation to Civil and Religious Liberty" is the longest. A serious attempt is made to give an unbiased account of this curious movement, of which all contemporary knowledge comes through prejudiced channels. Excesses are shown to have been due to current conditions; passion for liberty led to "individualism, with hardly enough community-morar to hold it together." The Baptists at Amsterdam, or some of them, had the courage of their convictions concerning the nature of Scripture. Only the original Hebrew and Greek were to be used in worship; though even then logic had to be thrown to the winds as each preacher was to translate as he proceeded. The subjects of other essays are—Joachim of Floris; Angelus Silesius; Isaac Watts; Perpetua and Felicitas; Mani; and New Testament Conceptions of Jesus. The study of Watts is sympathetic and almost enthusiastic. "He was the first Englishman who set the gospel to music, and in his special field he has never been surpassed."

The Ethical and Religious Value of the Drama. By RAMSDEN BALMFORTH. Pp. 250. London: Allen & Unwin. 1925. Price 7s. 6d. net.

No attempt is made in this volume to evolve any theory of the Drama as art. The method followed is that of exposition and

illustration for the purpose of elucidating its educational value. There are two parts, and the division roughly follows the older method of clothing ideas with personality, and the modern method of stressing psychological motives. In the first part *Job*, the *Prometheus Bound*, *Everyman*, *King Lear*, and *Faust*, as representative dramas by the author ; in the second part Shelley's *Prometheus Unbound*, Isben's *Brand*, and *Peer Gynt*, Tolstoi's *The Power of Darkness*, Shaw's *Androcles and the Lion*, his "Metabiological" plays, and *Saint Joan*, Galsworthy's *The Forest* and *Justice*, and Hardy's *The Dynasts*. The motif in all these is, more or less, the challenge of God's justice, issuing in no sufficient solution yet leading on to a larger humanitarianism. Drama as an educational force is regarded as more powerful than preaching. Religion is always in evidence, but the author's emphasis on immanence tends to make the worship of God very little, if anything, more than the worship of ideal manhood. Education can accomplish much, but the dynamic that gives impetus towards the attainment of character worthy of what destiny demands implies something more—God must be more than man if man is to find sufficient inspiration and help in his endeavour. Against militarism many shrewd blows are aimed. This, indeed, is the dominant note in these expositions. They can be commended as intelligent introductions to a class of literature that is growing in importance.

The International Anarchy, 1904-1914. By G. LOWES DICKINSON.

Pp. xiv., 516. London : Allen and Unwin. 1926. Price 17s. 6d. net.

MR. DICKINSON'S laborious record of the events leading up to the war is candidly described as history with a purpose. He is convinced that war has nothing to do with welfare. Its causes are the ever-increasing competition in armaments and secret diplomacy that endeavours to maintain the anarchy of armed States. And "so long as the States of the world arm with a view to war, pursue policies which can only be fulfilled by war, make alliances in expectation of war, for so long war will come, until war shall end mankind." He unfolds a story of suspicion, intrigue, desire for territorial expansion; alliances changed with changing interests, and even seeking at the same time the support of conflicting interests, which is startling but not edifying. The Great Powers cling tenaciously to honour, but are held back from precipitate action by a sense of responsibility; the smaller States have a more touchy sense of honour, with less occasion for restraint. Ultimately, the spark that kindled the conflagration of the World War was a conflict between a small State and a decadent Empire which could not be localised. Those who regard war as a necessity in the present stage of human evolution will be content to draw a veil over the sordid details of this narrative—details that cannot be denied, although some of them may be capable of a different interpretation when other documents come to light—and let events drift under the old conditions towards a new catastrophe. But Mr. Dickinson sees a way of salvation.

The ideal of the League of Nations must be developed until its operations for peace are world-wide. The equitable distribution of raw materials must be arranged ; protective policies must disappear ; disarmament must be by universal consent. Probably the rulers, statesmen, and diplomats, who are regarded as mere puppets in the grip of circumstance, might make out a case for themselves. National honour may be only what is conceived as interest, yet it remains that no pacifist theory can restrain men from rushing into the vortex of war's agony when the national honour is declared to be at stake. Mr. Dickinson uses satire in dealing with the use of the Divine name by Governments in their fundamentally dishonest treaties making provision for the seizure of territory. This is hardly fair. Christianity, as such, is as little responsible for this usage as are the patient people of the exploited territory for their new bondage. It is by a slow educational process that Mr. Dickinson hopes to bring civilisation to a new mind and heart. Whether there is remedy apart from Christian idealism is problematic. But the humanitarian spirit of this book is refreshing.

J. C. MANTRIPP.

Studies in the Philosophy of David Hume. By CHARLES WILLIAM HENDEL, Jr. Pp. xiv., 421. Published in England for Princeton University by the Oxford University Press. 1925. Price 18s. net.

MR. HENDEL, who is Assistant Professor of Philosophy at Princeton University, has read a great deal about Hume, and has tried to see him afresh in the light of twentieth century thought. Naturally enough he finds him considerably different from the Hume of Green and Grose on the one hand and of Huxley on the other. Hume appears as a man deeply interested in religion from his youth, stirred by its unsolved questions to metaphysical studies in his manhood, and leaving as his final legacy to mankind his famous *Dialogues Concerning Natural Religion*. He is not regarded as the stimulator of Kant (as the text-books mostly describe him) so much as the precursor of modern naturalism. He is shown as a man torn between philosophic doubt and practical belief, and as a very human and likeable person. From this standpoint Mr. Hendel discusses his original theory of the imagination, his doctrines of "custom," of cause and power and personal identity, and of the external world in space and time. On these matters Mr. Hendel is often able to throw some fresh light; but it is so hidden amongst historical and biographical detail that it is not easy to find. One must wish that so able a book were simpler to read, but Mr. Hendel is, like Hume, torn between theism and naturalism.

Philosophical Writings of Henry More. Edited by FLORA ISABEL MACKINNON, Ph.D. Pp. xxvii., 330. Published for Wellesley College, U.S.A., by the Oxford University Press. 1925. Price 16s. net.

IT is significant that English classics which are out of print should now be republished in America. It has been impossible for those who have not access to a great library to read much at first hand of the works of the Cambridge Platonists. Their main resource has been Mr. Campagnac's selections from those authors. At last there appears a fairly full set of extracts from the works of Henry More, who is one of the most distinguished writers of the school. From this compendium a student may learn all that is likely to be of permanent value in More's writings, and, indeed, a good deal also that is but quaint and curious. He may read *The Antidote Against Atheism*, followed by the proof of *The Immortality of the Soul*, and, lastly, *The Easie, True and Genuine Notion, and Consistent Explication of the Nature of a Spirit*, wherein he will find the opinions of the Nullibists and Holenmerians confuted. As if this were not enough, the authoress has added an excellent appendix consisting of an outline summary of More's philosophy, a full bibliography both of his works and those of his chief contemporaries and friends, together with notes critical, historical, explanatory and bibliographical. We have rarely seen a more thorough and accomplished piece of work.

Contemporary British Philosophy. Edited by J. H. MUIRHEAD, LL.D. (2nd Series.) Pp. 365. London: Allen & Unwin. Price 16s. net.

THE second series of personal statements by contemporary British philosophers is a valuable addition to the *Library of Philosophy*, which is edited by Professor Muirhead. This Library is well known to the professional student, but is beyond the plain man's comprehension. A summary of recent philosophy, given in the words of many of its leading exponents, is therefore a very desirable thing. Prof. Muirhead has gathered together such a summary, and has, in the main, succeeded in obtaining representative contributors. The reader may here obtain the points of view of James Ward, Belfort Bax, Douglas Fawcett, Dawes Hicks, Alfred Hoernlé, C. E. M. Joad, G. E. Moore, J. A. Smith, W. R. Sorley, A. E. Taylor, J. A. Thomson and Clement C. J. Webb. Most of these give short statements of their general views, but Mr. Moore and Mr. Taylor give, respectively, essays on *A Defence of Common Sense*, and *The Freedom of Man*. Perhaps the most notable part of the volume is the introductory essay by Prof. Muirhead, who shows how recent tendencies in philosophy converge and seem to be moving towards a new unity. Certainly such generous labours as his serve to promote such unity, and it is to be hoped he will continue the present series, for there are still some distinguished names to be called upon.

Studies in the History of Ideas. By Various Members of the Department of Philosophy of Columbia University. Vol. II. 1925. Pp. 377. Published in England for Columbia University by the Oxford University Press. Price 15s. net.

THIS volume of essays upon the history of philosophy is one more sign of the intellectual activity of American universities. The studies bear mostly upon European thought, yet in nearly every case fresh light is thrown upon positions which are already tiresomely familiar to the historical student of philosophy. Thus Prof. Dewey suggests an interpretation of the earlier Platonic dialogues which makes Plato more of an ironical writer than ever; Mr. McClure gives a new turn to the theme of Plato's "Republic"; Mr. Edman writes brilliantly of Plotinus; Mr. Balz gives a long and careful study of Descartian Dualism; Mr. Randall portrays the Religion of Mathematics in Malebranche; Mr. Lamprecht brings Hume's philosophy into modern perspective; Mr. Friess stresses the cultural and social background of German Idealism; Mr. Montague urges that Utilitarianism can be justified by a new argument; Mr. Schneider explains the philosophical significance of Benjamin Franklin; and Mr. Bush that of William James. Mr. W. F. Cooley writes an article on The Lure of Metaphysical Simplicity; Miss H. H. Parkhurst one on Unwritten Philosophies; whilst Prof. Dewey concludes by an account of the development of American Pragmatism. Altogether a fresh and suggestive set of essays.

Relation in Art. By VERNON BLAKE. Pp. xxiii., 325. Oxford: at the University Press. 1925. Price 18s. net.

MR. VERNON BLAKE, after many years of practice in fine art and of careful study in divers countries and civilizations, has formulated a philosophy of art which bears remarkable likeness to the scientific theory of relativity. Modern thought has been converging upon that theory from many quarters, but that an artist should arrive at much the same result as the scientists is confirmation from an unexpected quarter. A large part of the book is taken up with analyses of the arts of sculpture, architecture and painting, and the careful reader will gain from it a great deal of knowledge about the principles and methods of those arts. The discussion is aided by the presence of numerous illustrations culled from different art-periods of the world. Upon his concrete studies Mr. Blake finds a hypothetical philosophy of relativity. Resting upon a distinction of Descartes between the indefinite and the infinite—the one having merely no assignable limits, the other being the quite limitless—Mr. Blake divides art into the two kinds, romantic and classic. The classic ideal is found, above all, in Greece, the romantic especially in modern and western civilization. But all cultures apparently exhibit the two tendencies, and all illustrate the principle of relativity. Now, first of all, it seems doubtful whether a simple division into two kinds of art will suffice. Mr. Blake shows a good deal of uncertainty in placing specimens of Eastern art in either class, and one feels that Hegel's division into three classes is better. Then, again, relativity seems to mean something imprecise to the artist, as, indeed, it seems to do to the scientist also. The words relation, relatedness and relativity seem to be used interchangeably, though

they are capable of, and, indeed, demand, careful distinction. Hence one does not wonder that Mr. Blake's philosophy of relation is called hypothetic at the end. Mr. Blake does not seem to be aware that able thinkers have tried to fit the relativity theory into something more than a hypothetic philosophy, or perhaps he is not impressed with their attempts. Still they are worth discussing, and probably through a consideration of them Mr. Blake would be able to give us a much more complete modern aesthetic than exists anywhere at present. There are few people so well equipped, both on the scientific and the artistic sides, and withal possessed of such a philosophical bent as he is. It is to be hoped that he will work out his philosophical sketch at full length, for the work he has already accomplished is stimulating and interesting in the highest degree.

ATKINSON LEE.

The Sermon on the Mount. By the Rev. HORACE MARRIOTT, M.A., D.D. Pp. xii., 274. London : S.P.C.K. Price 15s. net.

EVERY student of the Gospels will be aware of the problems, critical and expository, which are presented by the Sermon on the Mount. The divergences between the first Gospel and what seems to be the same Sermon in the third Gospel, the allocation by Luke of some of the matter in Matthew to a different context, raise the question as to what the source known as Q actually contained. There remains also the question as to how we are to interpret some portions of the Matthean report. Dr. Marriott has faced up to these problems with considerable thoroughness. More than half of his book is absorbed by introductory matter, and a discussion of the critical questions involved. What the author leads up to there is a re-construction of the text of Q, followed by a discussion as to whether all that he believes it to have contained belonged to the historical Sermon. Important, however, as these problems of criticism are, most readers will turn with greater eagerness to the exegetical section of the book. There is a chapter devoted to "parallels and affinities to the Sermon" which are to be found in pre-Christian Jewish literature. The "affinities," however, are often of the very slightest character, and this chapter is one of the least satisfactory portions of the book. "Poor" in the first Beatitude is given, rightly, as we think, a religious connotation. "Mourn" has regard to national, and not merely personal, calamities. On our Lord's revision of the Old Testament precepts concerning murder, adultery, oaths, and retaliation there is helpful exposition, and in a closing chapter we are shown how far Christ's ideals of conduct are meant to have a literal obedience. Dr. Marriott's book reveals wide scholarship and research, and it will repay careful study.

Immanence and Incarnation. By S. F. DAVENPORT, M.A., LL.B. Pp. xxvi., 279. Cambridge University Press. Price 10s. 6d. net.

The Doctrine of Grace up to the end of the Pelagian Controversy. By ERNEST JAUNCEY, M.A., B.D. Pp. x., 299. London : S.P.C.K. Price 14s. net.

Mr. DAVENPORT's book is the Norrisian Prize Essay for the year 1924. It is stiff reading, but this is to be expected from the nature of the subject. The novel feature in the treatment is that Immanence and Incarnation, each of which has often received independent discussion, are here viewed together. Mr. Davenport has obviously read widely, for he quotes freely from many authors, but there is evidence also of considerable independent thinking. He examines, to begin with, certain philosophical notions, such as Pantheism, which are incompatible with the conception of Immanence. Various types, or degrees of Immanence, are exhibited, and Transcendence, as the reciprocal and complementary notion, is maintained. There, to the author, lies the possibility of the Incarnation. This is set forth as the climax of Immanence, in so far as the latter represents the self-imparting of God, and yet as different from it in quality. "In Incarnation God as immanent is consummated in God in Himself, God as personally present. Immanence admits of degrees, . . . but Incarnation admits of none, . . . Immanence is an adumbration of Incarnation, it is Incarnation in promise and prophecy; Incarnation is Immanence fulfilled, completed and crowned." There is an excellent discussion of what personality means when it is lifted from man to God. Theories of the Incarnation are also passed under careful and critical review (Gess is repeatedly referred to as Goss). Disagreement with the author's judgment here and there is to be expected, but, taken as a whole, Mr. Davenport's book is a helpful and stimulating treatment of a very difficult subject. Mr. Jauncey's volume on *The Doctrine of Grace* takes us into a different realm of thought. It is intended as a contribution to the history of doctrine. His first business is to set forth the Biblical idea of grace, his difficulty there being the various shades of meaning in which the term "grace" is used. But taking it to mean God's effectual reinforcement of the spirit of man we cannot agree that this belongs only to the baptised, or that it "is the peculiar property of the Christian religion." "That," we are told, "which absolutely distinguishes Christianity from Judaism, and all other religions, is that it is the dispenser of grace." We grant that grace came supremely by way of Christ, but the view expressed in the quotations is simply the familiar Anglo-Catholic theorising with its regrettable indifference to the complete facts of religious experience. It is only fair, however, to Mr. Jauncey to say that on a later page (p. 34), after he has reviewed what non- and pre-Christian religion has to say, he modifies the statements quoted, though, again, his closing contention is that the Church is "the home of grace." Still, points of contention such as these are a minor feature of the book. Viewed as a whole it is a scholarly *résumé* of the doctrine of grace as it was taught during the early centuries of the Church. It culminates, too, in a detailed account of the tremendously important controversy between Augustine and Pelagius. This, from the standpoint of doctrine, is a valuable piece of history. It is sketched at consider-

able length, and while it is impossible to agree fully with either disputant, our sympathies are mainly with Augustine, and we are helped to see with great clearness the service which, by his ability and persistence, he rendered to the Christian faith.

The Christian Doctrine of the Godhead. By Principal A. E. GARVIE, M.A., D.D. Pp. xvi., 496. London: Hodder & Stoughton. Price 16s. net.

THIS is an extremely valuable piece of work. Of all the books which Dr. Garvie has written this impresses us as the greatest and most useful. The time has become ripe for a fresh presentation of the central truths of the Christian message, and from the standpoint of learning and conviction few men are more competent to supply such a presentation than Dr. Garvie. The note of conviction which pervades the whole discussion confirms the claim which he makes in the brief preface that the theology of this volume, in addition to being the product of study of all the relevant literature, has been shaped by personal experience of the truth and grace of Jesus Christ. Of the learning which has gone to the writing of this book it is needless to speak; it appears on every page. Dr. Garvie seems to have read everything of importance bearing upon his subject. And yet his learning does not encumber him. It is an independent judgment, a voice, not an echo, which we find here. One gratifying feature of the discussion is its modernity. It takes stock of problems as the thoughtful man of to-day sees them, and supplies an answer in terms which will commend themselves to the modern mind. Another remarkable characteristic is the range of the discussion. It might almost seem at first that it was going to be otherwise, for the text which the book announces and then proceeds to expound is the apostolic benediction, and there are successively laid bare to us all the doctrinal implications of the grace of Christ, the love of the Father, and the communion of the Spirit. The result, surprising as it may seem, is that we are taken round the full circle of evangelical truth. No problem of any importance is overlooked. The issues are faced with a frankness and a courage which are most admirable. Moreover, the discussion reveals a happy blending of the liberal and conservative temper. The new is welcomed, but at the same time the old is not needlessly or carelessly rejected. The views expressed on the miracles ascribed to Jesus are an excellent case in point. It is an evangelical faith, too, which Dr. Garvie is at pains to expound and defend. That is obvious all the way through, but it nowhere appears more clearly than in his sane and lucid treatment of the ministry and the sacraments. Excellent as the book is as a whole, the field covered by it is so wide that some difference of judgment here and there is to be expected. Dr. Garvie's explanation of Our Lord's divineness, so far as one can understand it, is disappointing. We feel, too, that in the discussion of the meaning of Christ's death more is read into the cry of dereliction on the Cross than credibly belongs to it; just as

also, in the section dealing with the Holy Spirit and the living Christ, the arguments set forth do not necessarily compel the distinction which Dr. Garvie seems to favour. There is more to be said than he allows for a view which he himself has affirmed elsewhere that the distinction is one of mode of approach on the one hand and of the truth and grace brought on the other. But these blemishes, if so they are judged, detract little from the solid worth of an exposition of the essential Christian verities which is marked by great learning and candour and a convinced loyalty to the evangelical spirit.

A. L. HUMPHRIES.

A Handbook of Christian Ethics. By D. S. ADAM, M.A., D.D. Pp. xii. 395. Edinburgh: T. & T. Clark. 1925. Price 8s. net.

THIS book consists of a course of lectures on Christian Ethics and is designed especially for theological students presenting Ethics for Degree and Diploma examinations in connexion with the Melbourne College of Divinity. Our first impression is, that judged by the text-book, such examinations are far from being of an exacting character. Hardly any ethical question is seriously tackled, none is thrashed out, and the underlying psychology implied in the treatment of such questions as that of Conscience can only be described as pitiable. On many important subjects the book gives the kind of conventional treatment that we had thought was now long out of date. After its simplicity the chief merit of the book is its clearness of arrangement and treatment. An Introductory chapter is devoted to Ethics and ethical systems in general: that is followed by three sections dealing with Christian Ethics under the headings of General, Individual and Social. In these sections the whole field is fairly adequately covered, and there is an effort after fairness in statement that is commendable. A concluding chapter deals with duties towards God, and there are four appendices of which the most interesting is one on Industrial Legislation in Australia. We close the book with a feeling of compassion for the congregations who, in days when clear-sighted, strong ethical guidance is so urgently needed, will be exposed to the ill-equipped ministries of those trained on these lines.

Some Postulates of a Christian Philosophy. By H. MAURICE RELTON, D.D. Pp. vi. 261. London: S.P.C.K. 1925. Price 7s. 6d. net.

THIS is a sincere and painstaking piece of work, and can be read with profit, by anyone interested in the great questions of Christianity. There are one or two rather marked defects. About half of the book seems to consist of papers that have previously appeared in theological journals, and there is, consequently, some repetition and a lack of unity. An unduly large place, also, is given to quotations: and, while some of these are very acceptable, the effect in other instances is to impose a reflected treatment upon the subject at issue where direct discussion would have been more effective. But there is, nevertheless, a great deal that any

thoughtful Christian will find exceedingly helpful. The author is especially suggestive and happy in his treatment of the questions that gather round the relations of God and man—Transcendence, Eternal Life, Finite Individuality, etc. All these are discussed with real insight: the author is controlled by a strong sense of the supreme values. The necessity for taking Christian experience into account, if a satisfactory philosophy is to be reached, is emphasised and, we think, established. But the author does not make out his case for the existence of an isolated self-sufficient Christian philosophy. The argument rather indicates the need for a synthesis of this form of experience with others: and the rather off-hand treatment of questions of knowledge makes patent the necessity for an independent epistemology. We find the treatment of the Resurrection of the Body as lacking in intelligibility as discussions from the author's point of view so frequently are; and the discussion of the Doctrine of the Trinity suffers from more than a little mental confusion. But the reader who can shut his eyes to a certain depreciatory attitude towards reason that amounts at times almost to intellectual agnosticism and take the book for its religious values will find it illuminating and fortifying.

God and Intelligence in Modern Philosophy. By FULTON J. SHEEN, M.A., Ph.D. Pp. xiii., 205. London: Longmans, Green & Co., 1925. Price 15s. net.

A PROTEST against the modern depreciation of the Intellect is probably overdue. When it comes it will need to distinguish between ascertained facts and the theories based upon them. The former (such as the place played by Instinct and Emotion in mental life) will have to be accepted, however unwelcome. But a similar authority will not attach to such a theory as, for instance, Pragmatism. The first defect of this book, is that it does not make this distinction with adequate thoroughness. A more fundamental defect, philosophically, is that it fails to recognise that the vital divisions of philosophy are those of principle and not of era. It may or may not be true that there is such a thing as "Modern" Philosophy with certain prominent common features. But even if true, it is, philosophically, unimportant. It seems to us to be a radical defect of method simply to select certain similarities among modern thinkers—whether they be Pragmatist, Realist or Idealist—and dub the fictitious entity thus obtained, "modern philosophy." In philosophy it is not conclusions that are primarily important, but the bases and the process of the argument; and, though Alexander and James may use the same words the context is different, and they are not strictly saying the same thing. That the book is written by a Roman Catholic and a convinced Thomist (the sub-title is, "A Critical Study in the Light of the Philosophy of St. Thomas") would not matter if the case had been made out. It is not. We are impressed again by the shrewdness and subtlety of St. Thomas'

mind, and by the amazing clearness of his thought, and we willingly grant the author that, in this light, some moderns show up badly. We further grant the absurdity of some (mainly American) references to a finite and "democratised" God. But these admissions are not sufficient to allow us to regard the author's thesis as established. We should be better thinkers if we read St. Thomas more; but we can hardly take him, with his Aristotelian logic and the quaint preciseness of his doctrine of angels, as our standard of truth. The book is one of vast learning and is a useful *résumé* of certain tendencies in some modern philosophers. It would be improved by a little less attention to James, and a good deal more to the Realists; and in a book dealing so largely with St. Thomas, A. E. Taylor merits more than one quotation.

Punishment : Human and Divine. By the Rev. W. C. DE PAULEY, B.D. Pp. vi., 212. London: S.P.C.K. 1925. Price 7s. 6d. net.

ALTHOUGH a great deal of research has gone to the making of this book it does not carry the subject very much farther. The author's point of view is ethically orthodox—he has the customary divisions of Retributive, Deterrent and Reformatory; and theologically Christian, an "adequate theory of punishment" will be a "Christian" one. The first half of the book treats of the theories of punishment that we owe to leading thinkers from Plato through Plotinus, St. Augustine and St. Thomas Aquinas to Grotius. The latter part is constructive. After a chapter on the Theory of Punishment (in which more use might have been made of Bosanquet) there are two chapters on Grace and Punishment and The Atonement and Punishment, followed by the final chapter on the State and Punishment. Throughout the writer is concerned to keep a place for the retributive factor; and in this we think that he is right. But it is unfortunate that this should get itself confused, as in so much modern discussion, with the question of Reformation. There is a rather singular failure to perceive the social bearings of his problem—as it concerns the culprit himself and others. A quotation from Hegel almost asks for such a treatment, but it is not followed up. The chapter on the Atonement is perhaps the most important in the book; but, in spite of the careful distinction between vicarious sacrifice and vicarious punishment, the treatment is confused and unhelpful. There is wide reading and considerable thought in this book, but we miss something. It is not easy to say what it is; but it seems to be this. Punishment is not, in itself, a creative idea. Redemption is. Even at its highest punishment only aspires to reformation; but Christianity aims at a "new creation." Hence to approach Christianity from the side of punishment is to miss perhaps its most important contributions.

F. C. TAYLOR.

How to Teach the Old Testament. By F. J. RAE, M.A. Pp. 225. 1925. London: Hodder & Stoughton, Ltd. Price 5s. net.

The Philosophy of Righteousness. By LILIAN DALY, B.A. Pp. 120. 1925. London: J. M. Dent & Sons, Ltd. Price 2s. net.

THESE books are, despite the somewhat misleading title of the second, essentially concerned with one problem—the teaching of the Bible. They are alike also in that each is written by an expert teacher, with a knowledge of psychology, and experience in the organisation of teaching. Mr. Rae is Director of Religious Instruction in the Aberdeen Provincial Training Centre, while Miss Daly was at one time Mistress of Method under the London County Council, and has served also in the Education Department of Ceylon. These facts lead us to expect useful contributions to the subject, and our expectations are not disappointed. It is hardly necessary to say that the modern critical view is presupposed in both books.

Mr. Rae gives sixty-three lessons ranging over the Old Testament. In each case the treatment falls into three parts. First come the facts which the teacher should know to give him the right background. Notes on points of detail follow, and finally an outline of the lesson as it should be presented to the scholars. These should be useful to the Sunday School teacher, as they naturally cover the parts of the Old Testament regarded as suitable for teaching to boys and girls.

Miss Daly's treatment is more general, and deals with the whole problem of presenting the first principles of the Christian Faith through the Bible, and their application to the conduct of life. The book is well and vividly written. Altogether we think it perhaps the most useful book of the kind it has been our fortune to see, and we commend it unreservedly to our teachers. In view of its cheapness it might be used as a text-book by our Sunday School authorities. The parable at the end is very fine. We are not quite sure about the exegesis of heart, p. 93, and Zachariah, p. 78, should be corrected.

W. L. WARDLE.

Luther and the Reformation. By JAMES MACKINNON, M.A., Ph.D., D.D. Vol. I. Early Life and Religious Development to 1517. Pp. xix, 317. Longmans, Green & Co. Price 16s. net.

FEW men have suffered more at the hands of their biographers than Martin Luther. Between the bitter hatred which would reduce him to the level of an ignorant upstart, and the fulsome adulation which would put a halo around his head, it is difficult to preserve a picture which should reveal a leader great enough to need no flattery, and yet so very human in his many failings. Too much of Luther biography has been the story of charge and counter-charge. It is unfortunate also that most of the literature on the subject, which is, as one might expect, German, is still untranslated into English. Professor Mackinnon's book is doubly welcome. With

his special qualifications linked with the keen sympathy of his own religious temperament, he presents us with a study at once critical and yet sympathetic. As a historian he is rightly severe on Denifle and other extremists who, whatever their scholastic claims, are absolutely incapable of giving an unbiassed judgment on the subject. The book deals with the early part of Luther's career. It reveals the gradual growth of those ideas which were to develop in the full flower of Protestantism. Most people imagine that Protestantism began simply in a revulsion against the iniquities of Papal Indulgences. Even Dr. Bury (*History of Freedom of Thought*) could write, "the rebellion led by Luther was the result not of the revolt of reason against dogmas, but of widely spread anti-clerical feeling due to the ecclesiastical methods of extorting money," and again, "it was his study of the theory of Papal Indulgences that led Luther on to his theological heresies." Luther's attack on indulgences was not until towards the end of 1517, whereas from 1513 onwards one can trace his growing antagonism to current dogmas, and what he believed were the errors of the schoolmen. Moreover, although no movement can be said to have produced this wonderful genius, certainly we feel Professor Mackinnon is right when in his chapter on the Humanist Movement, he stresses the fact that Luther was fortunate in his age, and that it might be said that he appeared in the fullness of time. The present volume takes us down to the great turning point in the Reformer's life—the attack on the Indulgences. Considerable space is devoted to the scholastic ideas so as to give a background to Luther's own teaching. The book ends at a most interesting stage, and we shall look forward eagerly to the appearance of Vol. II. In an age when it is becoming the fashion to decry the results of the Reformation and to forget its message, Professor Mackinnon renders a real service by bringing us back to a correct historical conception of the event.

The Gospel that Jesus Preached, and the Gospel for To-day.

By A. T. CADOUX, B.A., D.D. Pp. 248. London: George Allen & Unwin Ltd. Price 6s. 6d. net.

Through Eternal Spirit. By JOSEPH F. MCFADYEN, M.A., D.D. Pp. 255. London: James Clarke & Co., Ltd. Price 6s. net.

A Study of the New Testament. By DONALD BRUCE WALKER, B.D., B.A. Foreword by the Right Reverend the Bishop of Jarrow. Pp. 128. Paper covers. London: Student Christian Movement. Price 2s. 6d. net.

WE have here presented three modern studies of the New Testament. Dr. Cadoux always reveals in his work a keenly critical mind, and even where one cannot accept his premises one feels the helpfulness of his criticism. In this book he sets out to combat the traditional teaching that Jesus died so that we might obtain forgiveness. The Gospel has nothing to do with forgiveness through the sacrifice of the cross, but, as taught by Jesus, it is simply that, "His thought of God may be ours." As to the intent and purpose in His death

its value lies in this—"in the suffering of Jesus we know that God loves us despite our sin and despite the pain with which our sin afflicts His love." Thus he takes his place with those who follow the moral influence theory, and it is suggestive that part of the dedication of the book is to his brother, Dr. C. J. Cadoux, whose recent volume, *The Message about the Cross*, is a defence of that theory. Perhaps the least satisfactory part of the argument is that in which the writer seeks to support his position from early Christian writings. He can scarcely escape the criticism of special pleading in his treatment of some of the epistles, especially those of Paul, although he admits that there are here "two mutually incompatible ideas of the death of Jesus." The criticism of the traditional gospel as appealing chiefly to self-regarding motives, not making directly for unselfish living, and tending to diminish concern for the betterment of the world is scarcely justified. The best part of the book is the discussion in the chapters headed, "Validity," and "Theological," where the author deals with the implications of his thesis. The volume is to be welcomed as a contribution to the study of the meaning of Christ's life.

Dr. McFadyen's book is one of the series, *The Humanism of the Bible*." It is an exposition of Hebrews, James and 1 Peter. There is a suggestiveness and originality about the treatment which should make the work of considerable assistance to the preacher seeking to reveal the message in a modern setting. The author's experience as a missionary enables him to shed new light on old truths, and some of his illustrations from the mission field are very illuminating. The epistles were written in an atmosphere which has far greater affinities to the conditions of the churches of Indian Christianity, than to those in the West. A helpful, but not exhaustive bibliography is given at the end of the book.

The handbook issued by the Student Christian Movement is one which, intended primarily for use by the Church Tutorial Classes Association, should be found useful by all who desire an introduction to the contents of the New Testament which shall take into account modern criticism. It presupposes little previous knowledge of other literature, and is a companion volume to Major Povah's *Study of the Old Testament*.

H. G. MARSH.

The Approach to Christianity. By EDWARD GORDON SELWYN, B.D.
Longmans, Green & Co. 1925. Price 12s. 6d.

THE Editor of the Anglican periodical *Theology* here expands some lectures given during the last three years, and in part already published in his magazine. The general standpoint is Anglo-Catholic, and the book converges to the last chapter which expounds Anglican Theology as maintaining in due proportion the three factors of tradition, reason and experience. The first three chapters are concerned with the argument from religious experience as affording the right line of approach. Here the general grounds

of belief are dealt with, and a place is found for Revelation and Authority. The remaining chapters set forth the distinctive articles of belief in an endeavour to commend them to the thoughtful mind. The author feels that the Modernist movement is a symptom, not to be lightly disregarded, of a felt need for a synthesis between old and new in the advancing life of the church. Criticism receives sympathetic treatment; its extremer forms, while by no means representing Mr. Selwyn's position, are allowed a distinct value. Jung's psychological principles are frankly applied to the conversion experience of Paul, and a skilful use is made of them. Paul's experience, and Stephen's vision, are held to show that the "Christ of Faith" therein manifested, harmonises completely with Jesus' words before Caiaphas of the Son of Man at the right hand of power; the two notes of the Synoptic Jesus, "supernatural authority and complete meekness," are the features of the visions. We hesitate a little before the exegesis that gets the "meekness" into Stephen's vision. Some of the author's other positions fail to carry conviction. He looks wistfully to a sort of developed Lambeth Conference as a living, contemporary authority, but never raises the crucial question—what would give such an "authority" its authority? The apocalyptic element in the teaching of Jesus is turned into an argument for His Divine Humanity, on the ground that the "suddenness" derives from the junction between the Simultaneity of God, and the Successiveness of man. One is bound to ask if the suddenness of the Genesis Creation in six days affords a similar argument for the writer of that account. In his discussion of Atonement the author seeks to preserve a penal element. To do this, however, he finds himself driven to define penalty in quite an unusual sense, namely, as the means by which the violated moral order takes the offender again into harmonious relation with itself. When he speaks of penalty as being borne by others, what he means is the disgrace shared by others. But is that disgrace, if shared sympathetically by the innocent, in any sense, penalty for them? Dr. Rashdall would have been surprised to learn that his book omits the vision of One who governs the world in righteousness even while He pardons the sinner. The discussion of the elements in the Eucharist is perplexing in its hovering to and fro. We are assured that the elements are changed not outwardly or bodily, but in their essential significance, so that they have a new value. This value, we are told, is metaphysically ultimate; and we may agree that there is a metaphysical ultimateness about true values. But it then comes with a shock to be told that the doctrine advanced is a doctrine about the elements; we thought it was one about values. Mr. Selwyn's new synthesis has clearly only a limited appeal. Nevertheless his ideal and fine spirit are refreshing. A religion survives, he says, only in so far as it succeeds in mediating God. The medium that is needed for some may be all too palpable and sensuous for others; yet so the heart be struck, "What care I,—by God's gloved hand or the bare?"

The Mystics of the Church. By EVELYN UNDERHILL. London : James Clarke & Co. (The Living Church Series). Price 6s.

The Holy Spirit and the Mystics. The Croall Lectures, 1925. By Prof. H. M. B. REID, D.D. Hodder & Stoughton. Price 7s. 6d.

To her brilliant writings on mysticism Mrs. Stuart Moore here adds another of a more biographical sort. She seeks to dispel the idea of mystics as morbid, unpractical and separatist people. She has an interesting chapter on Bible Mysticism. The New Testament chronologically begins with a handful of letters written by a practical mystic of church loyalties, and a mystic communion with God goes back to the Hebrew prophets. The vision of Isaiah is treated as a mystical experience of the highest order. We should like to know what Biblical critics of any eminence hold the foolish views of this vision attributed to them in a footnote. After tracing mysticism in the early Church, and in the beginning of the Middle Ages, the authoress takes up in turn, following now a geographical as well as a time succession, English mediæval mystics, those of Germany and Flanders, of Italy and Spain, and of France in the 17th century, and closes with two chapters on Protestant mystics, and some modern and living representatives. All through she has her eye on the characteristics of robustness, of health, of shrewd common-sense, of fidelity to the household of faith, which the types treated exhibit. For the particular purpose of the series in which her book appears, she has to leave aside those individualists who have rebelled against the institutional side of religion, except for one reference to Sadhu Sundar Singh, who takes no interest whatever in religious organization. Even those who do not share the authoress's exaltation of the extreme mystic type, will find much to profit from in the book. It is interesting to have one of Pascal's most famous sayings traced to its source in Bernard. Those who fight shy of the transcendental experience of being "alone with the Alone," doubting whether such be deeper reality or illusion, will be glad to recognize and appropriate the homelier sense of Divine indwelling in the little dialogue : "I said, Where is the capital of Heaven ? Where is he sitting ? They told me, No, in every heart that loves Him."

Dr. Reid's is a milder type of mysticism. Not far withdrawn from the world, but in the world, and upon it may the transfiguring light shine. We are not surprised to find that in the concluding chapter Wordsworth dominates the scene. The lecturer's special thesis is that the true and the false may be marked off in mysticism by a use of a right doctrine of the Holy Spirit. Accordingly, much of his space is given to an attempt at that doctrine. At times the theologizing is overdone. At one point in a curious suggestion that the word "orphans" (A. V. "comfortless") on Christ's lips, where the disciples are being addressed, carries a mystic hint of oneness with the Father, we were reminded of the story of the divine who proved that woman was not immortal. His first step was to show that because there was once silence in heaven there could have been **no**

women there; and then, because charity forbade the assumption that they were in another place, he concluded that no immortal soul had been granted them. The modern literature on mysticism is copiously, a little too copiously, used. The author grapples manfully with Leuba's latest attack. We miss, however, a reference to Otto. Much information is usefully presented in these pages, but while agreeing with Dr. Reid in finding Denney's want of mystical sympathy a distinct lack in him, we feel there is much more to be said, than is allowed, for Denney's pronouncement: "The Spirit is not an object of faith like Christ or God, it is an experience which comes to people through faith."

T. A. THOMPSON.

Information on the Reduction of Armaments. By J. W. WHEELER-BENNETT, Jun. With Introduction by Major-Gen. Sir NEIL L. MALCOLM, K.C.B., D.S.O. 216 pp. London: Geo. Allen & Unwin, Ltd. 1925. Price 10s. net.

THIS volume is No. 2 in the Information Series issued by the Association for International Understanding. It states, without comment and with much quoting of documents, what has been done since the war towards disarmament. The Peace Conference took a big step forward by severely limiting the armaments of Germany, Austria and Bulgaria. That was disarmament by compulsion. Much more difficult is the task of securing an agreed policy of disarmament amongst the victorious and free nations. The League of Nations has been busy with the problem since its formation, but so far with small success. Both its concrete proposals—the Treaty of Mutual Assistance and the Geneva Protocol—have failed to secure the necessary ratification. The most fruitful attempt thus far has been the Washington Conference, where five great nations agreed to a limitation of their naval armaments. The book contains much useful information for the student of international questions.

My Disillusionment in Russia. By EMMA GOLDMAN. With Introduction by REBECCA WEST. Pp. xxvi., 263. London: C. W. Daniel Co. 1925. Price 6s. net.

The Underworld of State. By STAN HARDING. With Introduction by BERTRAND RUSSELL, F.R.S. Pp. 256. London: Geo. Allen & Unwin, Ltd. 1925. Price 6s. net.

THESE two books have several features in common. Each is the work of a woman journalist of wide repute, each is a story of personal experience, the scene of which is set in Russia roundabout 1920, in each case the author went to Russia full of hope in the new experiment there being tried, and each sheds a murky light on the condition of Russia and the character of its government as they then were. There the parallel ends. The two books are inspired by very different purposes.

Emma Goldman is an American journalist of anarchist sympathies. In the last month of 1919 she was deported from America,

and spent two years in Russia, working side by side with its rulers, and studying the institutions and life of its people. Her book describes the almost delirious joy with which she returned to the land of her birth—the land that had wrenched from its racked limbs the fetters of a great tyranny, and was now the home of freedom and democracy ; and the process by which slowly and reluctantly, at each step fighting to retain her faith and enthusiasm, she was driven to see that the “dictatorship of the proletariat” was only the specious name for the “dictatorship of the Bolsheviks.” The story of the writer’s experiences is told very simply, with few doctrinal trimmings, and with evident sincerity ; and it is difficult to escape the conviction that the Revolution has somehow miscarried. There are sidelights on the criminal folly of the blockade, and of the indirect attempts made by Western Europe to overthrow the Soviet Government. They not only caused indescribable suffering to the Russian people, but also defeated their own ends ; for the powerful sections of Russian opinion that were opposed to the policy of the Government were silenced and morally compelled to support the ruling régime so long as it was threatened from without. The impression is created that the masses of the people, including the Intelligentsia, are determined to preserve the Revolution whatever their attitude to Communism may be. But the difficulties caused by “intervention” do not fully explain or justify the policy of the Bolshevik Government. The charge brought against it here is that its first concern is the preservation, at all costs, of its own power, and that this has meant inefficiency in administration, the suppression of opinion, the persecution of other political parties, and the wholesale adoption of methods of espionage and terrorism. The writer’s faith in the Revolution remains unshaken ; the tragedy, she thinks, is that it has got into wrong hands. But a deeper doubt suggests itself—a doubt of the revolutionary method. Democratic spirit and institutions must grow ; they cannot be created in a day. The sudden smashing of tyranny means, not the triumph of the people, but the passing over of power to another section, and oligarchies are not wont to be too scrupulous in defence of their own preservation. (The picture in this book is four years old. The Bolsheviks have achieved the comparative justification of success. They still hold the reins after eight years. Our knowledge of the present state of Russia is not full and accurate. It would be interesting to know if its rulers are learning wisdom by experience, modifying their intolerant attitude, lifting their country into prosperity, and realising those noble cultural ideals that are prominent in Communist propaganda.)

The outline of Mrs. Stan Harding’s story is already known to politicians and newspaper readers. She went to Russia in the summer of 1920 purely for journalistic purposes and under the safe conduct of the Russian Government ; but she had no sooner crossed the frontier than she became a prisoner, charged with being a spy in the employ of the British Foreign Office. She was condemned to death, kept for five months in prison, mostly in solitary confinement,

ment, and was finally sent home on the eve of the signing of the Trade Agreement with Britain. With the aid of her fellow-journalists, she succeeded in getting our Government to demand reparation from Russia, and an indemnity of £3,000 was paid to her. The real crux of her story, however, lies here—that her arrest in Russia was due to a false charge preferred against her by Marguerite Harrison, an American, who, under the guise of journalism, had gone to Russia as a secret agent of the United States Government. Arrested by the Extraordinary Commission, she had consented to save her life by entering the secret service of the Soviet Government. Endeavouring still to be loyal to her original employers, she denounced to the Commission not the real enemies of the Russian Government, but those who were known to be sympathetic towards it. Mrs. Harrison has since returned to America, and has admitted that she secured the imprisonment of Mrs. Harding by false accusation. Mrs. Harding naturally feels, therefore, that her primary grievance is against the American Government, whose agent her accuser was; and she and her friends have pressed our Foreign Office, but, so far, unsuccessfully, to make representations to the United States. The suggestion is made that the reason of its refusal to act is that Mrs. Harrison's reports were sent to the British as well as to the American Foreign Office, and that its hands are tied by that fact. The book gives a graphic picture of the working of the Russian Extraordinary Commission, and of the conditions of prison life in Russia; but its main interest is the lurid light it casts on the subterranean activities of governments. A secret service may be a necessity in times of war, but in times of peace its espionage, its treachery, its lying are an abomination to lovers of justice and freedom.

E. B. STORR.

The Unwritten Gospel. Ana and Agrapha of Jesus. By RODERIC DUNKERLEY, B.A., B.D. Pp. 207. London: George Allen & Unwin, Ltd. 1925. Price 8s. 6d. net.

In the interests of sane views of Scripture it is well that the religious public (to whom this book is primarily directed) should be reminded that Jesus said and did "many other things" which find no place in the canonical records. Mr. Dunkerley's work is a fascinating study of some omitted material. In collecting the data the author has excluded such portions as do not manifestly accord with the spirit of Jesus. Regard is also paid to the possibility that some sayings may be nothing more than loose citations or intentional paraphrase of Scripture. There remains a wide range of material (nearly two hundred and fifty passages) which has a reasonable possibility of genuineness. This is drawn from various sources which in each case are specified. These sources comprise apocryphal gospels, patristic writings, papyri, Moslem works, and, it is interesting to note, some Anglo-Saxon homilies not previously examined (p. 71). The passages are arranged into groups representing different periods or aspects of the life of

Jesus. This plan has the great advantage of bringing together related sayings under subjects. The result is a sort of additional pen-portrait of Jesus from outside sources. Opinions will differ respecting the degree of harmony between some reputed sayings and the canonical teaching of Jesus, nor will the author's comments carry conviction on each point. But the whole thirty chapters provide a thorough and highly interesting piece of work. Throughout the book critical acumen (cf. the ingenious suggestion that the strange saying, "Just now My mother the Holy Spirit took Me by one of My hairs," etc., was addressed to Mary, taking "My mother" as a vocative) along with a real feeling for the teaching of Jesus is in evidence. It is adequately documented, and the reading is facilitated by an index of parallel passages in the Gospels. We think this book will gain a distinctive place among works on the subject.

The One Body and the One Spirit. By T. A. LACEY, M.A., F.S.A.
Pp. 255. James Clarke & Co., Ltd. Price 6s. net.

CANON LACEY'S conviction is that the unity of the Christian Church actually exists, but that it needs to find visible expression in an act of Re-union. The basis of the discussion is Paul's figure (which the author insists is more than mere metaphor) of the Church as the Body of Christ. The general principles relating to the Body and its Members, and to the nature of the Ministry are examined. The essential spiritual unity of the Church and the hoped-for outward reunion are dealt with in the concluding chapters. The real problem of Reunion is faced in an appendix which presents two frank statements on the "minimum conditions of inter-communion" by the author and by Dr. Vernon Bartlet. The author's insistence that "we have no right to enter into communion with any group of Christians who allow the celebration of the Lord's Supper by one who has not received ordination at the hands of a bishop" (p. 214) may seem to make the chances of that full reunion which he desires somewhat remote. But that in no way lessens our appreciation of the truly Catholic spirit in which he moves among matters of high controversy. Canon Lacey's sound scholarship gives us a specially valuable series of linguistic notes in which the meaning and usage of crucial terms like *ekklēsia*, *πνεῦμα*, *κοινωνία* is investigated.

A Study of the Mind of Christ. By DAVID JENKS. Pp. 157.
Student Christian Movement. 1925. Price 4s. 6d. net.

The Creative Work of Jesus. By DANIEL LAMONT, B.D. Pp. 256.
James Clarke & Co. Price 6s. net.

To the author of the first of these books it may be counted for righteousness that his presentation of the subject is not, after the reigning fashion, primarily psychological. Starting from the conviction of the unity of the mind of Christ, the author seeks to discover what is central therein, then to explicate it in the Scriptures and in the life of the Church and the individual. The mind of

Christ being centred in God rather than directed towards man is best represented by the expression "the glory of God." This idea is first traced in the Gospels, and its relation to the love of God set forth. Then follows a valuable sketch of its progressive unfolding in Jewish history till it is seen in its fulness in Jesus Christ. Many points of interest are raised. For example, the author rejects the view that Israel had any natural "genius for religion" (p. 69). Stress is wisely laid on the preacher's need of theological training and thought as furnishing clear and definite Christian teaching. In the author's opinion theological neglect means ultimately a feeble corporate consciousness in respect to world evangelisation and the social application of Christianity at home. Altogether, this book, modern in outlook and temper, is a refreshing treatment of the subject.

Mr. Lamont's aim in these Bruce Lectures is to restate the vital connexion between Christian experience and the central fact of the Christian religion, *viz.*, the death and resurrection of Christ. Chapters I. & II. unfold the fact and source of Christian experience. Then follows a preliminary statement of the work of Christ viewed in relation to the Will of God. This is further expanded in Chapter VII. in "an Interpretation of the Cross" as a requirement of the Divine Will "in full accord with the redemptive lines on which man's universe is built." A chapter devoted to a discussion of the Holy Spirit has a specially interesting section on His relation to the Risen Christ. The book bears the marks of strong and clear thinking on these high themes. If at times it inclines to the sermonic in tone and treatment, we are none the-less grateful for the evangelical strain in this earnest attempt to present an intellectual interpretation of the redemptive work of Christ.

H. G. MEECHAM.

The Non-Rational Character of Faith. By E. E. THOMAS, M.A., D.Litt. Pp. 117. London: Longmans, Green & Co. 1925. Price 6s. net.

Dr. THOMAS, in this volume, argues most interesting and lucidly—but not, in our judgment, convincingly—against the competence of reason to work either critically or constructively upon the data of religion. Religion and reason, he holds, operate in spheres which lie apart; the one being essentially unconditioned, whilst the other is distinctly relative and contingent. And since reason, as he judges it, is only able to reflect the world and time conditions by interaction with which it alone can grow, it is a power to be mistrusted when the apprehension of the ultimate and eternal is in question. Dr. Thomas earns our gratitude by his insistence on the uniqueness and autonomy of the religious sense as against those who would reduce it to a "subsidiary" and a "composite"; but he fails to carry our consent when he represents it in terms of such "otherness" that it is cut off from its true counterpoise and effective safeguard in the rational intelligence. Religion, so separated, seems to

have no intellect content indispensable to it. Of the two extravagances of which Pascal wrote, "to exclude reason," and "to admit only reason," Mr. Hodgson, in his recent book, prefers the second : Dr. Thomas the first. Many will feel that the truth lies in the golden mean, and that "man can never safely separate the elements which go to make up his knowledge." Religious truth, though it is conditioned in a way philosophic and scientific truth is not—in the conscience and the will—nevertheless makes its appeal to, and is inextricably bound up with, the full rational consciousness. "Again and again," as we were reminded a generation ago, "the idea of two kinds of truth has flitted before the minds of men as a way of railing in religion and securing it against the assaults of philosophy and science; but it is a way that never ends in good. The separation in the end means the separation of the religious and the true; and that means that religion would die among true men."

Our Lord's Earthly Life. By DAVID SMITH, M.A., D.D. Pp. xv., 500. London : Hodder & Stoughton. 1925. Price 10s. 6d. net.

As an extensive account was given of Dr. Smith's larger work, *The Days of His Flesh*, it is not necessary to write of the present work at length. The author's approach to his inexhaustible subject is that of a devout believer, a careful scholar, and of that type of modest yet decisive dogmatist who would endorse Denney's dictum, "If a man does not worship Christ, I do not care what he thinks of Him. He does not see what is there." Whilst bearing all the marks of the student's research, this constructive study of the life of Christ at no point fails to keep the common touch. By its freshness of interest, simplicity of style, and wide range of allusiveness, as well as by its hearty confirmation of our common faith, it will receive, as did its predecessor, an honoured place as a fireside companion, and as a treasured book of reference and refreshment within easy reach of the preacher's elbow.

A Practical Faith. By HAROLD ANSON. Pp. 158. London : Allen & Unwin. Price 3s. 6d. net.

This book aims at presenting the Christian faith in such a form as will entitle it to the consideration and acceptance of the modern man. It proceeds upon the assumption — warrantable enough, surely? — that Christianity is probably the most misunderstood religion in the world, and that the Christ many men discard is the Christ of hazy, preconceived or perverted fancy, rather than of fact. In a crisp, clear and competent fashion the author deals with such questions as : What is Religion ? What was the Religion of Jesus ? What is God like ? What is Salvation ? and succeeds in giving the guiding lines of a sound and persuasive apologetic, which it would be well worth while to broadcast amongst those who are singularly uninstructed as to the case Christianity can make out for itself before the intellectual and moral conscience.

ROBERT FERGUSON.

The Poetry of Our Lord. By the REV. C. F. BURNEY, M.A., D.Litt. Oxford, 1925. 8vo. Pp. 182. 15s. net.

This book is a further contribution from the late Dr. Burney's studies in the Semitic background of the Gospels. Hebrew and Aramaic passages have been transliterated into English characters, with the result that readers unacquainted with these languages can follow the argument without difficulty. The author seeks to establish that our Lord, speaking in Galilaean Aramaic, followed Old Testament writers in that He normally cast His teaching into poetic form. We find an admirable restatement of the principles of Hebrew poetry, with well-chosen examples, illustrating its characteristics of Parallelism and Rhythm. Jebb ("Sacred Literature," 1820) showed that Jesus used Parallelism, Synonymous and Antithetic, as a vehicle of His teaching. Here this thesis is developed and fully justified. The employment of rhythm, frequent in the Old Testament, is shown in the Aramaic passage of Daniel, in the early Rabbinic "Sayings of the Fathers," and finally, in the sayings of Jesus. Dr. Burney was aware of the difficulties. The details of Hebrew rhythm are still uncertain; our knowledge of first century Aramaic, particularly of its Galilaean dialect, is limited. Nevertheless, Parallelism and Rhythm generally occur together. Rhymes are found occasionally in the Old Testament. The author suggests that "not infrequently" Jesus used this device. Passages are translated straightforwardly into Aramaic, and a general rhyming effect appears. Many of the examples, however, leave the impression that the rhymes are accidental. Aramaic has peculiarities which render it difficult to avoid such assonances. Dr. Burney establishes his case that formal elements of Hebrew poetry are traceable in our Lord's sayings, but an Aramaic original is not always essential, in the fourth Gospel, for instance. The same features occur in other New Testament writings, and in the essentially Greek "Wisdom." They are rather a style of sacred writing born of intimate acquaintance with the Old Testament.

NORMAN H. SNAITH.

BRIEF NOTICES.

We have frequently called attention to *The Books of the Old Testament in Colloquial English*, issued by the National Adult School Union. The latest volume is *The Book of Samuel* which has been translated by Dr. Skinner, who died just when the final proofs were ready for revision. The text of Samuel is notoriously corrupt, but much has been done by Wellhausen and others to restore it. It is not possible in a series of this kind to give elaborate notes; but the evidence for the corrections of the text is frequently suggested. The aim of the translation is to present the book as the author might have himself presented it had he written in English rather than Hebrew. It will be found illuminating if it is read to supplement the Revised Version. In particular the

reader will get a far more vivid sense of the difficulties which attach to the present Hebrew text. The book costs only 1s. 3d.—We welcome the *Report of the British and Foreign Bible Society* for the year ending March, 1925. It contains an immense amount of material in the shape of reports as to the work actually done, chiefly on the foreign field, in the distribution of the Scriptures. The translation work of the Society is very wonderful, and one of the most remarkable features of the *Report* is the Table of Languages, in which portions of Scripture have been published. These now amount to 572. The work is carried on under very difficult conditions. "Almost every country in the world is the scene of political and social turmoil, of commercial depression." The help rendered to Christian Missions by the Society is of the greatest value. The book is extraordinarily cheap at 1s. The popular report entitled *The Seekers*, costs sixpence. It contains a great mass of interesting matter and will provide excellent material for speakers at Bible Society meetings.—Dr. Grenfell, of Labrador, is a great missionary, but he is also an experienced medical man; and for the sake of his two boys he has produced a very original book entitled, *Yourself and Your Body* (Hodder and Stoughton). It is illustrated by many amusing drawings which help to carry home the knowledge and counsel the wise physician desires to impart. The body is described as a most marvellous piece of mechanism, and the description is written with great lucidity and resourcefulness of exposition; a general idea of physiology and anatomy can be very pleasantly obtained from this clever volume. We also welcome an abridged edition of Dr. Grenfell's autobiography, *A Labrador Doctor*. The larger work is crammed with interest and often with excitement, but many will find it too lengthy or too expensive. This cheap edition runs to 300 pages and it ought to command an enormous sale.—In 1921 a volume entitled, *Movements in European History*, was published by the Oxford University Press, and it now appears in an illustrated edition at 4s. 6d. net. Its author is Mr. D. H. Lawrence. It is well-printed, abundantly illustrated and very cheap. But it requires a good deal of revision. The chapter on Christianity is a signal example of this; not only revision in detail, though there is much to be done there, but in the general representation of the early development. The author is more at home in the larger stream of European history. He looks forward to a united Europe of productive working people, all materially equal, but united round a hero who can lead a great war as well as administer a wide peace. Chosen by the people he must be supreme over the people's will and responsible to God alone. We do not anticipate that history will move on this line for a long time to come.—In the series entitled, *Papers in Modern Churchmanship* (Longmans, price 3d. each) we may call attention to the following issues: *The Problem of Suffering and Evil*, by Canon Glazebrook; *Inspiration*, by Dr. T. H. Bindley; *Religion and Science*, by Mr. J. C. Hardwick;

The Virgin Birth of Christ, by Mr. T. F. Royds; *The Atonement*, by Dr. Douglas White; and *The Stories of Genesis*, by Prof. Kennett. The pamphlets are written from a modern point of view; but there has been no attempt to insist on any uniformity of opinion. They vary in merit also. The bibliographies might in some cases be a good deal better.—A very useful reference book is *What Editors and Publishers Want*, edited by Mark Meredith and published at 3s. 6d., by the Literary Year Books Press, (67, Dale Street, Liverpool). It gives a great amount of information for authors—lists of periodicals, both British and American, with an indication of the type of article required and in some cases the rates of payment; an alphabetical list of British publishers, in which the class of book dealt with is frequently indicated, followed by a list of publishers classified under subjects. The addresses are given in full, and we find this feature of great value. Excellent advice is offered to literary aspirants on such matters as copyright, and the placing of their compositions to the best advantage, whether with British or American publishers. The book is packed with interesting information, and no one who wishes to publish articles or books should be without it.—Some years ago Prof. C. F. Rogers published an investigation under the title *Baptism and Christian Archaeology*. The argument was intended to show that the baptismal fonts in the early Christian centuries frequently did not admit of submersion, and that the early pictures exhibit baptism as administered by pouring. He has just issued a small pamphlet *Baptism and the Early Church* (S.P.C.K. price 6d.), in which he supplies a brief but telling case for the view that primitive baptism was not by submersion. The argument is not limited to the archaeological evidence; the evidence of language, history, and legend, it is urged, points in the same direction.—In 1899 a paper by Karl Marx entitled *Price and Profit* was published. It was edited by his daughter Eleanor Marx Aveling. It gives in a simple form the gist of the first volume of the author's *Capital*. After a quarter of a century it has been republished (Allen and Unwin, 1s. net). Marx has been severely handled by later economists; but his large book constitutes the Bible of the Russian Bolsheviks, so that this epitome will be useful to many who may find the big book too formidable, but desire an authoritative statement of the theory.—We welcome the third edition of Mr. Hugh Martin's *The Meaning of the Old Testament* (S.C.M. paper 2s. 6d. net.) We reviewed it when it was first published, and are glad that a new edition has been called for.—We have noticed earlier editions of Lt.-Col. W. H. Turton's, *The Truth of Christianity*. It has now appeared in a tenth edition (Wells Gardner, 2s. net), making the total up to 50,000 copies. It has been revised and the author thinks this will probably prove the permanent edition. The book is clearly written and contains a compendium of the arguments likely to appeal to plain people. We wish that it was not so old-fashioned in its attitude to Scripture.—*The Book of Jonah*, (James Clarke, 1s. net), is the title of a brief study of the Old Testament

narrative by Dr. Tecwyn Evans. The date of the book is thought to be about 300 B.C. It is shown on various grounds that it does not contain literal history. It is regarded as an allegory, the episode of the fish standing for the exile. There is a chapter on our Lord's references to Jonah. The book goes over oft-trodden ground, but it may be commended as a helpful statement.—We called attention recently to Prof. C. F. Rogers' *Question Time in Hyde Park*, and are now glad to welcome *Lectures in Hyde Park: Why we Believe in God* (S.P.C.K., 2s. net). The volume contains four lectures dealing respectively with the ætiological or first cause argument, the argument from order and design, the moral argument, and the argument from nature and history. The arguments are old but they are put freshly, powerfully, and popularly. The notes contain a number of well-chosen quotations. The book should prove very useful. In a new edition the slip by which *Gulliver's Travels* is attributed to Defoe should be corrected.—The Adult School Lesson Handbooks have made a distinct place for themselves. The issue for 1926 is entitled, *Fulfilment*. It is published in limp covers at 1s. 3d., and in cloth boards at 2s. 6d. The subjects are admirably chosen, and most suggestively treated. The opening section touches on the Hebrews and the Old Testament as a preparation for Christ. The next section deals with what Jesus received and what He gave. A contrast is then instituted between the Nature Poetry of the Bible, and the Nature Poetry of To-day. A section follows on "The Bible as the Spring of Social Reform," and another entitled "Best Things," is devoted to air, light, heat, and water. There is then a section on "The Clash of Colour;" and the volume closes with a section on "The Word for To-day," discussing some of our urgent problems and culminating in a chapter on The Necessity of Christ.—We called attention some time ago to *The Clarendon Bible*, the first issue of which was Canon Blunt's *Acts*. The second instalment is by the same editor, and it deals with *The Epistle to the Galatians*, (Oxford : at the Clarendon Press, 3s. 6d. net). He discusses the problems of destination and date, with care and without prejudice, accepting the South Galatian theory, and leaning to a date before the Council recorded in *Acts xv*. General problems are dealt with in a series of useful essays on the occasion of Paul's letter, Paul's relation to Judaism, Paul's claim to independence, Paul's second visit to Jerusalem, Paul's equality with Peter and Barnabas, Paul's doctrine of union with Christ, Paul and the Mosaic Law, Paul's Use of Scripture, Paul's View of Christian Freedom, Flesh and Spirit in Paul's Writings, Paul's Letter and its Effect. Within the limits allowed the volume is admirable. It is very attractively produced and many illustrations are incorporated.—We have previously reviewed Professor Gilbert Murray's translation of the first two parts of Æschylus' *Oresteia*. The great trilogy is now complete in his translations with the publication of *The Eumenides* of Æschylus (Allen and Unwin, 2s.) On the method and the quality of Prof. Murray's translations it is not necessary for us to repeat what we have previously said at

length. But we should recommend our readers to read the trilogy as a connected whole, in order that they may get the full impression of its greatness. The three constituents of it are great, taken singly, but how great is not realised till each is seen as an integral part of a mighty unity.—We called attention nearly thirty years ago to Dr. Vernon Bartlet's *Early Church History*. It was originally issued as a 1s. primer and has been more than once reprinted. Now the author has revised it, and it is published in a larger form more attractively produced and in bigger type (R.T.S. 3s. 6d.) Useful bibliographies have been added with a serviceable list of the most important dates. We hope that in its enlarged form the book will still fulfil its function of introducing the student to the history of the Church in the first four centuries.—We can hardly overrate the value of illustrations for the preacher, provided they are skilfully used, and that the preacher has something worth illustrating. And nowhere are they more necessary than in addresses to children. Messrs. H. R. Allenson have issued a large number of volumes in this department of homiletical literature. We have before us four of their volumes. Mr. J. T. Montgomery has compiled a volume entitled, *Illustrations, New and Old*, (3s. 6d.). They vary a good deal in merit, but some speakers will be helped at certain points while others will find what is serviceable elsewhere in the book. The other three are volumes of stories. Mr. W. J. May whose volume of nature parables entitled, *A Garden of Beautiful Stories*, has been warmly welcomed, has written *Stories from an Old Garden* (3s. 6d.). Several of them have already appeared in Magazines and in this collected form they, with their companions, will be helpful to those who want suggestions for children's addresses. They are Nature parables, especially about trees and plants, but birds and beasts are not forgotten. The Rev. Joseph Bousall's volume takes a rather wider range as the title, *The Sparrows and the Owl* (2s. 6d.) suggest. Birds and animal, and flowers are prominent in the volume and in the last talk dealing with the Diplodocus, the author brings in prehistoric monsters. In *A Boy's Ambition* Miss Ada N. Pickering has rewritten a number of Bible stories in a fresh and striking way, and she has added some other stories. In addition to these volumes published by Messrs. Allenson we have to mention a much larger volume, *Illustrations for Preachers and Teachers*, by James Burns, M.A. (James Clarke, 6s. net). The author is himself a successful teacher, and he has drawn his material from literature, poetry, and art. In a previous volume he collected illustrations entirely from art. The book is divided into four parts, dealing with childhood, youth, manhood, and old age. It should prove very useful, both in the actual supply of material and in its suggestiveness. We are glad to recommend it to our readers.—Mr McCabe became known by his descriptions of life in a monastery, published after he left the Roman Church, and he has gained a big reputation as a champion of secularism. He has published an interesting volume entitled,

1825-1925: A Century of Stupendous Progress (Watts & Co., 5s.) It is a convincing demonstration, based on carefully collected evidence from contemporary documents, that the condition of things in England a hundred years ago was far worse than it is to-day. The points discussed are the progress in national wealth, the everyday life of the working classes, the death-rate largely due to ignorance, hideously insanitary conditions, epidemics, social life on a far lower level than would be tolerated to-day, shows, cock fights, dog fights, prize fights, duelling, public executions, drunkenness, vice, the death penalty for even trivial offences, gambling, political and legal corruption, brutality to children and to women. The change Mr. McCabe argues has been due above all things to the advance of science. He attacks vigorously not only Mr. Bernard Shaw, Mr. Chesterton, and Mr. Belloc, but also Mr. Bertrand Russell and Mr. Schiller. He believes that the future of science will show us more wonderful progress still. The book is very well worth reading.

THE Warrack Lectures for 1924 and 1925 have been published by Messrs. Hodder & Stoughton: the former, by the Rev. James Reid, entitled, *In Quest of Reality* (5s.); the latter, by the Rev. A. J. Gossip, entitled, *In Christ's Stead* (6s.). We have in neither the systematic and rather stilted handbook of homiletics, they are what, in the slang of to-day, would be called "heart-to-heart talks." Mr. Reid's title brings out effectively a dominant quality in both volumes. Each has a vivid sense of the tremendous importance and urgency of the preacher's task and the need for an utter reality which shall cleanse his ministry from the last taint of professionalism. They have much that is good to say on the technique of sermon construction and on the delivery of the sermon. Naturally there will be dissent at certain points from the views expressed. Mr. Reid is unrepentantly dogmatic about the importance of always writing the sermon out. Our own view is that the ideal thing is for the preacher to cultivate his style and correct his diffuseness by writing a good deal, but not writing what he intends to speak. We have no space to argue this out, and we recognise that it may be a counsel of perfection, but we are fairly clear that unrepentant dogmatism is here misplaced. In a new edition which we hope will be called for, Mr. Reid might correct the Scotticism of using "will" for "shall." But we warmly commend both books. They are wise and searching; they are addressed not to the geniuses, who are a law unto themselves, but to the average minister, who will be stimulated by reading them and sent back to his work with awe and thankfulness as he thinks of the wonder of the commission which has been entrusted to him.—We are glad to welcome a new edition of Dr. C. S. Carter's *The English Church and the Reformation* (Longmans, 5s.). The first edition was published in 1912. The new edition has been revised in the light of later research, and the recent efforts made by the Anglo-Catholics have led the author to adjust the book to the present stage of the discussion, and, in particular, he has added a concluding

chapter summing up the changes in the Church of England produced by the Reformation. He emphasises the stress put on the sufficiency and final authority of Scripture; the right of private judgment, limited by appeal to the universal testimony and teaching of the primitive and Catholic Church, wherever this could be clearly ascertained; the rejection of transubstantiation and the sacrifice of the mass; the affirmation of the priesthood of all believers. The new edition is enriched by 16 pages of illustrations.—Another welcome reprint is that of Bishop Francis Paget's *The Hallowing of Work* (S.C.M., 1s. 3d. net). The addresses, which were spoken to public school masters, were published in 1888. In addition to the introductory and final addresses, the subjects were: The Power of Self-Consecration, Faith, Hope, Charity. The author had a deep knowledge of spiritual things and a great gift of expression, and many in a new generation will be glad to have the opportunity of reading this work.—Another valuable book, issued by the same publishers, is *Betting Facts* (2s.), by E. Benson Perkins. It includes an introduction by Mr. Isaac Foot. The facts here brought to light are no doubt familiar to many in a general way. The book starts from the select committee on a betting duty pointing out its grave limitations. It brings out certain points in the present state of the law, indicates the vast extent of betting, describes the elaborate organisations, deals at length with ready-money betting, and has a very ominous account of the social and moral effects of the vice. The book closes with recommendations and a summary. The vital importance of the subject to the Churches, and especially to our young people, makes this a most timely production, particularly for ministers and teachers.—In the useful "People's Library," Mr. A. E. Baker has published *How to Understand Philosophy* (Hodder & Stoughton, 2s. 6d.). It is a serviceable sketch of the development from the pre-Socratic philosophers to Bergson, which is written in a simple and interesting style. It would serve as a useful introduction to the subject, though its inevitable brevity makes it unsatisfactory except as an introduction. We should guess the author to be an Anglo-Catholic. He speaks of St. Thomas as "the greatest of all Christian theologians on whose thought the Western Church still lives, and proposes to live, after six centuries." This is true only of a section of the "Western Church." One statement amazes us. He says, with reference to the Hermetic writings, "The generation before this one held that they were a pre-Christian link in a chain of secret wisdom that joined Noah and Moses to Plato and modern theosophy!" As a matter of fact, the antiquity of the writings has been almost universally discredited from the time of Casaubon, early in the sixteenth century down to our own; and even Mr. G. R. S. Mead, the theosophist translator and editor, is in general sympathy with Reitzenstein's views. But slips of this kind do not affect the general quality of the book.—Those who are attracted by the writings of Maurice Maeterlinck will learn with interest that he has published a little work entitled *Ancient Egypt*

(Allen & Unwin, 3s. 6d. net). It opens with a brief sketch of Egypt to-day, followed by a chapter on Egypt and Egyptian Art at the time of the Pharaohs. There is a slender account of life in Ancient Egypt. The stupendous mechanical achievements were rendered possible not by advanced knowledge but by the employment of slave labour on an immense scale. The marvels of the religion were due largely to trickery. The real significance of the reformation instituted by Amenhetep IV. is not in the least indicated, and we are dubious of what is written in the chapter on The Secret Religion. The author's personal attitude is apparently agnostic ; but the agnosticism is tempered by recognition of the possibility that there may be a life after death much like the present life and of uncertain duration.

EDITOR.

In *Mathilda Wrede* (George Allen & Unwin, 5s.) Lilian Stevenson gives a deeply interesting account of the work carried on for some years by the lady, whose name forms the title of the book, among the prisoners of Finland. This modern Elizabeth Fry, when little more than a girl, heard the "Call" to this work, and for forty years with dauntless courage and unflagging zeal has continued her beneficent mission. She comes of a titled family, and her father, Baron Wrede, was the beloved governor of Vasa District. Her deeply spiritual work has been wonderfully owned of God, often, indeed, miraculously successful, and has won the unstinted love of many of the most hardened criminals.—John Haynes Holmes presents in *Patriotism is not Enough* (George Allen & Unwin, 5s. net), a carefully reasoned argument in support of his thesis. If to-day the argument seems less needed than when Nurse Cavell first gave it currency, that is not to say that the world may be less in need of it to-morrow. Occasionally the generalizations of Dr. Holmes are too sweeping : as that Christianity in every country during the great war became a nationalistic religion ; that the purpose of the allies was successfully hidden till the publication, in 1917, of the "Secret Treaties"; but we agree with his main contention ; and his exposition of the differences between loyalty, patriotism and nationalism is lucid and helpful. The book should serve to bring nearer the day when the higher patriotism of justice, love, peace, and brotherhood, shall rule the world.—*The Bible as Missionary Handbook*, by Henry A. Lapham (W. Heffer & Sons, 4s. 6d. net), is a timely and useful book. Ex-Missionary, Professor of Sinhalese, and lecturer on Missionary subjects at Kingsmead, the author is from first to last at once reverent and up-to-date. The development of the Missionary idea in the history of Israel ; Missionary literature in the Old Testament ; and most valuable of all, the progressive revelation of God in the Old Testament and its significance for study of Missionary methods among Animists, Polytheists and others, are all admirably dealt with. The missionary methods of Christ and the Apostles conclude a book of quite outstanding value, both for the training of Missionaries and the

equipment of ministers for playing their part at the home base.—*Vision and Strength*, the Third Series of Selected Essays from *The Times* (H. R. Allenson, 5s. net), is significant of much at once encouraging and worthy of imitation. Why should not other newspapers follow the example of *The Times* and devote at least a column weekly to the discussion of subjects bearing directly on the moral and spiritual life? With all our defects as a nation there is a vast mass of our people sincerely interested in religion. These forty odd essays are sane, balanced and helpful, dealing with a great variety of topics bearing on Problems of Life and Faith. Intended for readers many of whom are not definitely religious, they are necessarily somewhat moderate in tone, with now and then, especially in the first half of the book, a slight flavour of the old Scotsman who bore that name in a past generation. If not always quite Evangelical, which is natural enough, they deserve perusal far beyond the *clientele* of *The Times*. We have read the book with pleasure and profit.—A volume of Addresses for which the Rev. H. R. L. Sheppard stands sponsor is bound to possess practical religious value, and *Applied Religion*, by the Right Rev. J. P. Maud, D.D., Lord Bishop of Kensington (Longmans Green, 2s. 6d., cloth 3s. 6d.) is true to its title. In these ten addresses religion is presented as applied to life—transforming, purifying, casting out fear, enlightening the mind, equipping for society, for married life, for business and for making peace. Perhaps as a power to heal sickness the exposition leaves something to be desired, scarcely facing the difficulties of the problem. What reader of this volume will say that a Bishop cannot deal with religion in a really practical way?

In a new series entitled, "Little Books on the Christian Life," (3s. 6d. each) Messrs. Hodder & Stoughton have issued, *In the Form of a Servant*, by Frank H. Ballard, M.A., *The Key of the Kingdom*, by James Reid, M.A., *The Guests of God*, by George Jackson, D.D. and *Our Father* by Anthony C. Deane. The get-up is so admirable, and so delightful, especially, is the type that a word of praise must be given in this regard. Even the "Jacket" is grateful to the eye. Just which adjective, "beautiful," "wonderful," "delightful," most fitly describes Mr. Ballard's volume, it is difficult to decide. Every chapter is a gem, and each gem has its own set of facets. There is a quite unusual charm in "The Early Days," "The Home," "The School," "The Carpenter's Shop," and each carries conviction, which of itself is high praise. The subsequent chapters only need to be named—"The Teacher," "The Great Physician," "The Critic," "The Balanced Life," "The Catholic Mind," "The Man of Sorrows,"—to whet the interest of the reader. They are all full of suggestion and will be read again and again. Anything else from the author's pen we shall not willingly miss.—Rev. James Reid's fresh and arresting volume is one of the best expositions of the Beatitudes we have met with. On nearly every page new vistas of truth open before the reader's mind ; and throughout we find the

searching quality which such an exposition ought to possess. Perhaps the least satisfactory chapter is that on "They that Mourn," but who could have given us a better? The little book will enhance a reputation already high. The preacher who won his spurs at Sherwood United Free Church, Paisley, has already gone far, and may yet be expected to go farther.—Dr. George Jackson possesses many of the qualities which lead us to expect from him a well-balanced treatment of The Sacrament of the Lord's Supper—wide knowledge, intellectual breadth and sound judgment, and he does not disappoint us. The substance of several chapters was originally spoken at the monthly Communion Service of Staff and Students at Didsbury College Chapel, which gives assurance of their direct and practical character, as well as of the care which might be expected in addressing students and Professors on such an occasion. There is freshness in the treatment and emphasis is wisely laid on fellowship and the austerity of the Christian life. The writer recalls the pleasure he had in hearing George Jackson preach for the first time at the Free Church Council. The rare qualities of that utterance are here, though enhanced in degree.—Canon Deane has given us a wise and most helpful exposition of the Lord's Prayer. It is simple, lucid, and squarely faces all the difficulties. This is certainly one of the best expositions of the Pater noster we have, and has most fittingly been given a place in this series. In the first sentence of the third section on page 198 surely the opposite of what is intended is said.—With the great pleasure of reading *The Tree of Healing*, by J. M. E. Ross, M.A., the late Editor of the *British Weekly* (Hodder & Stoughton, 6s.) there mingles a feeling of sadness. These short studies in the Message of the Cross serve to deepen our sense of loss in the early death of one whose character, thought and style were so full of promise for the future. He had before him, apparently, a brilliant literary and journalistic career, and yet the end came suddenly, almost as soon as the Editorial chair was occupied. The central theme of the book, the Cross, its mystery and its consolations, although furnishing no new theory of the Atonement, will be found helpful as showing how suffering is transmuted to sacrifice—cleansing, redeeming, ennobling, perfecting. It is no longer a dogma or device but salvation itself—the meeting of the love of God and the sin of man until the victory remains with love. It is seen that the Cross attracts the strong by its appeal to the heroic, and the weak and the weary by its revelation of the everlasting Love. It is clear that J. M. E. Ross was a man full of grace and truth.—*Eleven Christians* by as many Wesleyan members of the Fellowship of the Kingdom (S.C.M., 5s. net) is an attempt to show what Jesus Christ has meant to men of differing types in widely separated ages. Clement of Alexandria, in whom ancient Christian theology in some important respects reaches its highest point, heads the list of this famous eleven. To him Ian Maclaren once told the present writer he was more indebted than to any other man. Then we have studies of St. Augustine,

Gerard Groote, Saint Teresa, Pascal, John Bunyan, George Fox, Newman, Gladstone, Francis Paget and James Smetham. They are necessarily of varying merit, and in one or two cases we could have wished something a little more definite as to the influence of the man on his age, but in the main they serve very well the purpose intended. We are glad that Methodist saint, James Smetham, is included.—In *Personal Religion and the Life of Fellowship* (Longmans, Green & Co., 2s. 6d. net) by William Temple, the Bishop of Manchester deals practically and wisely with some of the problems of the time, such as the Christian's Duty in relation to politics and economics. The style, as we should expect, is masculine and convincing, and it is refreshing to find Conversion, as the primary need, handled with such candour in relation to patriotism and citizenship. But has the Church of England "most fully preserved the balance of Catholic and Evangelical?" One wonders.

The Editor of *The Foreign Field*, F. Deaville Walker in his life of William Carey (Student Christian Movement, 5s. net) furnishes a good deal of new matter, the result of careful research. The volume is the sixth of a uniform series of new missionary biographies, the object of which is to give to the world of to-day a fresh interpretation and a richer understanding of the life and work of great missionaries. So admirably does it serve its purpose that even those familiar with previous biographies will find here much of interest. Good use has been made of the old files of the *Northampton Mercury*. Once more the reader will realise how wonderfully men, and especially missionaries, are prepared unconsciously for their work. Environment, training, education, hobbies, and in particular linguistic and Nature studies, were all destined to equip this famous pioneer for his work. We see him as schoolboy, shoemaker's apprentice, preacher, pioneer missionary and missionary statesman in India, translator of the Scriptures and College Professor, and all portrayed with freshness and reality. It should lead many to hear the Great Call. An amazing story worthily told. The author is to be congratulated on a notable success.—Fanny Street has given us a new book of devotion in *The Creative Life* (Student Christian Movement, 2s. net). Not the least value of her book is that she calls attention incidentally to so many classics of the religious life. She moves easily amid the works of the Mystics, ancient and modern, while psychology and mysticism blend harmoniously in her pages. An adequate source of power, which, she avers, is the quest of to-day, for which many turn too often in vain to the Church, may find a Christian solution in surrender and self-forgetfulness. In nine chapters, especially those on "The Approach to God," "The Ways of the Spirit," "The Way of Asking, Seeking, Knocking and of Meeting," there is a certain searching quality much needed by nearly all Christian people.—*Meditations on Various Aspects of the Spiritual Life*, by Sadhu Sundar Singh (Macmillan & Co., 2s. 6d. net) furnishes indirectly a great argument for Christian missions. That a native of India should not merely

come to a knowledge of the truth, but become an exponent of its deepest and most spiritual aspects is significant of much, and is in particular a rebuke to those who prate of the impossibility of converting the heathen. How many British Christians are capable of such keen insight into the counsels of the Eternal as may be found on every page of this book? In any of these twelve chapters, but especially in that entitled, "Is God Knowable?" are fine *nuances* of expression which astonish by their felicity and insight. The problems of evil, of suffering, of life, furnish similar surprises. Only now and then are you reminded that it is a member of an Eastern race that is writing. The character and life of this remarkable man should be studied by all Christians for verification and confirmation of their faith. Sadhu Sundar Singh puts us to shame, and it is well that we should be shamed.—The author of *Christ and the Present Age*, W. Lorne Cornish (Epworth Press, 2s. 6d. net) aims at examining the relationship of the Christian religion to certain aspects of the life of our own day, and seeks to define the bearing of the fact of Christ upon some of the vital difficulties of the present age, as indicated on page 17. The inquiry as to standards of value results in the conviction that the worth of life is not to be found in anything external, but in the secret springs of personality. The bearing of this on the life of the community is next considered, and the author finds discernible a growing effort to moralize the relationships of life, an increasing desire to humanize the conditions of life, a stronger perception of the value of service as a motive of life, and a deepening realization of the worth of co-operation as a method of life. The final conclusion is that nothing can avail as a substitute for the Christian faith. Many true things are here forcefully expressed.—Britain's responsibility for *The Opium Evil in India* by C. F. Andrews, M.A. (Student Christian Movement, 1s net) is clearly set forth in this booklet of some sixty pages. We may not be as bad as some Americans make out, but we are bad enough, and it is well that a clear, dispassionate statement like this should be placed within the reach of everybody. Successive chapters deal with, "Addiction in the cities, Assam and Burma," and "India's Opium Exports." The physical effects of opium are shown, and the Appendix gives the facts for the country as a whole. A grave indictment.

J. RITSON.

Some strange information concerning out-of-the-way subjects is to be found in *Christianity and Theosophy Harmonised*, by "A Messenger" and G. Leopold (The Veritas Press, 6s. net). Theosophy is regarded as more than Christianity, and when the process attempted here is completed little of vital Christianity remains. The new revelation is contained in answers to prepared questions given by Jesus and Christ, who are separate personalities. In many cases the questions suggest the answers. There is a combination of credulity and confidence, rationalism and ritualism. The lady who

serves as medium suffers from mental and physical strain. She does not receive the messages in a state of trance, yet St. Teresa's protest holds good: "They fancy this is a trance and call it one, but I call it nonsense: it does nothing but waste their time and injure their health." A vague prophecy is claimed to have been fulfilled recently. Two lists of errata testify that the infallibility claimed for the substance of this book does not extend to its form.

The Lord's Prayer and the Sacraments, by Percy Dearmer, D.D. (Heffer & Sons, 4s. net), is the fifth and concluding volume of *Lessons on the Way*. The useful features of previous volumes are fully maintained, and although these lessons are intended primarily for those who take the Anglican Catechism as the basis of teaching, members of other Churches will find much in them that is helpful. The teaching on the Sacraments brings out their spiritual meaning and value. They are regarded as means of initiation into a wealth of religious experience; while it is admitted that for some the experience is possible apart from the use of symbols. Dr. Dearmer deserves thanks for preparing this useful series of lessons for teachers and others. An index of subject matter for the five volumes is provided.—*An End to Poverty*, by Fritz Wittels (Allen & Unwin), 5s. net), is an exposition of Popper-Lynkeus' scheme for the extirpation of poverty by means of Universal Civil Service. Freedom is to be won by compulsory labour for a specified time, which will purchase the right to lounge or work for the remainder of life. Subsistence will be given not in money but in kind. There is no harmony in regard to details. The translators, Eden and Cedar Paul, repudiate the pacifist and reformist elements and regard birth-control as essential to the success of the scheme. Wittels differs from Lynkeus in respect to the method of effective functioning. The background is the humanism which limits interest for life to the present world. The mentality of post-war Central Europe is everywhere in evidence. The League of Nations is scorned as a "Swiss ark of safety." The book is more than the exposition of a social scheme. It attempts a philosophy of life and moves along unfamiliar ways. But the proposal of a minimum subsistence for all deserves careful consideration on its merits.

A new volume in the series of "Little Books on the Christian Life," *The Christian Optimist*, by James Colville (Hodder & Stoughton, 3s. 6d. net), contains twenty brief chapters on various topics; some of these have previously appeared in *The Christian World*. There is no sharp division in the character of the topics, though the order of the three parts—Belief; Triumph; Service—does suggest that optimism must make good before it is really worth while. Mr. Colville has many wise and timely things to say. He states as fact that Galilee never produced a prophet, and his quotations are not always correctly given, but the modern note of his utterances compels attention. The last chapter on "The Opening Door" is especially noteworthy.—Imaginative reconstructions of the

career of Jesus in the days of His flesh are very much in vogue just now. *Impressions of Jesus*, by One of His Followers (James Clarke & Co., 6s. net.), follows an unusual method. It aims at giving "an account of how He impressed the friends among whom He grew up." The statement in the Preface concerning its authorship is absolute to the point of being misleading. The account of those who joined the fellowship at Pentecost as "wholly ignorant" of the Christian facts is hardly accurate, nor is the interpretation put upon Luke's preface strictly correct. The endeavour made to depict the background of the gospel story is helpful, especially the account of what was occupying the mind of Jesus and those who were to be His helpers during the years of waiting, but not of silence, in Nazareth. More than half of this book is taken up with events previous to the public ministry. The parties in Judaism, the ideas fermenting among the people, and the current literature are prominent in this attempt to make clear the meaning of Jesus for His own times. Its reticence in some matters suggests a theory of development that can hardly be sustained.—Those who have been impressed by recent depreciations of present-day preaching will do well to read, *Advent and Christmas Sermons*, by Representative Preachers (James Clarke & Co., 5s. net). Any fears of serious falling away from the high ideals of the past would be removed. The preachers whose utterances are gathered in this volume belong to different Churches although Anglicans and Presbyterians predominate. The sermons are modern in both method and thought, and while preachers and others would be profited by reading them, those who are not preachers would profit most.—An extended notice of *The Twelve Take Stock of Us*, by the Rev. A. Boyd Scott, M.C., B.D. (Hodder & Stoughton, 7s. 6d. net), would probably be for the most part quotations. This is a book for preachers. It is full of ideas, forcibly expressed, and its style is inimitable. Topics for sermons are suggested, though the sermons in order to be good must be all one's own. These studies are more than character-sketches. Three chapters are given to Judas Iscariot and these are not, as so often in books of this character, below the general level. On some points there will be dissent. This only means that Mr. Scott has the courage of his convictions.—In *The Master and His Friends*, by H. A. Wilson, M.A. (Longmans, 5s. net), the story of Jesus is told for children from the viewpoint of children living in the days of His flesh. No attempt is made to include all contained in the Gospels. With economy of words a vivid and convincing narrative is built up. There may be differences of opinion in reference to the interpretation of some facts, but there will be none concerning the reticence and attractiveness of the record. Imagination has been made the handmaid of reverence. This book will interest and inform others than children.—Those who would study the literary problems of the New Testament and cannot command larger books will find guidance in *The Coming of the New Testament*, by F. J. Briggs (Epworth Press, 3s. 6d. net), though some suggestions must be received with caution. An endeavour is made to reconstruct the ministry of Jesus so that the

historicity of John is probable, even if not established. The martyrdom of Paul is omitted from Acts because this would involve risk of comparison with the passion of Jesus. Romans was written before the missionary journeys. The "Gospel" laid before the Apostles in Jerusalem was in substance, if not actually, the central portion of this Epistle. A conjectural construction of "Q," based on Harnack and Stanton, is printed in an Appendix.

J. C. MANTRIPP.

Two recent books published by the Student Christian Movement will be welcomed. *How Readest Thou?* (4s. net; in paper cover, 2s. 6d. net) by Stephen Neill is what it claims to be, "a simple introduction to the New Testament." The author expressly insists that the aim of his book is to send the reader to the pages of the New Testament itself. Accordingly, he is content to point out in his ten chapters the various problems involved, and to suggest further lines of enquiry. Whilst the treatment is necessarily brief it covers the whole ground. The author approximates in the main to a conservative position in New Testament criticism. He leans to acceptance of the Pauline authorship of the Pastoral Epistles as they stand (p. 180). No mention is made of Harnack's suggestion that Priscilla and Aquila were responsible for the Epistle to the Hebrews. We have noted a few slips and inaccuracies on pp. 10 (ii. for xi.), 52 (the R.V.m. does not print the shorter ending to Mark's Gospel), 203 (where two Greek words are incorrectly spelt and accented). But the latter are minor blemishes which do not impair the usefulness or impugn the competence of the book, which may be cordially commended as an interesting and readable survey of its subject.—*I Believe* (1s. net), by C. Franklin Angus, M.A., comprises four lectures delivered to a S.C.M. Conference at Trinity College, Oxford, in Sept., 1924. The first chapter sets forth the nature and necessity of belief. Chapters ii. and iii. unfold the content of the Christian belief in One God the Father Almighty, and in One Lord Jesus Christ. This small book is a timely treatment of the two great Christian doctrines, and is written without elaboration of argument in plain and homely style.—Principal W. M. Clow, D.D., has given us *The Five Portraits of Jesus* (Hodder & Stoughton, 6s. net). Two preliminary chapters lead up to the five portraits which "present the progressive conceptions of Jesus, accepted by the primitive Christian Church, and attested by them as witnesses to their truth" (p. 46). Jesus is variously depicted as the Christ (drawn by those who knew Him), the Son of God (as set forth in the Fourth Gospel), the Risen Lord (the view of the early Church), the Divine Redeemer of the world (the fruit of thought concerning the eternal significance of Christ's life, death and resurrection), and, finally, the Everlasting Priest and King (as interpreted in Hebrews and Revelation). This careful study brings out clearly the variety of presentation combined with unity of conception in the New Testament portrayal of Christ. The supreme merit of Dr. Clow's essay is that it helps us to see Christ steadily and to see

Him whole.—In *The Mother of Jesus: Her Problems and Her Glory* (Hodder & Stoughton, 3s. 6d. net), Dr. A. T. Robertson attempts a sympathetic understanding of Mary. The treatment of the delicate issues involved is marked by reverence and insight. All will not share the author's confidence respecting the Virgin Birth as "the only intelligible explanation of the Incarnation ever offered" (p. 29). And why sixteen chapters in a book of only seventy-one pages? Scrappiness under such conditions is inevitable.

H. G. MEECHAM.

NEW EDITIONS.

We have received six more volumes of the invaluable "Everyman's Library." To Stevenson seven volumes are allotted. Four of these we have already noticed ; the volume devoted to his poems has still to come. The two which are now before us contain *Dr. Jekyll and Mr. Hyde*, and *The Merry Men*, in one issue, and *Island Nights' Entertainments* and *In the South Seas* in the other. There is nothing here that we could wish away ; but if only seven volumes are given to Stevenson we should feel inclined to sacrifice something in order to include *Catriona* and *The New Arabian Nights*. Two volumes are devoted to Samuel Johnson's *Lives of the English Poets*. It is pleasant to renew acquaintance with a classic which greatly interested us more than forty years ago. Mrs. Archer-Hind has written a sympathetic but discriminating Introduction recognising the grave limitations of Johnson's taste, the strength of his prejudice and the frequent perversities of his criticism, yet insisting on the shrewdness and depth of his comments on life and on human nature, his masculine vigour and his acute penetration. The other two books are much less widely known. The first is Waterton's *Wanderings in South America*, with a valuable Introduction by Mr. Edmund Selous. Waterton was born nearly a hundred and fifty years ago, and the work here reprinted brought him great fame. Those who are not familiar with the book already will find it entertaining and instructive reading. The other is *The Memoirs of Sir Thomas Fowell Buxton*. The work was written by his youngest son Charles Buxton, and published in 1848. It is now introduced to the reader by the author's son, Lord Buxton. Sir Thomas Buxton will for ever deserve to be remembered for his share in the emancipation of the slaves. Wilberforce and his colleagues after twenty years of agitation had secured the abolition of the slave trade in 1807. But still, though no negroes were now imported as slaves into the British Empire, slavery itself continued, especially in the West Indies. Fowell Buxton had made a reputation in connexion with prison reform, and the mitigation of the penal code. Wilberforce invited him in 1821, to become his partner in the new task and succeed him as leader. In August, 1823, he undertook the leadership, and in 1833 the Act of Emancipation became law. Wilberforce himself died a few weeks before the Act was passed. It is well that the life of so eminent a philanthropist should be brought again to our

notice. If our own humanitarianism tends to faint, it can be revived by contact with the bones of Elisha. We are glad that the edition includes the author's important inquiry into the results of emancipation which appeared in the *Edinburgh Review*, for April, 1859. It is eminently well worth reading to-day.

In the very attractive edition of the Collected Works of W. B. Yeats the fifth volume bears the title, *Early Poems and Stories* (Macmillan, 10s. 6d. net). It runs to over five hundred pages and the poems fill rather more than a quarter of it. The poems here reprinted, though not unchanged, comprise, "The Wanderings of Usheen," "Crossways" and "The Rose." In the last of these the alterations have sometimes been very considerable. The prose is now printed in four sections, "The Celtic Twilight," "The Secret Rose," "Stories of Red Hanrahan" and "Rosa Alchemica." Of these the first is much the most extensive. But the second and the third comprise most of the contents of the "Secret Rose," but on comparison with our much prized first edition we miss "The Binding of the Hair," "Where there is Nothing, there is God," and "The Rose of Shadow." The sequence of stories dealing with Red Hanrahan were rewritten eighteen years ago with the help of Lady Gregory. Two stories which were to have been included in "The Secret Rose," but were published separately, "The Tables of the Law" and "The Adoration of the Magi," are printed after the very striking "Rosa Alchemica," and form the conclusion of the book.

An attractive edition of Shakespeare in three volumes has recently been edited by Mr. Charles Whibley (*The Works of Shakespeare Chronologically Arranged*: Macmillan, 7s. 6d. each volume). On the plays themselves we need say no more than that they are reprinted from the text of the "Globe Shakespeare." They are divided into the conventional classes—Comedies, Histories and Tragedies—and within the three books a tentative chronological order is adopted. The edition is illustrated by nearly forty engravings, and each volume is enriched by a very extensive glossary. The special feature of the edition is the introduction prefixed by the editor to each volume. These introductions are largely devoted to æsthetic appreciation. Nothing is said on the Lower, and not much on the Higher Criticism of the plays. That the editor should permit his High Tory prejudices to appear as they do in the second volume will occasion no surprise to those who are familiar with Mr. Whibley's work; but in an edition which should rejoice every lover of Shakespeare, we prefer that all should be dispassionate and objective in the political references. Happily there is not much of it; and it is a pleasure to commend an edition so well produced on good paper and in excellent type.

EDITOR.

MAGAZINES.

The eleventh volume of *Theology* covers the latter part of 1925. Many of the contributions are mainly interesting to Anglicans and some of these especially to Anglo-Catholics. Mr. W. S. Porter writes a centenary appreciation of John Newton, Dr. Bingley discusses the

Book of Wisdom. Mr. G. E. Newsham contributes a sympathetic appreciation of Baron von Hügel. Prof. Gouge prints the substance of a lecture "What is the Gospel?" and J. K. Mozley a paper on "The Conception of the Church," and Mrs. Creighton one on "The Function and Future of the Church of England." Prof. Guillaume begins some lectures on the Servant poems which will be completed in the next volume. Mr. K. E. Kirk has a learned article on "Magic and Sacraments." There are many important reviews.

The *Hibbert Journal* for January, 1926, is quite predominantly theological. Professor Mackenzie writes on "God as Love, Wisdom and Creative Power," but God means something quite different from what is meant in the history of theology. Prof. Pringle-Pattison has an interesting article on "Prayer and Sacrifice as a Commentary on Man's Idea's of God," which is interesting for the reaction of an eminent philosopher to earlier doctrines of the Atonement. Prof. John Baillie suggests as a satisfactory confession of faith, "I put my trust in the love of God made manifest in Jesus Christ our Lord." Mrs. Stocks has an important article arguing that economists have unduly neglected the problem of economic dependency, and its bearing on the distribution of wealth. She argues for family endowment. Angelo Crespi expounds Gentile's Philosophy and its practical effects, and Mr. E. Williams deals briefly with the religious bearing of Bergon's philosophy. Dr. Coulton replies to Dr. Seaton's article on "The Stigmatisation of St. Francis." M. B. Whiting brings to light new evidence on the relations between William Cooper and John Newton. Other articles are, one by Mr. H. A. Garnett pleading for the separation of the creeds from worship, "Tyrell on the Church," by Edmund Holmes, "Dance and Design in Greek Life," by G. M. Sargeaunt, "The Document Q," by J. M. C. Crum, "The Significance of Corporal Marking," by W. D. Hambly.

The *London Quarterly Review* for January, 1926, opens with an article by the Editor on "Viscount Grey's Twenty-five Years." Dr. W. T. Davison writes on Dr. Lake's "The Religion of Yesterday and To-morrow." A centenary appreciation of R. D. Blackmore is contributed by Dr. Waldo Dunn, and a bicentenary tribute to John Newton is paid by Mr. Basil St. Cleather. Mr. Henry Bett, the author of the excellent volume on Erigena writes on "The Theory of Miracle." Other articles are "Broadcasting Britain" by F. J. Brown, "The Future of Islam," by F. W. Chardin, and "Children's Stories," by Katherine M. Wilson.

The *Congregational Quarterly* for January, 1926, has some notable articles. Principal Rees discusses the next step in theology. Dualism is the enemy; unity of experience, reality and thought is the dominant note of modern philosophy—this unity is God, our idea of Him must be moralised. The unity of God and man in moral nature implies unity in essence. Yet there is a real transcendence of God, but not to be conceived as a dualism or an agnosticism, but to be found only in the moral ideal. The Bishop of

Gloucester has contributed an important paper on the Lambeth Conference. Dr. George Jackson protests against the view that the period 1798 to 1808 covers practically the whole of Wordsworth's first-rate work. Dr. James Sibree, the Madagascar missionary, writes an interesting chapter of reminiscences. Mr. Studdert Kennedy has a brief paper on "The Christian and War." The Editor's paper on Robertson Nicoll is interesting but all too brief. Other articles are "Out of the Deep," by Dr. J. W. Buckham, and "Spiritual Force," by Mr. Roderick Dunkerley.

The International Review of Missions for January, 1926, has three important articles dealing with China. The first, by Dr. De Vargas, puts the present religious situation in China in its historical perspective. The second is by Dr. Warnshuis, who contributes to the present number of the *HOLBORN*. It deals with "Treaties and Missions in China," adding liberal quotations from important documents. The third is by Dr. Kuo, who writes from the Chinese point of view. He is one of the most prominent educators in China. Much the longest article is by Miss Gollock, one of the editors, who describes the developments after the Edinburgh Conference in Missionary co-operation. The Rev. H. A. Junod contributes an article on M. Allier's "The Psychology of Conversion among Primitive Peoples," a large and important French work, of which we hope shortly to publish a review. Dr. North, in a study of the present situation in the United States, urges that there is no substitute for the missionary passion, and Dr. D. J. Flemming deals with various points which cause world friction.

The Harvard Theological Review for October, 1925, opens with an account, by Prof. H. J. Cadbury, of the Story of Quakerism in Norway, combined with the story of a Norwegian emigration to America, under the title, "The Norwegian Quakers of 1925." Prof. J. T. Addison sketches religious life in Japan dealing with family ancestor worship, the revival of Japanese Buddhism and a modern Buddhist University. A fairly full bibliography is added. For Biblical students the most important article is on Hebrew and Egyptian Apocalyptic literature, dealing at length with a subject which we briefly discussed in "The Roots of Hebrew Prophecy and Jewish Apocalyptic." It is very useful for its collection of the relevant material. He concludes that the Hebrews were influenced in this respect by the Egyptians. The number of January, 1926, is entirely taken up with an account, running to over a hundred pages, of literature on the New Testament published from 1921 to 1924 in Germany, Holland and the Scandinavian countries. It is from the pen of Prof. Windisch, and is of quite exceptional value. We may have an opportunity of returning to it.

The Princeton Theological Review opens with an address on "The Perfection of Scripture," by Dr. G. Johnson. The first part of an article, "Is Jesus God?" is contributed by F. D. Jenkins. W. B. Cooper writes on William Tindale. Dr. Oswald Allis continues his article on "Old Testament Emphases and Modern

Thought," Dr. Floyd Hamilton treats of "The Supernatural Birth of Christianity."

In *The Pilgrim* for January, 1926, the editor, in addition to his notes, has an article on "The Problem of the Schools," dealing with the new form into which the education question is passing. Mr. Edward Grubb writes the opening article on "The Place of Religion in Modern Life." Mr. John Lee raises the question of luxury and the austere life. Mr. V. A. Demant write a suggestive paper on "Machines, Money, and Morals: the Dilemma of Civilisation." Mr. R. E. Gordon George examines the relations of Church and State. Other articles are "Roman Catholic Missions," by J. O. Dobson, "Autonomy for the Church in India," by Rajaiah D. Paul, and "The Pilgrim and the Church of England," by D. A. Edwards.

The Anglican Theological Review for January, 1926, has a very welcome article by Dr. Mercer, giving an account of the new Egyptian text, "Precepts of Amen-em-ope," which has attracted great attention from Old Testament scholars for its parallels to Proverb xxii. 17-xxiv. 22. Prof. W. F. Peirce contributes a sermon on "Christ and Miracle," and Prof. Angus Dun a lengthy essay dealing with "The Psychology of Religious Practices." A brief paper on "Psychology and Apologetics," is from the pen of Dr. H. C. Ackerman. The reviews are an interesting feature, and the briefly annotated list of books received is serviceable.

The Journal of Theological Studies for October, 1925, has an article by Dr. A. E. Burn on "The Authorship of the Quicumque Vult," that is the so-called Athanasian Creed. Dr. Burn had a long time ago put forward the theory that the creed was directed against the heresy of Priscillian. He now confesses himself converted to the view that the creed is earlier and the theory about Priscillianism is undermined, his change of opinion is due to a re-reading of Brewer's argument that the creed is actually the work of Ambrose. Dr. Dix contributes a discussion of the Book of Enoch, and Prof. Burkitt a paper on "St. Samson of Dol," who lived in the middle of the sixth century A.D. Prof. C. H. Turner continues his articles on "Marcan Usage," and Mr. W. H. V. Reade has a learned discussion of "Intellectual Toleration in Dante." much space is devoted to reviews. In the number for January, 1926, Dr. Turner prints his Grinfield Lecture pleading that we should translate not "beloved son," but "only son." Dr. Dix writes on the Messianic son of Joseph, proposing some dubious hypotheses. Prof. Burkitt returns to the *Pistis Sophia* and the Coptic in which it is written. Prof. Burney has a paper maintaining the thesis that in Colossians i. 16-18, Paul is elaborating the first word of Genesis "In the beginning," and interpreting "beginning" as referring to Christ. Both numbers contain important and sometimes very elaborate reviews.

The Quest for January, 1926, has some specially notable articles. We place first the translation of much of the first part of

Bultmann's contribution to the Z.N.T.W. for May, 1925, dealing with the significance of the new Mandaean and Manichaean sources for the interpretation of the Fourth Gospel. Next to this we might place Prof. Marmorstein's article on "The Slavonic Josephus." Dr. H. J. A. Astley writes on "Religious Dances," with reference to the dance as an expression of devotion to a dead ancestor. The Editor adds some notes to the previously printed rendering of the Saga of the Body of Adam.

Discovery for January, 1926, contains a further account by Mr. Leslie Armstrong of excavation at Creswell caves. Sister Monica Taylor gives important information and advice as to Micro-Aquaria, which are difficult to manage. An article on "The Appreciation of Food," by Mr. F. A. Hampton should teach Englishman, who are apt to be indifferent, the hygienic value of cultivating pleasure in our food. Mr. E. G. Mountford gives a timely account of artificial silk. The February number contains an important account of Petra by Mr. H. J. Shepstone. It can now be reached pretty easily and has a special interest for Biblical students. Mr. Lewis Spence gives a description of "Witchcraft and Sorcery in Ancient Mexico." Dr. T. B. Stevenson and Mr. Edgar Evans provide a very fascinating account of sea-water aquaria. Prof. Canney investigates "The Use of Sand in Magical and other Ceremonies." Dr. J. B. S. Haldane discusses the question whether scientific research should be rewarded. Mr. Eric Walford gives guidance to those who wish to take up the study of flint implements. The March number contains an investigation by Mr. Ainsworth Mitchell of a manuscript assigned by Henry Morley to Milton. The hand-writing tests prove, he thinks, that it is the work of some unknown friend or admirer. Mr. R. E. Moreau has chosen for his subject "Bird Migration in Egypt." Miss Alice Ashley summarises the results of excavation at Ostia, the port of Rome. Meteorological displays in the Transvaal are described by Dr. H. A. Spencer. Dr. Eric Ponder writes on "The Sense of Smell," and Mr. P. H. Gray on "Soil Bacteria and Nitrogen Fixation."

The Bookman for January, 1926, contains a notice of Mr. Hardy's "Human Shows." To Mr. Mégroz we owe a sketch of Sir Ronald Ross as Poet and Man of Letters. Mr. Anthony Clyne contributes an appreciation of Thomas Woolner. Mr. Bryan Rhys gives a welcome survey of contemporary French literature. The February number opens with a centenary article, by Mr. George Sampson, on Walter Bagehot. Mr. Alfred Noyes pays a glowing tribute to Lord Charnwood's volume on the Fourth Gospel. Mr. Lewis Hind writes on Anthologies. In the March number Mr. Freeman writes on Doughty, Mr. Coulson Kernahan on Sir William Watson, Mr. Cranstoun Metcalfe on Dr. Smellie and Mr. Graham Sutton on Synge. Edgar Wallace is the subject selected for the *Bookman* Gallery.

EDITOR.

NOTE.—In view of the very great number of books which have been sent in for review I hope to deal with a large section of them in a special article on Recent Biblical Literature, in the July number.—EDITOR.

HOLBORN REVIEW

JULY, 1926.

Unity in the Middle Ages.

By A. VICTOR MURRAY, M.A.

BY the extension of the empire of Rome the Mediterranean Sea gradually became a Roman lake. On all its four shores the same language was understood and the same government was acknowledged. It is true, of course, that the Empire extended to the North Sea and included Britain in its sway, but the political centre of gravity was in the south. All roads led to Rome and from Rome. Whether a man lived in Chester or Cadiz or Vienna or Jerusalem he was under Roman law, protected by Roman armies, and paid taxes into the imperial exchequer of Rome.

Along with this political unity there was also the binding force of commerce. East and West met one another in the markets of Massilia and her ships sailed to every quarter of the known world. The Mediterranean was a universal water-way, and the result was a general level of culture among all the diversified populations that made up the Empire. This brought with it a prestige of Rome which affected even the most outlying regions and the most recently conquered peoples. The "barbarian" soldier, British by race but Roman in nationality, felt the pride of it as much as the native Italian merchant.

" My father's father saw it not,
And I, belike, shall never come
To look on that so-holy spot,
The very Rome.

Strong heart, with triple armour bound,
Beat strongly, for thy life-blood runs,
Age after age, the Empire round,
In us thy sons." *

This unity never really passed away. It was often obscured and overwhelmed, and occasionally broken up, but it was a hidden fire, always smoking and from time to time bursting into flame. Its persistence is a cardinal fact to remember if we would understand the Middle Ages.

The Christianising of Rome was thought to make assurance doubly sure. St. Ambrose apostrophised a nail of the true Cross as "the good nail which keeps together the Empire of Rome." Even Tertullian identified the permanence of Christianity with the permanence of the Roman Empire. No one dreamed that Rome could be overthrown. It was the only world-empire in existence, it had a long history of successful conquest and colonization, its security was guaranteed by pagan tradition no less than by its position as the centre of the Christian Church. Yet the incredible happened. The Teutonic tribes of the North burst in, and in 410 the Eternal City was taken. It was as great a shock to the ancient world as if London were to be captured by the Lapps and Finns. Jerome in his cell of Bethlehem felt that the end of the world had come. Augustine in North Africa could only look away from these present troubles to that City which hath foundations, whose builder and maker is God.

At this point it has been customary to date a new era. But more recent research and a closer study of already known evidence make it appear that the result of the so-called "barbarian" invasions was not so overwhelming as it seemed. Professor Bury has shown how the Gothic tribes were as much fascinated by the grandeur of Rome as the Romans

*Kipling, *A British Roman Song*, A.D. 406.

themselves; and came not to destroy but to enjoy. Clovis, the Frank, had himself made Consul. Theodoric, the great King of the Ostrogoths, looked always to Constantinople as his spiritual home. Athaulf the Goth declared, "I aspire to the glory of restoring and increasing the Roman name by Gothic vigour, and I hope to be handed down to posterity as the initiator of a Roman restoration."^{*} Moreover, the Teutonic tribes were not "barbarous" except in the sense that they were outside the Roman Empire. The majority of them were Christians, although belonging to the Arian fold. It was the easier for them to come in as there was little or no "enemy" to fight. The Emperor was a fugitive of Ravenna, the army was discontented, the finances were in chaos, and Roman society was too frivolous and careless to oppose any intruder. So the metaphor "burst in" is considerably stronger than the circumstances warrant. The old Empire simply continued its existence in the hands of executors, and there was no reason at all why this arrangement should not have lasted for centuries.

The real break comes, not in the fifth century, but in the eighth. It was the coming of Mohammed that drove a wedge in between the ancient world and the mediæval. Indeed, M. Pirenne, of Ghent, goes so far as to say that without Mohammed there would have been no Charlemagne, and consequently no mediæval empire.[†] This, even in these days, is an unusual point of view, but the evidence seems clear enough. The rapidity of the advance of Islam was phenomenal. Mohammed died in 632, and only eighty years later his followers had swept triumphantly from Persia right along North Africa to Spain. Realm after realm fell before them, and they were only stopped in the East at Constantinople in 713, and in the West at the gates of Tours in 732. The result of this invasion was for the Roman Empire cataclysmic. The Mediterranean was now held by the Mohammedans, and was more of a Moslem than a Roman lake. Its

*J. B. Bury. *The History of the Later Roman Empire*, I. 197.

† H. Pirenne, *Mediæval Cities* (a most important book).

waters divided peoples instead of uniting them. The centre of gravity, therefore, of the Empire was shifted from Rome to the North, away, that is to say, from the ancient culture to the culture of the Teutons. The Empire was now more German than Latin, inland rather than maritime, agricultural rather than commercial. For not only was the Mediterranean held by Moslems, but the northern seas were also held by Norsemen. The isolation of the Empire was complete.

The effect of this on society was almost immediate. It was this isolation that produced the strange mixture of culture and barbarism which we call "mediævalism." It was this which made the Church an institution perpetually on its guard, unwilling to admit new light which demanded admittance, yet tolerant to the last degree of diversity of thought and practice which put forth no claims for itself. Latin, either in its quasi-classical form, or in its debased form, as "Romance" was the language of intercommunication between groups—it was one heritage from the earlier Empire, and a unifying element. On the other hand, law was represented rather by the customs of the Teutonic tribes than by Roman law. There was a great variety of law, for law was local and it was personal—it pertained to the tribe rather than to the territory. Bishop Agobard, of Lyons, writing in 850, said that if you had five people in a room the probability was that each followed a law of his own.

One new element of unity, however, showed itself and that was the land. Whether you travelled across Lombardy, or in France, or across the low-lying plains of Saxony, life was very much the same in the ninth century. There were self-sufficing villages, an absence of commerce, taxes and rents paid in kind, little money in use, and everywhere a determination of a person's status by reference to the land. The typical mediæval institution was feudalism, which was a system of land-tenure based on service, and a system of status based on land-tenure. There was no place for anyone who had no connexion with the land, either as owner, tenant, small-holder or serf. There might of course be landless men; but

nowhere were there lordless men. Mediæval society was very highly integrated, and nothing was so much a commonplace to a mediæval man as the fact that we are all members one of another. But this was due not to a superior idealism or a conscious creed, but to the very plain and commonplace matter of land tenure. Many results followed from this. Feudalism created *horizontal* divisions throughout Europe. The feudal knights were a homogeneous class all over the Continent. Society was divided into "estates" rather than into countries and the "solidarity" of the working, and other classes, was, potentially at any rate, a reality. One of the points that Bernard Shaw excellently makes in *Saint Joan*, is that Joan cut across this idea when she stood for "France" as a nation.

This similarity of structure made it easy for the Church to understand and to regulate social relationships, while the fact that the clergy were the only learned class gave them an authority which a rude society was quick to recognise. At the same time the fact that they were, so to speak, a long way from their base made them the more jealous of retaining what power they had. It is perhaps going too far to say that the quarrel between Emperor and Pope was the quarrel of Teuton *versus* Latin, but the presence of these two opposed elements, the one essentially conservative, the other essentially fond of change, within the same society is another cardinal point in all mediæval history.

The Church was, therefore, the great unifying and cultural factor. It used the one language, it held the key of the past, it had supernatural means at hand in the sacraments and the Church courts, it had a vast militia in the monks who were the outposts of civilization in a barbarous age, and finally it had an effective head in the Papacy. But perhaps above all it had a perfectly definite conception of the nature of the unity for which it stood, and that conception it derived from one of the greatest books ever penned—St. Augustine's *City of God*, to which we must now turn.

The problem before Augustine in writing his book was

one created by the heathen apologists when Rome fell to the barbarians in 410. Their case was that Rome fell because she had neglected the old gods. Jupiter and Venus and the whole pantheon were now taking their revenge upon the City for her apostacy under Constantine. This argument Augustine disposed of in the first ten books of the *City of God*, and sketched a philosophy of history to "justify the ways of God to man." This done, he turns to the constructive side of his task, and proceeds to outline the nature of the *City of God* itself. We are, he says, living in two societies, the one transient, material, and earthly, the other eternal, spiritual, and heavenly. The one aims at power, the other at well-being. In the one we live as ordinary men, subject to the laws of flesh and blood and to human limitation. The other is without barriers of race or nation, justice is its basis, dead and living are members of it, and there is one Lord, one faith, and one baptism. Secure in our citizenship of the latter we can look on with contentment while crowns and empires perish.

It was a grand conception, and formulated at that critical period in the fifth century its effect was triumphant. It turned the laugh against the pagans, but it also pointed Christians to that spiritual sphere in which alone true success was to be found.

Now Charlemagne's biographer tells us that *The City of God* was the emperor's favourite book, and it may have been due to him that Augustine's argument was given an application which the author did not intend. A deliberate attempt was made to organise life in this world on the lines of Augustine's *City of God*. Human society was to be made after that pattern in the mount, and as events turned out later the spiritual city came to be identified with the Church. The theory, therefore, of the "Holy Roman Empire" took shape, and by the time of the Emperor Otto the Great, 950, it was the received theory of political and religious organisation. It is not too much to say, Bryce affirms, that "the mediæval Empire was built upon the foundation of the *de Civitate Dei*." What was that theory?

It was roughly this. The world with all its diversity of men and customs is nevertheless one. There is a unity among mankind. True, there is the secular "world" and there is the religious "world," but the same people are in both, and society is one, created by the one God who is head over all His creatures. With a typical mediæval fondness for the concrete it was next insisted that this unity must be something that is visible and tangible. There is, therefore, the one visible universal State, and there is the one visible universal Church, which is but the State in its religious aspect, for both are but one society. Next, there must be visible representatives of this dual unity. Just as God had created the sun and the moon as lights in the firmament, so also he had established the Pope and the Emperor as the lights of society in its two aspects. They were both equally vicegerents of God, and the coronation of the Emperor was meant to imply this divine commission. True, Pope and Emperor might quarrel, but so also might two representatives of an earthly sovereign. It was a personal thing only, and not a quarrel between two rival authorities. This last point is fundamental. There was no conceivable clash between Church and State *as such*, for these were one and the same. "Citizenship" implied Churchmanship, and baptism was a civic rite as much as a religious one. Excommunication not only shut a person out of a church, but also out of a law-court. He could not own land nor could he receive a legacy. Civil and religious status were alike denied him. A man could not contract out of churchmanship because he would also have had to contract out of citizenship, and in either case what was there for him to contract into? It is a misunderstanding of the Middle Ages to equate the position of men like Grosseteste or even Wycliffe with that of sixteenth-century Protestants or present-day Nonconformists.

This new "Holy Roman Empire," therefore, which arose upon the ruins of the old, was in theory and in practice a theocracy. Religion came into everything and everything came into religion. God was directly concerned with human life. His justice was made known daily in the ordeals of fire

or water, or in the ordeal by battle. "God will defend the right." The Crusaders took the Lord Jesus as their personal Captain into Syria, and failure was apt to produce the feeling of mutiny when at prayers! Private war, savage and uncontrolled as it was, was stopped during a "truce of God," the first of which took place in 989. The Pope was the fountain-head of Divine equity, and very valuable were the services of the Papacy in mitigating the severity alike of Roman law and of the barbaric codes. God was also thought of as controlling commerce. The theologians believed that there was such a thing as a "just price," and even a "just wage." These ideas witness to the economic isolation of the Empire. Where society consisted of small communites with few desires, producing all they wanted, it was easy to think of human relationships as fixed by divine decree down to the smallest detail. Above all, there was no conflict of laws between Church and State. There, were of course, many associations of ordinary life—town councils, merchant gilds, for instance—but these were subordinate to the one Church-State that was over all, and were simply personal groupings. The quarrel that broke out in 1075 and lasted till 1122 on the subject of "investitures," is illuminating on this point. Bishops were also great landowners with duties as such. Who, therefore, had the right of "investing" them—the Pope as their spiritual superior, or the secular authority as being the supreme landowner? The King wanted a loyal subject. The Pope wanted a no less loyal servant. How would both be ensured? The resulting compromise expressed the nature of society at the time. The bishop did homage to both, to the pope for his spiritual position, to the ruler for his lands. It was an *equal* investiture.

When the isolation of the Empire began to break down in the eleventh century other strands of unity became evident. Trade began to revive through the activities of Venice. Venice alone in the Dark Ages had been able to keep up her connexions with Constantinople.* She was an outpost of Byzantine civilization and stood for a higher and more ancient

* Pirenne, *op. cit.* 83 ff.

culture than the rest of Europe, and she kept commerce alive. These contacts made Lombardy, shut off from Europe by the Alps, a seed-ground for municipal freedom in the eleventh century. It was there that the term "town" came to mean more than a settlement round a baron's castle. This spirit of freedom inspired Genoa and Pisa, and they all joined in an attack on Islam, so that the First Crusade, 1096, marks the clearing of the Mediterranean of Moslem fleets, and the renewal of sea communications between the East and the West. This in its turn produced a revival of Greek thought. The old culture was not dead; it was only dormant and sprang to life again as soon as men were able to move about freely and exchange not only silks and wool but also ideas.

The unity of society found in the *City of God* was now found in Plato. He, too, had realised that the one was greater than the many and that society was organic. The human race was one commonwealth, the "classes" of Plato were taken to be the same as the mediæval "estates," human equality was again emphasised. One has to remember that never at anytime was serfdom recognised within the ranks of the official Church. The great Bishop Grossteste, of Lincoln, was himself the son of a serf. But the idea of the solidarity of the whole society now received reinforcement, and this was worked up into a doctrine of "vocation" which explains many things disliked by later ages. The monk, for instance, was not a selfish recluse; he was an officer of the whole society whose business it was to pray for all. The "treasury of merits," again, was not invented as an easy way to heaven; it was a recognition that all good deeds benefited society as a whole, and were not just lost in the doing of them. They formed a storehouse on which we could all draw—a really practical outcome of the "communion of saints." When Professor D. S. Cairns said on one occasion that "the saints are the people who make God possible to the ordinary man," he was saying something very like the idea lying behind the theory of the "treasury of merits."

This revival and expansion of thought necessarily produced a reconsideration of the theory of the mediæval empire. It

was evident in the expanding world that the theory of complete equality of the secular and religious authorities was no longer tenable. "Nations" were beginning to arise, and territorial groups were beginning to have a self-consciousness of their own which cut across the system of "estates." But before these political causes were fully worked out, one further attempt was made to envisage human society as one whole. St. Thomas Aquinas took all knowledge as his field—all that Augustine had taught, and all that men were learning from the newly recovered complete text of Aristotle. His was a supreme attempt to codify all human thought and conduct, the greatest intellectual achievement of the Middle Ages. Aquinas saw that in the conflict of opinion which was bound to arise as men searched out in new ways after knowledge, there could be but one and not two centres round which to correlate everything, and that centre was the Papacy.* Against these mighty volumes Dante's vigorous protest in the *De Monarchia* seems a tiny leaflet. All that Aquinas claimed for the Pope, Dante claimed for the Emperor. The goal of society, he said, is universal peace, and this is possible only under a strong emperor. Imperial power, no less than papal, can point to the Fathers, to miracles, and to custom for its authority. But the contest was no longer a matter of theory only; it was passing into other spheres.

The revival of the study of Roman law came at the same time as the intellectual awakening of the twelfth century. Roman law, formulated as it was under the emperors, nevertheless had a setting of republican ideas. The monarchy it had in mind was a constitutional monarchy, not a despotism. The Papacy, however, of Aquinas, was a despotism, and the latest students of Roman law accordingly set themselves to turn it into a limited monarchy. The opportunity was given by the Great Schism, which set up two popes, one at Rome and one in France, and which struck a mortal blow at the mediæval theory of unity. The issue at the Council of Constance was the Pope *versus* the clerical hierarchy, but it was clear from the beginning that no assembly of prelates of different nations had sufficient coherence to enable it to

*Wicksteed, *Dante and Aquinas*.

act unitedly against the one occupant of the papal chair. The unity of the one society under pope and emperor had given way to the unity of the one society under the pope—to this extent the revival of the ancient European culture modified the theory of the earlier mediævalists. But this in its turn was now subject to criticism by a third survival from the ancient world—the legal ideas of Rome with their constitutional implications. But events were travelling too fast for any theory of formal unity to keep pace with them. The three persistent influences from the Græco-Roman Empire were in turn found inadequate to typify that continuance of its life into the Middle Ages—the imperial organisation which survived in the Church and was blessed by the Carolingian theory; the ancient culture of Greece which revived in the newly established universities; and Roman jurisprudence. The Reformation made the continuance of mediæval theory impossible. The Diet of Augsburg settled the secular state on foundations of its own. The Council of Trent recognised the Church as a separate body and legislated for it accordingly.

Yet the great experiment had been made. There had been in the West generations of men who knew no division between sacred and secular, between State and Church. There had been a time when the sovereignty of God was considered as breaking down barriers of time and place, and when the primary fact of men's lives was God's interest in them. There was real unity, largely, of course, because society was unprogressive and undisturbed. The mediæval theory presented as it were a wash drawing. Later ages set to work in different places at their own particular patch. Now in these days when the Reformation state has run its course, and men are seeking a wider and more human unity we discover that all which has happened in the last four centuries has been the filling in of this outline. It stands before us now more of a finished picture, and those of us who are interested in the League of Nations can find a great deal of cogent inspiration in the writings of those earlier men who, if they did not see life perhaps so steadily as we do, at any rate, saw it whole.

The Sacerdotal Spirit, or A Sane Sacerdotalism.

By the REV. WILLIAM H. HOLTY, M.A., B.D.

PIETY is no monopoly of Church or party. There are saints in all schools of thought, and as many types of saints as there are types of men. There are distinctive Sacerdotalists like John Henry Newman, and Evangelicals like Alexander Whyte, but among Sacerdotalists personalities as different as St. Augustine, St. Thomas of Canterbury, St. Francis of Assisi, and St. Dominic. Like all things that enter into the depths, religion or piety is individual. Men are not saved in the mass. As Francis Thompson says :

“There is no expeditious road
To pack and label men for God
And save them by the barrel-load.”

And when movements are analysed they are seen to be men, and it is as unsafe to generalise about them as it is to presume there is such a thing as an average human. Principles press themselves into all parties and prolong their life through all periods of time.

There are, however, two aspects of Sacerdotalism in general that seem to be characteristic of this school of piety; I can perhaps best call them *The Symbolic and the Sacramental*.

I.

At a slight remove Sacerdotalism is symbolism, though it may easily by over-emphasis be esteemed magic or supernaturalism. But we must judge it in effect rather than in theory. And in the experience of the soul it stands for

suggestion and symbolism. Perhaps if we could get to the heart of old-time magic we should find it was largely suggestion—in sympathetic magic, for instance, by acting the part they wished God to perform they helped the suppliant to believe it would be done. Symbolism is an abiding need. G. K. Chesterton says: "In spite of professional strictures, never believe in anything that can't be told in coloured pictures." The Priest symbolises the unseen, the altar represents the sacrifice, and prayer expresses the approach of the soul. And Bishop Gore* reminds us that in the New Testament the horror of the material as the vehicle of the spiritual is simply not there. Lessing conceived of symbols, sanctions, mediations, as belonging to the childhood rather than the manhood of the race. But Sir Oliver Lodge tells us the human race is still in its infancy. Jesus spoke to men as to children, and, indeed, regarded childlikeness as the right attitude to the immensity we call truth. It is so big a thing that we can only see it in symbol and suggestion. The Gospel casts the spell of infinity upon us, and yet it can be told in the story of the Prodigal Son. Jesus was the world's greatest storyteller, setting forth the Eternal Truth as a flashing diamond. And He teaches men about the kingdom by likening it to things they can see and touch. He is "the Light of the World," "the Bread of Life," "the Good Shepherd." The wind is a symbol of the mystery of regeneration and a little child suggests true greatness.

In the days of the early Church the richness of the symbols of Jesus was discovered by the persecuted Christians. The Lord was their Shepherd, and how much they needed Him, for as He had said, they were sheep in the midst of wolves! No wonder they drew pictures of the Good Shepherd on the walls of the catacombs at Rome. And in the strain and silence imposed on Christians by the Roman persecution symbols were a means of communication and common testimony. The Fish and the Vine spoke when speech was perilous. And since then it has seemed fitting that the Gospel story and the exploits of faith should be enshrined in symbols with their rich suggestiveness, the Cross being chief of all.

* *The Holy Spirit and the Church*, p. 366.

(1) SYMBOLISM IS NEEDED FOR *Suggestion*.

Ruskin held that the Reformation failed of its full effect because it neglected Catholic art. And it does seem clear that no religion can make the widest appeal which forgets that truth enters the mind and heart by the eye-gate as well as ear-gate, as Bunyan has strikingly expressed it. Dr. Denney, the formidable Protestant, said he sometimes wished that like the preacher of the Roman Catholic Church he could hold up in the pulpit a crucifix, and pointing to it tell his hearers "God loved like that." We know how Mark Rutherford's faith fumbled amid theological formulas, but his wife tells a picture of Christ in Gethesamane hung over his bed and she recalls "the love and awe" with which he looked at the kneeling figure. Recently, in one of the churches of Florence, says a traveller, a priest was preaching on what God had done for man. At the close of the sermon the preacher paused and then said, "And what has man done for God?" Silently he took the candle from his side, lifted it, and turned to the crucifix behind the pulpit. Then he held it to the thorn-crowned head, to the feet locked with a nail, to the wounded side, and without a word placed the candle back on the ledge and closed.

"The saints were awe-struck men," says Dr. Horton. "The reason we are not awe-struck is that we do not think." And was not this intense realisation of God in many due to power and suggestion of symbol and ceremony? Juliana, of Norwich, tells how the Crucifix she was touching as she thought she was dying seemed to be her Lord upon the Cross, who, as she watched, looked down into the wound in His side, and said, "Lo, how I loved thee." Blessed symbols those that suggest such thoughts to the heart! "And the wonderful thing," said Rainy, as he lay dying and they read for him out of the New Testament, "and the wonderful thing is that it is all quite, quite true."

By sign and parable we come to know that which passeth knowledge—in the simple thing we touch the sublime. Pictures and symbols have ever been God's way of becoming known to men. In the Genesis story they dreamed of God as

walking in the garden in the cool of the day and visiting the tent of Abraham. Later on as they thought of the Eternal they dreamed of the God of Battles, or a Lord of Hosts, leading on the company of the stars. And "Father," as the sweet strong voice of Jesus uttered it, was a story that all the ages would be unable to exhaust. It told them much, and it tells us more and more. It is a tale which is never fully told. But the Church passed on to another symbol—A Trinity in Unity—A God in whom is fellowship. We cannot think of God without symbol, but there are other avenues than our thoughts through which symbol brings the truth to our natures. There are natures like those of Newman and Tyrrell in whom instinct and intuition are more strongly developed than even their forceful minds were. A challenge was issued by a sceptic to Newman, which he accepted on the condition that his opponent should make all the speeches, and he would only play the violin. Who could argue against the soft tones of a violin, whose strings were heavenly cords, and whose bridge transported the soul to its native air? The suggestion reveals the beauty of Newman's mind. Antiquity to him was authority, and tradition was the trumpet of the Lord Jehovah. In maintaining that the Modernist movement in the Church of Rome was not a Protestant movement, Father Tyrrell said, "Profoundly as I venerate the great truths and symbols for which Protestantism stands, I am somewhat chilled by its inhumanity, its native severity, its relentless rationality. If it feeds one half of the soul, perhaps the better half, it starves the other." Æsthetic natures such as these need more than cool, clear argument: to them tradition and symbolism are priests of the eternal, and they are charmed more by silence than the spoken word. Caroline Stephen tells a story of a man converted at a silent meeting. "If they had said anything," he said afterwards, "I could have answered them."

G. B. Shaw in "St. Joan" makes "the Maid" say in the Cathedral at Rheims, "It is in the bells I hear my voices. Not to-day, when they all rang: there was nothing but jangling. But here in this corner, where the bells come

down from heaven, and the echoes linger, or in the fields, where they come from a distance through the quiet of the countryside, my voices are in them. And as the cathedral clock chimes the quarters, she says, 'Hark! Do you hear? 'Dear-child of God': at the half-hour they will say 'Be-brave-go-on.' At the three quarter they will say "I am thy-Help." And at the hour when the great bell goes, 'God-will-save-France.'"

One cannot help feeling that souls like Newman could well say in the words of Joan, "the voices come first, and I find the reasons after."

No school of souls can afford to neglect to use these other avenues of our being, for the reception of truth; the belief that the gospel is expressed in greater purity by a sermon than by a crucifix is grounded on the assumption that language is the only valid vehicle of consciousness, but this cannot be sustained on psychological grounds.

(2) SYMBOLISM IS NEEDED FOR *Expression*.

Yet it is not only in receiving truth but in responding to it in devotion and adoration that symbol and ceremony serve the souls of many. Sacerdotalism emphasises the approach of Christ to the soul through a priest or mediator and urges that the soul advances to Christ by the altar, suggesting that faith expresses itself through some definite act of mind or heart. There is force in this claim if we limit priesthood to symbolism, and also if the act of approach is made the expression of an inward faith. The complaint of many against evangelical Protestantism is that it has neglected certain natural forms of worship created by the religious instinct which can be taken over by more developed religion from primitive and pagan rites. Tyrrell glories in the affinities which his religion claims with pagan religions as the most fully developed branch of a tree which springs from the very roots of humanity.

Most of us will be prepared to admit that some act of mind or body does give suggestion and direction to the soul in worship. It may be unnecessary to kneel to pray, but the act of bowing the head and bending the knee does help to

prepare the soul for the presence of the Eternal. It is impossible for the soul always to be on the heights of spiritual experience, and some disciplinary practice is needed to save religion from being at the mercy of moods. Evangelicals have great times in worship, but also occasions when we groan within ourselves waiting for something that will not come. We suffer because we do not cordially admit certain plain facts about human nature, even regenerate human nature. Then, too, there is something in ritual, in its genuflexions and adoration, which tends to lessen the self-consciousness of the worshipper. The rapt devotion and obeisance of the ritualist whether Mohammedan or Christian is a lesson in the control of self-consciousness. The Moslem will kneel on his prayer-mat, no matter who can observe him. Now self-consciousness is very often a real weakness in the evangelical approach to God either in public prayer or private devotion. Ritual does help to bring God very near, whereas the evangelical Christian has frequently to take himself in hand and consciously control his moods. This involves a certain self-consciousness. A real need is a constant sense of God, but few of us are in a position to despise helps for the vagrant mind to realize God. The consciousness of God delivers men from the tyranny and bondage of self-consciousness. This is the teaching of all the great mystics. Philosophically it is based on the psychological principle that the mental consciousness cannot have two centres at the same time; just as it is a law of physics that two bodies cannot occupy the same space at the same time. Says Newman in "The Dream of Gerontius":

"The sight of Him will kindle in thy heart,
All tender, gracious reverential thoughts."

But, further, symbol is seen in the devotions of the soul to be not only a preparation for worship, but an actual expression of adoration. Symbol or ritual expresses much for us that can find no other satisfactory mode of delivering itself. Mary of Magdala longed to tell her Lord how much she owed to Him and loved Him—but words could not reveal the

wonder of her love, and at last in the beautiful act of breaking over His person an alabaster box of ointment very precious, she found a beautiful ritual for her affections—and the odour of it filled the whole house. And in the presence of such symbolic acts let us avoid the uncharity and blindness of Judas, and refrain from saying: "This wasn't necessary—worship can be real without that."

Certainly it is important to discover—and each must discover it for himself—some way of expressing ourselves in worship. In public worship ritualism provides individual acts and forms for the worshipper to observe, whereas we act as a congregation, and more and more we are expressing ourselves as a body solely through the preacher, in prayer and meditation. Some one prays for us and thinks for us. But in adoration the heart would do its own praying, and the mind its own thinking. A very real danger faces us in an easy-coming, and a careless empty-going attitude. We slip into a pew in church—as near the back as possible, even if we are somewhat deaf and should really be right up in front, making our own effort to hear—and there we sit to take whatever may be for us. Sometimes we think it a good service, sometimes not. But strangely enough we don't think it *our service*—and we do all too little to make it worthy of God. A service should not be a meal to which we are invited guests—though we often use and love that simile—it should be a procession of souls into the Holy of Holies, with songs of praise on their lips, and the incense of prayer rising from *their hearts*. Worship is an offering—an adoration—not a petitioning. Ought there not to be a suggestive or symbolic feature in worship to express this aspect of our approach to God? I cannot but feel that the act of kneeling together, and the united recital of some prayer or pledge would be a better safeguard against an easy unconsidered approach to God than our present Nonconformist form of service. It should be an individual offering but a united act—as representing the humanity of which God is the home and hope.

"Prayer in the future," says Rev. Harold Anson,* "will

* In *Concerning Prayer*.

tend to increase its element of affirmation. Acts of faith and hope, of love and penitence will find a larger place. Greater stress will be laid upon the element of adoration, the quiet contemplation of God's nature and purpose, the corporate silence in which God says much, while we listen much and speak not at all, the cleansing of the avenues of the mind through which understanding comes to us as we live in conscious fellowship with Divine purposes."

Canon Streeter describes the ideal order of Public Worship to be a combination of the liturgical and non-liturgical and silence.

II.

And, secondly, I wish to emphasise the *Sacramental* element in Sacerdotal piety. I am not referring to the seven sacraments of the Roman and Greek Churches or to the sacraments of Baptism and Communion which they keep in common with Evangelicals. I really refer to something common to all sacraments, which makes all life sacramental: I mean Dedication. The Latin *sacro* means, "I dedicate," and is associated with the Hebrew root q d sh, and the Greek *Hagios* (*ἅγιος*). Behind the word is the idea of the Holy of Holies, where no man but the High Priest might tread. The people termed "sacred" were God's own; they belonged to Him, and were set apart for Him and for His uses; they were sealed as it were by Him and for Him, and protected by all the sanctity of their God. And it should be added, they shared that sanctity and might communicate it. A sacrament is a dedication, an oath-taking, but it is dedication before an *altar* where blood has been poured forth. It is sharing in a sacrifice. In broken bread and wine poured forth "ye do show the Lord's death till he come." It is the sacrifice that makes the sacrament. There was sacrifice behind the dedication of Baptism of which Wordsworth sings:

"I made no vows, but vows
Were then made for me ; bond unknown to me
Was given, that I should be, else sinning greatly,
A dedicated spirit."

In this dedication our parents sacrificed themselves for us and pledged their service, and like the Saviour said, "For their sakes I sanctify myself." In the Sacrament there was the Sacrifice. The toil and sweat and blood of our forefathers are the altar of our dedication. We are partaking each day of its sacramental elements, eating their flesh and drinking their blood. Like Matthew Arnold, whose sublime tribute to his father, Dr. Arnold, in the poem "Rugby Chapel," is a classic, we each need to confess of others:

"And through thee I believe
In the noble and great who are gone.

Yes I believe that there lived
Others like thee in the past.

. . . souls tempered with fire,
Fervent, heroic and good,
Helpers and friends of mankind."

Life is streaked with sacrifice, and every life should be sacramental—dedicated.

And this social aspect of salvation is vital: it is the sacrifice which makes life sacramental. No soul ever comes to God in isolation. Its coming is always mediated through the rest of humanity and especially through its outstanding personalities. In other words priesthood is the great fact of life, a constant element in human relationship. The mistake has been to view it as a vested interest limited to one order of individuals. Every soul is equally called into the service of the Divine Intercessor. In our emphasis upon the idea of the priest going to God for the people, have we not overlooked a very important fact—that he comes from the holy place to the people like Moses from the Mount with glowing face? And in practical life this is a very real boon. For most of us need the best things to be mediated to us—brought close that we may feel their beauty and hear their call. In this sense there is something sacerdotal in the artist, the poet—the politician even—for they bring big issues before the people.

The mother is priestess to the child—dedicates her child unborn to all that is good and honourable and true. And as that little life unfolds in childhood and youth, her mother-love weaves its sacred conspiracies of grace around it, its holy enticements to nobleness and truth.

“ My child is lying on my knees,
The signs of heaven she reads ;
My face is all the heaven she sees,
And all the heaven she needs.”—GEORGE MACDONALD.

This sanctity of life is emphasised in sacerdotal piety, for salvation is conceived of as through a society. It is with this sense of dependence that the soul is ushered into spiritual life. It is a dependence not only upon Christ but upon the Church, and herein is expressed the inherently social character of salvation. And from the Church, the visible society of the Spirit, comes, not only the suggestion of the Unseen, but the idea of association. The Sacerdotalist links worshippers in a society—his salvation is his entrance into that society. The Church is the home of the Spirit, and it is the home of the soul. And surely humans, who are mere children in spiritual things, need a home of the soul in which to learn of God. We need the “home” traditions and the “home” teaching, and perhaps still more the family bond—the sense that others are feeling, and acting, and thinking, as we do. Indebtedness to others should stir our desire to contribute what is ours, just as others gave themselves for us. To know what the Church is to us makes us want to mean something to the Church. Emphasise the social nature of salvation, and service becomes inevitable. In this connexion it is interesting to recall Dr. Fairbairn’s judgment of the effect of the Oxford Anglo-Catholic movement on the Anglican Church. He says:*

“ The English Church has a deeper sense of sin and a greater love of sinners, and seeks to use her symbolism and her service to bring Christ and His salvation nearer to the hearts and consciences of men.”

**Catholicism, Roman and Anglican*, p. 76.

We must not suppose that evangelism is confined to the so-called evangelical school of Christians. The Friars were fervent evangelists and St. Francis was perhaps nearer to Christ's methods and message than any other preacher. Columba, Aidan, Patrick, Augustine, were heralds of the Gospel to our own isles of the sea. And these latest days reveal High Anglicans like Father Stanton to be not only fervent pastors but flaming evangelists. And even were they not so strenuous in their efforts to save the individual, we should not be justified in impugning their zeal for the Gospel, for it is becoming clear to some minds that the world will not be saved by the adhesion of individuals to the Church, but by the appearance in the midst of the ways of men of a Church holy, acceptable unto God, purifying herself even as her Lord is pure, and presenting to the world an ideal practised by herself.

Priestly souls are needed in these days—men and women who will go into the Holy of Holies for their fellows—priests who will go beyond the veil for the sake of all the sinful and broken humanity which exists in the world; and believing in the organic unity of mankind we must believe that the race can never become finally derelict so long as there is a priesthood presenting in itself the needs of man before the throne of God.

We conceive of the race in terms of men who wear for us the aspect of the sons of God—in terms of St. Francis, Abraham, and Gandhi and kindred souls. James has a mighty word that may well subdue us, “Of his own will begat he us with the word of truth that we should be a kind of first-fruits of his creatures.” First-fruits of God’s creatures—offerings on behalf of humanity—priests of the people—such are ye, for ye were redeemed unto God by His blood out of every nation and kindred and tribe and tongue.

And pleading for our fellows in the presence of God we shall not plead in vain, for the fervent heartfelt prayer of the righteous man availeth much. Far more than we have realised in the past the salvation of the world depends on a pure and priestly church—a church separate and distinct

that will pray apart and practise a life that is above the ways of men, and then will come to men from the Holy Place filled with faith and fervent in spirit to scatter ideals among men and spread around the contagion of its own goodwill. Let the Church preserve the ideal and practise it before the world, and it will be presenting a sacrifice unto God for the people.

A priestly people we must be and nothing less, dedicated, pledged, going to God for our fellows and coming to our fellows from God. More and more this is needed, for in these days so few come to Church themselves—either through lack of concern or lack of courage. All the teaching many get is through our contact with them. Our Sundays have to be shared with so many during the week—in train and tram, on field and farm, at work and play. We need to get all we can when we have to give away so much. May we hunger and thirst after righteousness, and worthily eat of the broken bread and drink of the cup of salvation that we may show forth the Lord's death till He come. Many to-day are living by the moral strength and spiritual power of other people, and elder brothers truly living in the presence of the Father can do much to influence wayward souls. Perhaps we do most by being best. Our strength of character may make another stronger; our fortitude in suffering, sorrow, calamity may make another firm and braver; our gentleness may make another great.

Oh, that all the Lord's people were priests! 'Tis pity indeed if this word "priest" has been spoilt for us, for there is deep meaning in being priests to God. A priest is at least meant to be one who cannot live for himself like other people, but who lives for those other people; who is so hurt by the sufferings and sorrows of his fellowmen that he cannot get the torture out of his mind, but has to go to God on their behalf and stagger back with help and heartening for them.

Christ is our great High Priest, and His Cross our holy altar. He reveals to us the suffering of God, who suffered when man began to sin—before Calvary recorded the fact—and suffers still. Christ is a revelation in time of that love which has been struggling always in God's bosom, watching

wearily for the world with inward groanings unheard by mortal ears. And He is altar as well as priest. His Cross is the call to our souls, and it represents humanity's response. We are to take up our cross and follow Him. The cross has ever been and remains a great incentive to divine recklessness which in our time has sent a Schweitzer to the Congo as earlier it sent Damien to the lepers. In His Cross Christ represents my poor, faltering sacrifice to the Father, and by His service and surrender He beautifies each soul offered on the altar, making it an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

Jean Frederic Oberlin.

A CENTENARY TRIBUTE.

BY HENRY J. COWELL.

THE story of the life of Jean Frederic Oberlin is one that is full of interest and inspiration. But to see the district in which he laboured, the manse in which he studied and lived, the churches in which he conducted worship, makes that story all the more attractive. Oberlin was born of Christian parents, at Strasbourg, on 31st August, 1740, and he died on 1st June, 1826. The centenary of his death has just been fittingly celebrated. He entered upon his pastoral work at Waldersbach in April, 1767, when in his 27th year, and remained there continuously for the unbroken period of sixty years. The work that he did during those three-score years was marvellous, both in extent and in effect, but it is a great and happy thing to know that a hundred years after his passing the influence of his labours and of his spirit still abides.

There rise in the Vosges, twenty miles or so from Strasbourg, some heights called Haut Champ (that is, High Field), a primitive range of mountains whose highest point is 3,500 feet or so above sea-level. The north-western slope of this Haut Champ forms the valley known as Steinthal (in German) or (in French) the Ban de la Roche. The Ban is a kind of Protestant pocket surrounded on every side by Roman Catholicism. It became Protestant at the time of the Reformation, because the lord of the valley, who lived high up in the Chateau de la Roche (the ruins of which are still to be seen), became Protestant and compelled the scattered people of the Ban to follow his example; and it has remained Protestant ever since.

At the close of the eighteenth century there were but eighty families in this remote and secluded valley, living in

abject poverty, feeding (with their swine), principally on wild apples. They were a poor, wild, uncivilised, half-clothed people, whose rude patois was unintelligible to anyone but themselves, and who for six months of the year were cut off from intercourse with the rest of the world.

Jean Stuber, who preceded Oberlin in the pastorate of this wild district, had begun to exercise a salutary influence amongst these neglected villagers; but Oberlin, upon settling down to his work, soon discovered that, while there was great need to seek earnestly for the spiritual welfare of his flock, there was also much to be done to alleviate the temporal privations of the people.

Surely in no man who ever lived was there a more marvellous and effective combination of the spiritual and the secular, the religious and the material. His piety was deep and sincere, and supremely practical. He was a convinced adherent of the Evangelical faith, but he was a *catholic Protestant* in at least two senses—first, in his broad and human sympathies, and secondly, in his profound conviction that really there was no such thing as separation of life into sacred and secular departments, but that all the activities of existence came within the sphere of religion.

Both at the beginning of his ministry and in later years Oberlin's earnest desire and unceasing endeavour was to win the souls of his people, young and old, for Christ. He poured out his naturally affectionate heart in petitions for their salvation, and in the later period of his life it was his custom to pray individually for every one of his parishioners in rotation. His sermons were exceedingly simple, peculiarly adapted to the capacities of his hearers; it might be said, indeed, that all his sermons were scriptural truths in scriptural language. The Sunday afternoon in church was devoted to catechising the children, and in this he was even more simple and more easily comprehended than in his sermons. To the little ones he spoke as being a little one himself.

He gathered the more spiritually minded of his flock into a kind of Methodist Society, to encourage one another in

love and good works and to endeavour to promote the happiness of all men. Once a week he held a meeting for instruction and edification at his own house. At times in his talk he would pause, take a pinch of snuff, and then send the box around the congregation. His constant practice was to share everything—even his snuff—with the parishioners.

The little people found in Oberlin a real friend and helper. He had seven olive-branches of his own, but he fathered (and in course of time grand-fathered) all the children. During his long ministry he saw two or three generations of little ones come into the world, and he knew almost every one of them by name. By the contributions of friends, and partly from his own scanty income, he was able to provide a school in each of the hamlets belonging to the parish. Of this undertaking, as of everything else, he was the life and soul. He even gathered together a library for the children (not an easy matter in those days), which passed each quarter from one village to another.

Nor was it only the children of school age who came under his fatherly care. From infancy, almost, he sought their welfare. As many of the people, both men and women, were constantly employed throughout the day in their fields, and so had either to take their little ones with them or leave the children to look after themselves, Oberlin hired at his own expense commodious rooms where the little ones could be received, and furnished these same rooms with whatever was requisite. Here the children were under the care of some suitable woman whom Oberlin and his wife had trained in the task of blending instruction with amusement. The smaller children were allowed to amuse themselves, and those who were old enough to learn were taught knitting, spinning, sewing, and so on. There were models of different animals and birds. Some of these ingenious models, made by the ever-busy hands of Oberlin himself, are still in existence, and have been seen by me.

Finding that the people were not ready to be guided by his kindly and practical counsels, Oberlin determined to preach

to them through actual results which could not be gainsaid. Several plots of his own land lay by the side of a public path, and here he set to work to make a series of successful experiments in planting different kinds of stone-fruit trees, walnut trees, and so on, as well as in the cultivation of grain. The startling contrast between their pastor's flourishing trees and rich harvests and their own barren fields struck the people with astonishment; and first one and then another would come to enquire how it was possible for the minister's ground to bring forth such produce. Gradually common-sense had its way. Oberlin procured excellent seed potatoes from outside the country, saw that the earth was properly prepared, and had the consolation of seeing abundant and excellent crops result. Flax, corn, clover, and vegetables were cultivated in the same effective way. One great cause of his success was the close and practical attention he paid to manuring the land.

On Oberlin's first arrival the pasture lands produced little more than a coarse grass which the cattle could scarcely eat. The mountain streams, swollen by heavy rains, or the melting of the snow, ran where they would down into the valley, and there collected in standing marshes or bogs, which yielded only a sour and unwholesome fodder. The pastor persuaded the men to form beds for these streams, and to drain the marshy land, so that the fields were fit to receive proper grass seeds, and produce sweet and wholesome pasturage. So also with the art of grafting. After a few years, where the crab and the wild apple had formerly been the only trees, rich orchards and blossoming gardens alike beautified the scene and produced abundant fruit of various kinds. His care also extended to the increase and improvement of the cattle, and he gave a prize every year, out of his own pocket, to the farmer who bred the finest ox.

It became clear that a road to link up one village to the other and to connect with the city of Strasbourg was essential. Oberlin called the peasantry together and said, "My children, it is absolutely necessary that we make a road through Steinthal, to join with the high road to Strasbourg,

and also that we throw a bridge over the Breusch." The people stared at their pastor, and then at one another; such a thing could not be done, they said; they had plenty of other things to do without setting to work to make roads or build bridges. But Oberlin was not to be balked. Putting on an old coat, and laying a pickaxe over his shoulder, he proceeded to the spot at which he had determined to begin. The peasants, some from shame, some animated by his example, went home for their tools, and then one with a spade, another with an adze, and others with axes, followed their pastor to the work. In the course of a few months the road was finished. Next was undertaken the building of a bridge over the foaming stream, pastor and people working in co-operation in the same effective way, and after this a paved road was made to link up the various hamlets.

Having succeeded in improving the roads, in draining, and in cultivation, so that the country began to take on a flourishing aspect in place of its former desolation, he turned his attention to the villages themselves and to the dwellings, and in time succeeded in converting the wretched, dirty hovels into comfortable, clean stone houses, with cellars in which to store potatoes and other vegetables for the winter.

Where the care of his people was concerned, nothing was too big or too little for the personal thought and attention of Oberlin. He selected suitable young men from amongst his parishioners and sent them to Strasbourg to learn such trades as those of carpenters, masons, glaziers, blacksmiths and wheelwrights. Young women also were sent to the city in the same way to become initiated into midwifery.

One of his favourite maxims was, "Let nothing be wasted." He encouraged even the youngest children to collect rags, old shoes, and other rubbish to be used for the purposes of manure, and he remunerated the little ones according to the quantity brought. He assembled the older children from the different schools once a week, and as a practical farmer to the farmers of the future he conversed with them as to the cultivation of land, domestic economy, and natural phenomena. Every year he prepared a calendar for his people,

suitable to their necessities, and full of profitable advice; this he printed and distributed at his own expense.

"Papa Oberlin" was no father confessor, but from time to time he addressed written questions to his parishioners, and to these queries he expected a direct answer. I have seen one list setting out in full twenty of these questions, and it is a true revelation of the man's mind that the first question reads, "Do you regularly attend the worship of God with your families?" while the last question asks, "Have you proper receptacles for your manure, and proper drains for your houses?"

As the years went on, the Christlike spirit of the pastor began to reproduce itself in the people to whom he was so devoted. When the father or mother of a numerous family died in indigent circumstances, the relatives, friends and neighbours took the children and provided for them as their own. In almost every house these adopted children were to be found, and no one would have known but that they were all of the one family. If someone wanted to build a house, the young people were ever ready, after the labours of the day were finished, to help in the work, and the young and strong were constantly in the habit of cultivating the land of the old and the afflicted.

A correspondence with the British and Foreign Bible Society resulted not only in the making of Waldersbach a central depot for the distribution of Bibles, but eventually in the formation of the Paris Bible Society for circulating Bibles in France. Moreover, a missionary society was formed, to aid in the sending of missionaries to the slaves in the West Indies. So deeply did Oberlin and many of his people feel for the wretched condition of the slaves that they entirely gave up the use of sugar and coffee, in the cultivation of which the slaves were employed.

Oberlin married in June, 1768, Magdalene Witter, a woman fitted in every way to be his partner in the wonderful work to which he devoted himself in the valley. She passed away in January, 1784, when her youngest child was but ten weeks old. For more than forty years he remained a widower—but

not a disconsolate one. It was his belief that the souls of the departed might still be united in spirit with those whom they had left behind, and to the end—or rather to the reuniting otherwhere—he was conscious of holding communion with his sainted wife.

Several times Oberlin was invited to other and more valuable livings, but these were one after another declined. "It is only God," he said, "who shall separate me from my poor parishioners." His name and fame spread far and wide into France, Germany, Switzerland, and even into England and Russia. In 1818 the Agricultural Society of Paris awarded him a gold medal in respect of fifty years of unparalleled activity and usefulness. He was also granted the decoration of the Legion of Honour.

He was a well-known figure in Strasbourg, which, until the closing years of his life, he was accustomed frequently to visit. It is typical of the man that on these occasions he would get on horseback late in the evening to ride to the city, which he reached early in morning. There he transacted his business, visited his friends and those interested in his work and his people. Towards evening he would remount his horse for the homeward journey, and at break of day he was to be seen taking his usual mountain walk, carrying medicine or some trifling comfort, purchased in Strasbourg, to his sick and afflicted parishioners.

When Oberlin, in the fulness of time, passed away, there was in every house the voice of lamentation. As his body was carried to its last resting-place, the sun shone gloriously on the woods and orchards which he had planted, the rocks which his hand had rendered fertile, the fields which his labour had made productive, the villages which owed their neatness and beauty to his exertions, the brooks which ran along the beds which he had prepared, the roads which he had made, and the bridges which he had thrown across the foaming streams. And the transformation which he had wrought upon the characters of the people was not less remarkable than the changes that had been made on hill or dale, on road or fell. As the funeral procession moved slowly

along, the people of the eight hamlets in the parish—old, middle-aged, young, and youngest—joined in the train. Foudai, where the body was to be interred, is more than two miles from Waldersbach, and the first in the procession had reached Foudai before the last had begun to move from Waldersbach. So there was laid to rest all that was mortal of one who had sought with all his heart and mind and strength to serve his day and generation according to the will of God.

The Teleology of the Family.

BY THE REV. PROFESSOR E. W. HIRST, M.A., B.Sc.

CHRISTIANITY subordinates the sexual to the human, and the human to the spiritual. Jesus had no sexual prejudices; He neither exalts woman at the expense of man, nor man to the detriment of woman. Of course He recognised differences of sex, but in His attitude He transcended them. "He loved Martha and her sister, and Lazarus." The conjunctions are significant and eloquent. He was not specially devoted to one of the sisters rather than to the other, nor did He love the sisters more than the brother. All three came impartially within the scope of His affection. His attitude was in its ultimate interest super-sexual.

The context of Jesus' teaching on Marriage makes it clear that marriage and abstention therefrom are questions belonging not merely to sex, but to the Kingdom of God. If it is for the kingdom of heaven's sake that men may make themselves eunuchs, it follows that it is for the same reason that marriage itself must be ultimately justified. In accord with this position is the well-known saying in Luke xiv., 26, that disciples of Jesus must subordinate even domestic affection. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters . . . he cannot be my disciple." The same teaching is given in the parable of the Messianic Feast in regard to those who declined the invitation thereto for domestic reasons. To the disciple who said, "Lord, suffer me to go and bury my father," Jesus replied, "Follow me and let the dead bury their dead."

Early in His own career our Lord was called upon to choose between the idea of the Family as an end and as a

means. He chose the latter view, and therefore said to His exacting parents, "Wist ye not that I must be about my Father's business?" On another occasion He taught that the physical tie which binds the household is slender in comparison with that more authoritative bond which, independently of sex and of blood, should unite men and women anywhere. When His mother and brethren sought for Him, perhaps with a mistaken desire to call Him away from his public activities, He asked, "Who is my mother, and who are my brethren?" Then pointing to His disciples He said, "Behold my mother and my brethren! for whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother." Note this extraordinary indifference to sex distinctions. It implies that there may be a relationship between men and women which, however analogous to sex affection, goes beyond it both in depth and range. There is somewhat similar teaching in Buddhism:—

And the Buddha said: "I know that the king's (Buddha's father's) heart is full of love, and that for his son's sake he feels deep grief. But let the ties of love that bind him to the son whom he lost, embrace with equal kindness all his fellow-beings, and he will receive in his place a greater one than Siddhartha, he will receive the Buddha, the teacher of truth, the preacher of righteousness, and the peace of Nirvana will enter his heart."

Of a somewhat similar import are two remarkable passages in Philo: "Agreement as to justice and virtue is a closer relationship than blood." Again he says, "Kinship is not merely measured by blood, but by sameness in actions, and by seeking for the same ends." It is interesting to note that in the Koran 8.73 (Rodwell) there is the following passage: "Those who have believed and fled their homes, and spent their substance for the cause of God, and they who have taken in the Prophet and been helpful to him, *shall be near of kin the one to the other.*" The teaching of the Epistles on this matter is ambiguous. There is, of course, the explicit statement in Gal. iii., 26-28 that sexual distinctions are transcended in the status of divine sonship: "Ye are all

sons of God by means of faith in Christ Jesus . . . in whom there is neither male nor female." There is the further passage in 1 Cor. xi., 11, 12: "Woman does not exist apart from man, nor man apart from woman, in the Lord: for as the woman came from the man, so also the man (came) by means of the woman. But all things (come) from God."

The Apostle Paul, however, sometimes advocates, not sex-transcendence, but sex-stultification. He considers celibacy the superior condition on the ground, however, that, the end of the world being imminent, the unmarried are better able to devote themselves to spiritual things. It may be also that the Oriental view of the inherent evil of matter had some influence.

But Paul appears to regard woman as inferior; on this account he has been thought to have possessed a masculine complex. Man, he says, is the head of woman (1 Cor. xi. 3). Also she is created for the sake of man (1 Cor. xi. 9). In Church she must keep silent, and not appear with uncovered head.

Perhaps, however, this apparent disparagement of one of the sexes, with its glorification of masculinity, needs to be qualified by the remembrance that in Greece the status of woman was low. Corinth in particular was dissolute, and unveiled women belonged to the doubtful class.

If, then, we regard these restrictions on woman's freedom as matters of expediency, and his advocacy of celibacy in the same light, we can find in Paul, as in Jesus, the same teaching of sex-transcendence. In Christ, as he said, there is neither male nor female. If, then a Christian should be in his outlook sex-transcendent, what exactly does this import? It means that, whereas in animals sex functions merely as sex, in man, and especially in Christians, sex should always function super-sexually. That is to say, we should live our sex life always from the universal point of view. We should place the human standpoint above the sexual, and, if we are Christian, the spiritual above the human.

Before referring to *Ethical* and *Political* aspects of this Christian transcendence of sex, I must say a few words about

its basis. The reason why Jesus could so far extend the bounds of the family as to make it potentially world-wide and universal was because of His doctrine of the spiritual kinship attainable by all who did the will of the universal Father. The recognition by men of this common relation to the Father made them spiritually kin—a kinship which was stronger and deeper than that of blood or sex.

What is the *psychological* nature of this kinship? We know something of the psychological expression of sex; we know also what family affection is like. Is the love of the brethren of which the Epistles speak—a love of course which includes both the brethren and the sisters of the Church—is such comprehensive and universal love something *quite* different from sex love, and also from the love of parents and children, of brothers and sisters?

To say that it is something *quite* different would create a difficult situation. It would imply that between these various sorts of love there is no community, and no relation. And the serious consequence of this would be that, in comparison with spiritual love, the love of sex and kindred would be thought merely natural and instinctive, incapable of spiritualisation. Of course, there have been ascetics who took even a worse view, and regarded sex and domestic love as being, not merely out of relation to the spiritual, but positively evil. But this is another story.

I am not concerned in this paper with the *philosophical* difficulties presented by such a dualistic view of the nature of man. I wish to study this problem of Christian and universal love from a *psychological* or rather *bio-psychological* point of view.

Hitherto, sex and parentalism have been treated by psychologists as instincts that are independent. So far as I know, little has been said by psychologists as to the nature of Christian or spiritual love, except, perhaps, that it is to be regarded as an instance of Sublimation. Sublimation is a blessed word, like Mesopotamia. But I fear that it covers a multitude, not of sins, but of difficulties. If the sex and parental instincts are regarded as strictly specific, being

restricted to a definite reaction to a definite kind of stimulus, how can they ever function otherwise? In other words, how can a specific instinct possibly develop into a universal attachment of man to man? How can you pass from the sexual to the social? Or, to use a more picturesque form of expression, how can you get golden currency out of instincts which do not seem amenable to the mint?

The theory which I wish to advance is that Christian love is not a sublimation from sexual or parental love, but that these are differentiations from one and the same fundamental impulse of human nature (and indeed of all life) of which Christian love is the *universalised* expression.

What is this fundamental impulse in all living things? It is a biological truth that life has two aspects or processes: nutrition and reproduction. Life both enriches itself and propagates its riches. There is no reproduction without nutrition, and there is no nutrition which does not aid the reproductive process. The two processes indeed are complementary; or as Haeckel puts it, "reproduction is just discontinuous growth." To which we might add that growth is just potential reproduction. In primitive forms of life reproduction takes place by fission or budding. The amoeba, for instance, has no sex; it just divides its substance. Sex as such is a later device of Nature for ensuring the greater efficiency of the reproductive process. There is no opportunity here of going into the history of the Evolution of Sex, but it is a fascinating story. An organism at first develops bisexual characters, and the process is one of self-fertilisation. "As we ascend higher in the scale, we find that the male and female organs still persist in all animals, but that gradually one set of organs only is fully developed, the other remaining more or less rudimentary." Thus heterosexuality makes its appearance.

Now what is the significance of all this? Surely it is that any single cell has latent within it the existence of another cell, that the fundamental trend of Nature is communal, and that sex and parentage are only highly developed devices for aiding a process that is more fundamental than themselves.

Unfortunately we become obsessed by the inherent attractiveness of the mere means for the enrichment of life by life. We stress sex and we stress the family.

Now so far is sex from being fundamental that sex differences are matters rather of degree than of kind. So much so, that in animals sex can be *nullified* and even *changed* —in the one case by castration, and in the other case by the transplantation of glands. Indeed, the division of human beings into men and women is not absolute; it is a question of degree, and there are many intermediate varieties.

We should, therefore, divert our attention from sex with its corollary of parenthood, and concentrate on life's main process, which is the impulse towards mutual enrichment. Albert Schweitzer calls it "reverence for life." It follows that, if our view is correct, the love of the sexes is not fundamentally or in principle different from the parental love of the child, but that both are differentiations of one and the same life-process.

An analysis of the *psychology of sex* and of parenthood would, we think, reveal their close relationship and supply some evidence of similar origin. Whether the object is the mate or the child, there is the same impulse to enrich in both cases. The language describing the characteristic attitudes in the two cases is the same. It is the language of protection and of ownership. That is why the diminutive expressions which suit the case of the child suit also that of the lover.

What, then, is the significance of this evidence for our problem? Surely it is that sex- and home-life are but the expressions of a tendency of Nature which our reason can see should have a *universal* reference to all men. Birds and animals react merely to their own nest or den. But we understand the truth that any particular home is but the temporary* station at which the social world-process makes a stop in its long and continuous journey. The germ-plasm

* To prevent any possible misunderstanding of this simile, the writer would here state that his assumption throughout is that the Family is divine in its institution, and must be preserved in its integrity.

is handed on from life to life without respect of persons. From this point of view the whole of past humanity is our parent, and its future our child. The ethical corollary of this is a *world household*. Sex and the Home, therefore, are merely ancillary to the love of man. Should this universal outlook be wanting, these institutions will be impaired by egoism, and their true significance lost.

Of course, we need more than the evidence of biology and psychology, if the ideal of a world-household is to be based on mere argument; germinal continuity is not a sufficient basis for an ethic of Brotherhood. We need to show that life is ultimately a unity, and that somehow this unity comprehends all persons. At the outset, however, we postulated the Christian doctrine of the Fatherhood of God.

Our purpose rather is to discuss certain ethical and political consequences of the view of the Family here adopted. We have said that the sex and domestic attitudes tend to be vitiated by egoism. To refer briefly to the crudest forms first—in what is called Lust, the one partner desires the other, not for the other's sake, but for his own sake. I say "his own," because this fleshly form of love is generally a masculine failing. But on the other hand, in the characteristic feminine weakness—the desire to be loved for one's own sake, there is still egoism, though of a somewhat different kind.

Further, even when each partner loves the other intensely and indeed passionately, the relationship may still be a kind of compound selfishness, as it were. Lacking the universal point of view it may become rigidly exclusive. And the results may even be tragic. Tragic, indeed, they have been in countless lives since the world began. In fact the logical issue is often what has been called the Love-death, of which we have classical examples in ancient times, and in more modern literature the examples of Romeo and Juliet and Tristan and Isolda. When Romeo thinks Juliet to be dead, there is nothing more to live for, and so he must die. And when Juliet awakes to behold her Romeo dying, she must follow him, and she plunges a dagger into her heart. What a dénouement! As though their two selves were alone worth consideration!

The problem is the same in Tristan and Isolda. "Aye, our passion," sings Tristan, "Thine and mine love; Tristan and Isolda's passion; How could Death alloy it, weaken or destroy it?" Death, he adds, could indeed kill nothing but the curse of their separate individuality. And they forthwith engage in the Death song:—

"Might we then together die
Each the other's own for aye,
Never fearing, never waking,
Blest delights of love partaking,
Each to each be given,
In Love alone our heaven!"

Lucca, in his *Evolution of Love*, appears to approve of all this, as testifying to the unearthly and spiritual significance of love, and as differentiating it from mere philoprogenitiveness. He says:—

"So intense can love become, and the desire to unite so potent, that individuality with eternal duality is felt as a curse. . . . Inevitably there arises in the soul the desire and the will to escape together with the beloved the insufferable solitude of existence, to achieve in death what life denies."

And so in their ecstasy these lovers long for a state—a state of death—in which, as they say, there will be no more Tristan, and no more Isolda, but a nameless, indivisible, single consciousness.

Now all this ecstasy takes place in an atmosphere that is hectic and full of hot air. A little fresh air on the subject is desirable. It is easy to see that if the lovers lose their separate personalities they lose their love; for love is a relation, and where there is nothing to be related, no relation of any sort is possible.

But apart from this the Love-death is tragic in a further sense. Such love is a completely insulated and exclusive affair and leads to moral suffocation. It is an egoism of two, so to speak, and has no relation to the claims of humanity. Having no ethic it is love without horizon and without stars—mere infatuation destitute of any higher significance and

meaning. In a world of needy souls there can be no justification for the complete absorption of two souls in each other.

But families, as well as lovers, are capable of a similar segregation. Instead of merging their interests with those of humanity, they often confine sympathy and love within the circle of the home. It is partly for this reason that the institution of the family has been so fiercely attacked in certain quarters. Mr. Bernard Shaw, for instance, in the Preface to one of his Plays says :—

“Get rid of your family entanglements. Every mother you meet is as much your mother as the mother who bore you. Every man you meet is as much your brother as the man she bore after you. Don’t waste your time at family funerals grieving for your relatives.” And he continues : “for God’s sake do not sit in your parlours ; the family circle is a stagnant pool, and four feet on a fender means two minds dulled, dwarfed, atrophied.”

All this, of course, is somewhat extravagant criticism, but it has truth behind it. And instead of merely decrying the Socialist attack on the Family, it is wiser to try to find out the cause of it. And the cause is, of course, the proverbial tendency to “keep things within the family,” as the saying is—especially money and property, as well as spiritual commodities like sympathy and kindness. And I fear we cannot deny that the only attitude of many homes is to fight, and even try to exploit, the world rather than to serve it. Some evidence of this is the infrequent dedication of the household to social service, and of children to the Christian ministry. Other evidence is the amount of money spent on personal and domestic pleasure compared with the amount given to social institutions like Hospitals and Orphan Homes. Yet again other evidence is the strong dislike of Rates and Taxes. We grudge paying for the support of other people’s education, or making provision for the poverty of those who are in no wise related to us. And so the rate-collector, and especially the tax-gatherer, is an unwelcome visitor whose attentions are often resented, and whose claims many do not hesitate to try to circumvent and escape.

Now this family egoism puts the institution in some danger. And some people even declare that the Family must be either mended or ended. At the present time in Russia there is an attempt being made to end it. Last Autumn a new Soviet family law was proposed which practically eliminates marriage as an institution by abolishing all legal distinction between registered and unregistered marital connexions.

"Though at present in Russia the deserted mother has a theoretical claim on her husband for alimony for the support of herself and her children—in practice the difficulty of recovering this means that the State will have to take an increasing number of children under its care. At present a cry is going up in Russia, especially from the peasants, that this law, if passed, will 'legalise polygamy and polyandry,' and turn Russia into a huge family where everyone is married to everyone else."*

The attempt to end the family is, to say the least, a drastic and dangerous experiment. Nor is such a policy advisable or even necessary. You cannot eliminate egoism in human life simply by merging the family in the State. That you can change man's nature by changing his institutions is an ancient fallacy. The soul of all improvement is the improvement of the soul. And if human nature remain selfish,—all institutional changes will be worse than useless.

Now there is no reason why the Family should remain of necessity individualistic. On the contrary, other things being equal, there is no institution so capable of training its members in altruism: there is no institution which provides so well for the socialisation of the will. The home, indeed, provides an incomparable opportunity for rehearsing community-life. What is needed, therefore, is an improvement in family ethics, and this is urgent. It is urgent politically and even economically. The great inequalities of wealth are being more and more felt to be socially undesirable, for they lead to inequality of opportunity in various directions,—for instance, in facilities for education, and in regard to capital for business enterprise. Now such

* Taken from an article in the *Manchester Guardian*, February, 1926.

inequalities tend to be perpetuated, for instance, by the law of inheritance. By the working of that law money often gets into the hands of persons who have but a remote relationship to the original owner and testator, and who are themselves sometimes totally unfitted to make any serviceable use of the wealth,—who, indeed, through this accident of inheritance, themselves become non-producers, whether in an economic or spiritual sense.

It is not the purpose of this paper to discuss in detail how these anomalies should be dealt with. But every political party realises that something must be done. Death duties have already been imposed. The laws of inheritance are certain in some manner to be modified,—possibly by some form of re-inheritance tax, so devised as to enable a person to leave property to children, but in decreasing proportions to children's children, or lateral family connexions.

Now it is recognised that there can be no legislation beyond public opinion. And public opinion itself rests on the state of the social ethic and on the degree of moral development attained by the community. Therefore it is that we shall need a re-orientation of the family attitude. We shall need to teach a doctrine of the teleology of the family, if people are to be prepared for the social readjustments that are required, and indeed justified.

It is said that all these proposed modifications of the law of Inheritance will lead either to evasions of taxation, or to an indisposition on the part of men to work as hard as before.

The answer to these objections depends, of course, on the state of the moral culture of the community. If we can move from the insular conception to the teleological view of the family, then social and political progress is possible.

There is a certain borough in London with sharply contrasted types of houses. It boasts many large and wealthy establishments, but it also contains one of the worst slum areas. A petition was recently promoted in the well-to-do Wards, requesting that their rates might be substantially increased, and that the money thus raised might

be used for providing better houses for their poorer neighbours.*

On us as teachers and ministers is placed the duty of pointing out the claims of the wider household—a household based not on sex conventionally so-called, but upon an instinct or tendency deeper than sex,—and which, in the light of our Christian Theology, we interpret as the Love of God in the soul of man striving for human expression.

*From *Homes for our Poorer Neighbours* issued by the Manchester Council of Christian Congregations.

The Education of the African Native.

BY THE REV. J. B. HARDY, M.A.

THE emergence of East and West Africa from comparative obscurity to a place of prominence in the Empire second to India is one of the amazing facts of modern international polities. This can be definitely traced back to the period immediately preceding the Great War. East Africa has received more attention, owing to its proximity to India, but signs are not wanting, that at last the West is coming into its true position. There are not so many white colonists in the West as in the East, for the climate is more damning to the hopes of colonisation. But the West is rich in natural resources, and its wealth has only just been tapped. Moreover, the response to European civilisation has been nowhere so markedly keen—at once giving rise to great hopes for the people and at the same time accentuating the problems of Government administration. *The Times* of March 9th, 1926, said in a leading article on the flight of Mr. Cobham, "Western Africa was on the whole neglected until last October, when three British machines flew successfully from Cairo to Kano, in Nigeria, under service conditions, and returned safely a day before scheduled time. . . . There are political arguments for the development of aviation in Nigeria. The country is peaceful enough at present, but there is always the risk that its proximity to certain foci of Moslem unrest may one day involve the local Government in a little war."*

Other facts point to the importance which West Africa is assuming in the eyes of far-seeing statesmen of all schools of thought. There was the visit of the Prince of Wales, to

* An air mail has been established between London and Sierra Leone. Letters take 4 days.

Sierra Leone, the Gold Coast, and Lagos. When you consider that in 1894, the average life of a white man in "the white man's grave" was estimated at two years, it suggests much that our future king should be allowed to go. Then there is the visit of Mr. Ormesby Gore, during the last three months, to all our West Coast colonies. In 1922, the Phelps-Stokes Commission inspected the schools and educational methods of the West, doing the same two years later in East Africa. The two volumes issued by them are of surpassing importance, and no man who has the welfare of Africa at heart can afford to neglect their findings and recommendations. As a result of this Commission's visits a Conference of Missionary Societies—Major Vischer represented the Colonial office—was held at High Leigh. Certain recommendations were made which will be mentioned later. The Colonial Office set up an Advisory Board on Education in British Tropical Africa, composed of well-trusted expert educationists, and administrators, men like Sir J. Currie, Sir M. Sadler, Sir F. Lugard, Mr. J. H. Oldham, Bishop Bidwell, The Bishop of Liverpool, Major Church. The secretary is Major H. Vischer, formerly Director of Education in Northern Nigeria. Again, a great conference is to be held at Le Zoute, in Belgium, in September this year. It will discuss African Education. All missionaries who have had anything to do with education have received sets of questions. The answers will be sifted, tabulated, and then published. As most of the questions deal with Biblical teaching in the schools the results will be eagerly welcomed. The July issue of the *International Review of Missions* is to be an African number. Lastly, but of supreme importance, is the building of the new West African College, at Achimota, of which Dr. Fraser, of Kandy, is to be the first Principal, and Dr. Aggrey (a Gold Coast native) is to be his assistant. The lists in the S.C.M. Magazine of the university volunteers who are going to this college are interesting. Why is it that the West Coast of Africa has so suddenly developed in importance?

I.

The onward march of science, the application of modern inventions, the wide-spread use of the Telegraph, Wireless, Telephone, the penetration of the Railway into the interior, the bartering of modern manufactures for the much-needed raw material of the country, have brought the native nearer to our civilisation. The intermingling of the races and their interdependence have narrowed the gulf, and, at the same time, have created the great problems that must be faced and solved. The African sees all the wonderful miracles of the white man and he is demanding that he, too, should know how to achieve the same results. Education, he sees, is the royal road, along it he wishes to walk. The result of it all is that the schools are crowded and there is a constant clamour for more, so much so that it is impossible for missionaries to keep pace with the demand. There is neither the time nor the money. Statistics show that in fourteen years schools and scholars have doubled. The following are the figures:

1911—SCHOOLS 8,275; 1925—16,516.

1911—SCHOLARS 447,323; 1925—899,482.*

No other sphere in the world shows such a remarkable increase as this. Bishop Lasberry, of the Niger diocese, in his Report for this year says the Churches in his diocese are self-supporting, also the schools, except for the stipends of a few foreign missionaries. The African Church in this area is supporting some 2,000 African workers of all grades, and last year contributed £1,300 to outside objects. The same can be said of the Primitive Methodist, the Free Church of Scotland, and the Qua Ibo missions, which are neighbours to the C.M.S. mission.

Until quite recently nearly all the Education the native received was given by Missions. The figures for 1924 in the Nigerian Government report are as follows:—

	Govt.	Assisted (Mission)	Mission
Schools	43	189	2,624
Scholars	7,690	26,308	116,953

**World Missionary Atlas.*

This means that out of every 64 schools in Nigeria 63 are run by missions, and out of every 19 scholars 18 are trained in mission schools.

So long as Village life was isolated, things were all right, but now there is a new spirit and a new demand. It is impossible for Missions to control Education as they have done, and the Governments are recognising that, since the native intends to be educated, it is better for him and for us that such education be sound and thorough. "In view of the widely held opinion that the results of Education in Africa have not been altogether satisfactory and with the object of creating a well-defined educational policy" the Advisory Committee was set up. Further, "As a result on the one hand of the economic development of the British Tropical Dependencies which has placed larger revenues at the disposal of the Administration, and on the other hand of the fuller recognition of the principle that the Controlling Power is responsible for the moral advancement of the native population, the Governments of these territories are taking an increasing interest and participation in native education, which up to recent years has been left to the Mission societies."

Dr. Garfield Williams, of the C.M.S.,* says:

"The great danger is to imagine that an education which we have conceived to be best for ourselves is necessarily the best for the world. Education is something that has got to be quite definitely related to the environment of the people to be educated. Now that requires a whole system of educational books which have got to be produced *ad hoc*—a system of educational literature produced for the people of Africa and no one else. Education is at last coming into its own in missionary work and nobody can go to Africa to-day without being impressed that the first task is to train teachers and missionaries and build up a native church and a native ministry."

Here we have the key to the criticisms. The system of education has ignored too much the African, training him in European ways and methods, giving him subjects and books

* At the meeting of the S.P.C.K. on March 7th, 1926.

which may be useful to us, but are of only academic value to the African in his present stage of development. Then there has been inadequate supervision, inefficient teaching, and unsatisfactory premises. A deliberate and conscientious attempt is now being made to remedy these evils, and as briefly as possible I will try to summarise the recommendations.

II.

"The key to Educational Reform is consciousness of community life." * Behind the pupil there is the tribe, the town, the home, and the family. There is a social and economic background, in which custom, tradition, language, religion and trade play their part. An educationist or a missionary might seek to lift the African out of this environment, and then train him along the accepted and rigid lines of European school methods. What at the end of it? He must keep his product for ever in this artificial state or send him back at last to his own people with their old conventions. Again, the average education in the village might be altogether alien to the life of the village—unsuiting its products for taking their right places or making their knowledge a mere superficiality to be as easily laid aside as it was picked up. In all our dreams for Africa these things must have their place. Our imagination must be deepened by understanding, and that knowledge of the native which is granted so sparingly to an outsider, but is kindled by love and sympathy.

Granted the stimulation of the imagination, the next step surely is to adapt the education to meet the needs so clearly visualised. The African must be trained for Africa and not for the selfish ends of either European or African. *The Times* criticised the Settlers' party in Kenya because its leaders were convinced that the solution of the Indian problem (in Kenya) lay in the ability of the community to squeeze out the Asiatic by replacing him with skilled Africans. The results of education must be seen in the desire to adapt his knowledge to the life of his own people, there endeavour-

* Phelp-Stokes Commission.

ing to uplift his race from the evil that is in it, at the same time seeking to conserve the good. It should train men whose dreams and visions are for development and advance, who will toil and sweat to achieve their dreams in the application of civic and national righteousness to the affairs of Africa. "Its aim should be to render the individual more efficient in his or her condition of life, whatever it may be." Sir G. Guggisberg, Governor of the Gold Coast, * says education is the chief instrument for his people's welfare, "the development of personality through character, the education of the brain in knowledge, and the training of the hand in arts and crafts." He continues: "Nor without preserving the best of its national characteristics, institutions, and customs can the African race retain its individuality and maintain its place among the peoples of the world."

Disintegrating influences are at work, breaking tribal customs, interfering with ancient authority, and loosening the bonds of religion. These facts drive home the necessity of putting character training in the forefront of any scheme of African education. There is remarkable unanimity among all classes at work in Africa that religious and moral training must be accorded an equal standing with secular subjects.

"History shows that devotion to some spiritual ideal is the deepest source of inspiration in the discharge of public duty. Such influences should permeate the whole life of the school." †

"This applies especially in the case of pagan tribes, for it is certain that absence of religious instruction may very soon be subversive of public order and of the settled progress which it is the Government's first duty to serve." ‡

This subject raises grave questions concerning the lines on which it should be taught. How shall we teach the Bible? Is it wise to give them all the Old Testament or none at all? Missionaries agree that there are difficulties almost too great

* Annual Report, 1926.

† Advisory Committee's Memorandum.

‡ Report of Conference on Christian Education in Africa.

to overcome. This must be faced when new curricula are drawn up.

Health and Hygiene teaching is necessary so that the old superstitious view of disease and its cause might be combatted, and village life be made sweeter and healthier. Just as we had a hard fight in England against deep-rooted tradition, so in Africa there is a stern battle to be fought. It will be won in class-rooms, through a system "that extends to the most distant village with its effective lessons in hygiene and sanitation."

Equal in importance with this is training in Agriculture.

"To this end all schools should develop a real interest in the raising and care of the smaller domestic animals, in gardening and in all activities which are necessary to develop skill in the cultivation of the soil, and appreciation of it as one of the great resources of the world. The aim should be to convince boys and girls that cultivation of the soil is co-working with God."*

Linked up with agricultural training is technical instruction in the various crafts. "Literary" training is necessary, and always will be, but there has been too much of a tendency to stress this side at the expense of the other, due very often to lack of funds for the prosecution of the bigger training institution.

Associated with the social side of African life are feasts, dancing, singing, games, moonlight festivals. They play a big part in the native's life. Unhappily, too often they are accompanied by drunken orgies and vileness. Songs and dances are obscene. However, they are there and form his recreation. They must be rescued from their lewdness, their beauty and wonder must be preserved, made part of school life, purified by healthy, moral associations, and performed amidst normal conditions free from the excitations of Bacchanalian festivals.

All this involves starting where true reform always starts—in the home. "All the machinery of a school and every influence of Education should contribute to the formation of a right mental attitude, giving to the home a primary place

*Report of Conference on Christian Education in Africa.

in the institutions of the community." It is here where the value of more schools for girls and women will be realised.

This is a brief summary of the chief recommendations of experts. It must be felt, however, that behind these special subjects and their teaching there is the community. Every item on the curriculum, every influence in the school, every dream of the teacher, and every activity of the scholar must rest there. "In primitive Africa the school has a larger responsibility for the elevation of the people than any other institution." A great schoolmaster was asked where he taught religion in his time-table. "We teach it all day long. In arithmetic by accuracy, in language by learning to say what we mean, in history by humanity, in geography by breadth of mind, in handcraft by thoroughness, in astronomy by reverence, in the playground by fair play."

III.

All this means a revolution in organisation and methods. The work is too big for Missions alone, it is too sacred to be left to secular authorities, too open to abuse to be put into the hands of the trader, and too important for civilisation to be left to the native. It is not too big for all parties together. In any future scheme Missions, Government, Trade and the African must co-operate and frame a curriculum and methods which will result in the benefit of all. It may mean that much of our work in education will have to be scrapped.* The plea for consistency may be asinine stupidity. Love and sympathy are adaptable, ever ready to meet the new challenge of the morrow, giving direction and leading to the new

* There has just been issued the text of a Bill, entitled, "The Educational (Colony and Southern Provinces) Ordinance, 1926." It will affect Mission Schools more than any other. Summarising the recommendations they are :—

1. All teachers must be registered. Before registration they must have passed certain examinations. At present Missions set their own standard for non-provided schools.
2. The machinery for closing down a school is simplified. Inefficient schools (assisted and non-assisted) will be closed. But there are safeguards against arbitrary action.
3. The composition of the Board of Education is altered so as to equalise the official and non-official representation. Four out of the six non-official members must be missionaries.

movements which have been born. Various attempts and suggestions have been made in the past, but they have come to nothing. A scheme for co-operation was drafted in Kenya a few years ago which was pigeon-holed. "It is a pleasant record of one of the more important outbursts of spasmodic enthusiasm."

The present movement is not spasmodic. It is genuine and is taking practical form. Already in Nigeria representatives of Missionary societies (no Primitive Methodists unfortunately) are on the consultative committee for Education in the Colony and Protectorate. The whole situation is a challenge to our Churches. Mr. Oldham sums it up: "Missions may choose to stand aside from the new influences which are making themselves felt in the life of the peoples of Africa. The inevitable result of such a choice is that they will find themselves in the end in a quiet back-water, while the powerful forces which are fashioning African life stream forward in another channel, influenced it may be, but little by the Christian spirit. The Christian Church will be in the world of the twentieth century as salt that has lost its savour unless it makes its contribution to the solution of this problem and the discharge of this responsibility. They may resolve, on the other hand, to keep in the mid-stream of development, knowing that only thus can they discharge their missionary obligation. By standing boldly and unhesitatingly for a conception of education which seeks the development of the whole man, and has the service of the community as its governing aim, they may influence in the right direction the policies of governments on which the welfare of African peoples so greatly depends. At the same time they may claim in the working out of those policies to be allowed place and opportunity to give that type of education which they believe to be best, because in it the principle of service finds adequate interpretation and motive in the Christian revelation of the purpose and nature of God."

The Ethics of Gambling.

BY THE REV. HUGH H. BRADLEY.

THE fundamental question regarding all matters that affect man's individual and social well-being is as to whether they are right or wrong, and the issue must be decided by the most enlightened moral judgment of the age. From this point of view the Christian Church is the custodian of the morals of the community.

The secret of a well-governed, and well-ordered life, lies chiefly in the cultivation of a sound moral judgment, and the same may be said with regard to the community. All matters of conduct should be matters of conscience. If this were so, we should not be carried away by a craze, or be ruled simply by custom and convention. How many things are done because those who do them have not acted out of a proper sense of responsibility, that is, have not considered what was really involved in their so acting.

Or consider how far the fulfilling of this primal obligation would go towards solving our social and economic problems. All these problems are, in the ultimate, moral problems. If we could get people to bring to bear upon all their relations and dealings with their fellows the judgment of a well-instructed conscience, many of our difficulties would disappear, many things that are widely practised would become morally impossible, and many things which call for accomplishment would be done.

The hope of reform in our social life lies in the education of public opinion. To arouse the public conscience is the sure way to reform. That is how inhumanities which flourished in the days of our fathers have been abolished. They were condemned by public opinion, and had to go.

If there is one question more than another on which the public conscience needs to be roused, that question is

gambling. In view of its alarming prevalence, the many evils in society to which it gives rise, and the grave moral peril to which our young people are exposed, a peril which the lack of sound ethical guidance with regard to the practice makes more real, it is high time that those whose business it is to guide the thought, and mould the life of the community, really made up their minds as to the moral issues involved in gambling and insisted on other people making up their minds. Certainly, there is little hope of curbing the practice, or of bringing it within the bounds of control, to say nothing of abolishing it altogether, apart from the creation of a sufficiently strong body of public opinion.

Gambling, we may say, has no ethical defence. People who like it are not to be expected to bring it fairly to the test of conscience. They will not enquire too closely into its ethical implications. The real issue is blinked, and its supposed defence is in reality a feeble effort on the part of those who find pleasure in it to excuse it. The test of pleasure is no test of moral right. Indeed, in this instance, the plea that gambling affords pleasure is a most selfish one, for the gambler's pleasure is obtained at the expense of another's pain. It is useless to argue that the loser has his pleasure and pays for it to the extent of his loss. For if the loser pays for his pleasure, the winner has a pleasure equal with his, without paying for it, and pockets the stake as well. It may be true that many gamblers do not feel any pain at losing, because they can well afford to pay up; but, in meeting this contention, we may fairly claim that "an act must be judged by its general tendency, and not by its effect under specially selected circumstances." No gambler plays to lose, or really finds pleasure in losing.

The idea that gambling is justifiable as affording, in virtue of its excitement, a relief from the monotony of life, blinks the moral issue. This, undoubtedly, is one of the strongest attractions of gambling, alike for wealthy people bored with idleness, and for multitudes who toil amid the hum-drum of industry. But we should not dream of attempting to justify

burglary on the ground that it was good sport, and a welcome relief from the monotony of life for those who engage in it, though they may find it to be such, so long as they can elude the vigilance of the guardians of the law. The same defence might be urged in favour of drug-taking, drunkenness, and sexual vice. But, as Canon Green well says, "the real recipe for happiness is not to drug oneself with vice, whether by means of alcohol, sexual vice, or gambling, but to learn the joys of service, and to fight in noble battles."

All this raises the question of the relation between gambling and sport. It is not possible to enter into a full discussion of that here. Suffice it to say that gambling is an element which enters into most, if not all, forms of sport; but those who are real lovers of sport would vote all hands up for its suppression, on the ground that it vitiates every sport it touches.

It is sometimes urged that gambling is a legitimate practice if the sums staked do not exceed the limit of what the gambler can afford. Quite recently a doctor, who was declared to be bankrupt, appealed to the Official Receiver for permission to gamble, on the ground that he found it to be a pleasurable recreation. He was granted permission on condition that he would not bet more than a pound. Are we satisfied to rule that gambling is right for a rich man, because he can afford it, but it is wrong for a poor man, because he cannot afford it? Why should not the poor man gamble and get rich quick at the expense of the rich man who can well afford to lose? If the poor man cannot afford to lose he can afford to win. Is gambling right or wrong according to whether a man wins or loses? If the test is whether a man can afford it or not, then we must conclude that gambling is right if he wins, because he can afford to win, but it is wrong if he loses, because he cannot afford to lose. So we surely ought to reserve a place in the Saints' Calender for those who are distinguished winners at the gaming board, or on the turf!

Gambling has no right principle to defend it. From all sides the moral law sets dead against it. An examination of

the moral aspects of the question leads us to the following conclusions;—

I. Its motive is selfish. If we ask why men gamble, we find the answer primarily in one thing, the desire for gain, or covetousness. Other motives enter into the act no doubt, but this, the desire for gain, is the chief. Though to call a gambler a thief would be regarded as a misuse of terms, yet gambling and thieving have much in common. The gambler, like the thief, attempts to get property without paying the price for it. So Paton describes gambling as "a kind of robbery by agreement." Both these things, as expressions of the same false principle, are wrong.

II. Gambling is fundamentally anti-social. It does not simply militate against the true interests of society ; on the principle of gambling society is impossible. It involves the complete ignoring of the just claims of others, in the interest of self-benefit. "In an atmosphere of brotherhood," says Paton, "no form of gambling could exist." Canon Green at the commencement of his chapter on the social evils due to gambling, refers to it as "this most anti-social of vices," and the facts he brings to light abundantly justify that indictment.

III. Gambling is an offence against the laws of honest trading. The question of the relation between gambling and business needs to be carefully thought out. The two things are often confused, and attempts have been made to justify gambling on the ground that all business is gambling. If gambling and business are inseparable, and we regard business as legitimate, we must allow that gambling also is legitimate. Canon Green draws attention to an article by a distinguished Member of Parliament, entitled, "Why Shouldn't We Gamble?" based on the idea that "everyone engaged in business was necessarily a gambler." But there is a fundamental difference between the business that maintains the community, and gambling. Gambling depends on chance, but the policy of the true business man is to eliminate chance as far as possible. Again, in honest business money is earned by useful service rendered to the community ; but the gambler makes no return for the wealth he acquires. That

gambling enters into business is unquestionably true, and no one deplores this more than the honest trader. That gambling is inimical to the interests of true business is illustrated by the great outcry some time ago for legislation to stop the gambling on the Cotton Exchange. As a violation of the law of equivalents in honest trading gambling is wrong.

IV. By its fruits in individual and social life, gambling is declared to be a sin against humanity. Gambling operates against the cultivation of the nobler powers of man, and the higher interests of life. The appeal of the gambler is always to chance, hence, in engaging in the practice, a man offends against the claims of his higher nature, his reason, his skill, his sense of justice. The logic of it is pure fatalism. Furthermore, gambling, by centring attention upon material gain, withdraws it from more worthy aims, and makes men sordid and selfish. Another serious moral injury which the gambler inflicts upon himself springs from the fact that gambling tends to become a substitute for honest, useful toil. "It is begotten of covetousness, and leads to idleness."

It is equally a sin against society. The grave social evils to which gambling gives rise ought to be carefully studied by all who are concerned to further the higher interests of the community. Facts may be adduced to show that it is "beyond all comparison the most fruitful source of crime"; it is an even greater "source of misery and suffering for wives and children" than drunkenness, and drunkenness and gambling go hand in hand. It is computed that gambling, by diverting workers from their work, and rendering them unreliable, reduces the national output not less than twenty per cent. per annum.

V. Finally, gambling as a mode of dealing with property must be judged in the light of the Christian doctrine of Stewardship. So judged, how does it stand? What we hold is not ours but God's. It is entrusted to us to use for the common weal. For our use or otherwise of what God entrusts to us we shall be held accountable. Wealth is ours to use, not to do what we like with. If this be so, then we may say without

any hesitation, and without any mitigating word, that the gambler sins grievously against God, whose is the earth and the fulness thereof. To sum up then, gambling has no right principle to defend it; its motive is wrong; in the ethics of business it is condemned as dishonest trading; in the ethics of social life it is condemned as anti-social, as indeed the very negation of the basic principle of society; it is a sin against humanity, and a sin against God.

Gambling is one of the biggest things we are up against in the effort to establish the Kingdom of God. The Prince of the Powers of Darkness has no more effective agent than the Christian man who gambles, or the churches that condone it. The sheer hypocrisy of those who condemn the gambling of the turf, and wink at, or organise bazaar raffles is one of his chief delights. Let us have a clean Church. Let Christian people have clean hands in this matter of gambling. When the Christian conscience of the nation is educated to the point of recognising "that gambling in all its forms is morally wrong, and socially pernicious" there will be some hope of dealing effectively with this "cancer crime."

Rev. Richard Baxter's Paraphrase of the New Testament.

BY THE REV. F. J. POWICKE, M.A., PH.D.

EVERYONE who knows anything of Baxter may be presumed to have read or heard of his trial before Jeffreys, the Lord Chief Justice of James II. on May 30th, 1685. Macaulay's description of the scene has made it immortal. A month later he was sentenced in a fine of 500 marks, and to remain in custody until it was paid. Jeffreys, it is said, wanted to have the "old knave" whipped through the streets as well, but was restrained by his colleagues. Baxter had neither the means to pay himself, nor would he let his generous friend, Sir Henry Ashurst, Jr., or any other friend, pay for him. So he lay in, or near,* the King's Bench prison till December, 1686, when by the mediation of Lord Powys the King was induced to set him free. His Majesty's clemency, it is certain, did not spring from pity. But he had a fight on his hands with the established clergy; and prudence whispered to him that some apparent kindness to the Nonconformists, beginning with their venerated leader, might draw them to his side—a mistake which he found out too late.

But let us turn to the occasion of Baxter's trouble. Early in 1685 he published "a Paraphrase on the New Testament, with Notes Doctrinal and Practical, by Plainness and Brevity fitted to the use of Religious Families, in their daily Reading

* We say "near" because young Matthew Henry found him "though a prisoner, in a private house near the prison, attended on by his own man and maid."—Letter to his father, dated November 17th, 1685. (*Williams's Life of Matthew Henry*, p. 22).

of the Scriptures, and of the Younger and Poorer sort of Scholars and Ministers, who want fuller helps." In his "account of the Reason and Use of this Paraphrase," he says: "A friend, long urging me to write a Paraphrase on the Epistle to the Romans, as being hard to be understood, when I had done that I found so much profit by that Attempt, that it drew me to go on till I had finished what I offer you. It was like almost all my other publick works, done by the unexpected conduct of God's urgent providence, not only without, but contrary to, my former purposes. God hath blest his Church with many men's excellent Commentaries on the Scriptures, and I never thought myself fit to do it better than they have done, but that is best for some persons and uses, which is not best to others. I long wished that some able man would furnish vulgar Families with such a brief Exposition, as might be fitted to the use of their daily course in reading the Scriptures and instructing their Households. I found that many who have done it better than I can do, are too large and costly for this use. Some (like Déodat) very sound, are unsatisfactorily brief. Some have parcelled their Annotations into so numerous shreds, that Readers (especially in a Family course) will not stay to search and set them together, to make up the sense."

So his work has a popular design—like Doddridge's *Family Expositor*, and Matthew Henry's *Commentaries*, both of which may well have been suggested by it. But Baxter points out that, though popular, it is not unscholarly. As usual, his way is the "golden mean." He has written, for example, on the basis of the Greek text, and in the light of its criticism by "divers expositors." He mentions this fact, in particular, to explain "Variations" which the "learned" will understand at a glance, but which to the "vulgar" may be embarrassing. Every such change from the familiar reading, he assures the latter, has been made in order to bring out a sense nearer to the original. "Practice," however, has been "the end of all." He has not shirked "great doctrinal controversies" where a text or passage has called for the handling of them. He has handled them "largely" here and there. † But he has made doctrine, what it always

* Rev. John Humphrey. R.B. iii. 198.

† One might refer to his notes on Romans ix., and 2 Thessalonians ii.

should be, subservient to practice. His "great desire and care" has been to promote "Christian Piety in Families." Family life is the spring of all that goes to make or mar a nation, and its moral health depends on religion. It has been the special purpose of his two books—*The Poor Man's Family Book* (1674), and *The Catechizing of Householders* (1683) to press home this truth. He is so profoundly convinced of it that he entreats his readers to "hear" him—"as if I begg'd it of you, with tears, on my knees."

"It is out of ungodly Families that the world hath ungodly Rulers, ungodly Ministers, and a swarm of Serpentine Enemies of Holiness and Peace, and their own Salvation. What Countrey groaneth not under the Confusions, Miseries and horrid Wickedness, which are all the Fruits of Family neglect, and the careless and ill Education of Youth?"

He adds a reflection, the truth of which lapse of time and changed circumstances have done little or nothing to impair:

"To cry out of dumb or unfaithful Ministers, while you are worse at home yourselves, is but self-condemnation. Are Ministers obliged to care more for your children's Souls, by Nature, or by Vow and Covenant, than you are? Can they do for whole Parishes, which you will not do for one Household or your own Children? The first charge and part is yours. If Families treacherously neglect their part, and they look that all should be done at the Church, you may as wisely send Boys to the Universities, before they are taught to Read and Write at lower Schools. If there be any hope of the amendment of a Wicked, Miserable, Distracted World, it must be mostly done by Family-Religion and the Christian Education of Youth."

This then, was the book—a book breathing throughout the purest spirit of patriotic piety—which brought upon him a charge of sedition. It happened to appear just when the rage against Nonconformists was very fierce, and just when Baxter's personal adversaries were most on the alert. The chief of these was Sir Roger L'Estrange, whose antipathy to Baxter was like that of the demons to Christ. More than once already had he laid snares for him, and failure had but

envenomed his unscrupulous cunning. Now at last, he found in the "Paraphrase" exactly what suited his purpose, *viz.*, places where the comment on a text could be twisted so as to seem critical, or condemnatory, of the "powers that be." Of these he picked out eight, and submitted them, as fair samples, to certain like-minded clerics. Hereupon, together they undertook the easy task of setting the law in motion. With the seat of justice overshadowed by a Jeffreys, and shaken by a great wave of hostile opinion, Baxter had no chance of fair play. His fate was a matter of course, and, but for the fact that the wave of hostile opinion was beginning to ebb, would have been worse. Perhaps a sign of the ebbing wave may be seen in the call, before long, for a second edition of the "Paraphrase"—an edition in no wise different from the first except that, on the last page, he annexed an "account" of his "imprisonment," and cited the "accused words." These are, he says:—

"(1) The Paraphrase on Matt. v. 19; (2) on Mark iii. 6; (3) on Mark ix. 39; (4) on Mark xi. 31; (5) on Mark xii. 38, 39, 40; (6) on Luke x. 2; (7) on John xi. 57; (8) on Acts xv. 2. Note, these were all: though a Reverend Doctor * that knoweth his own name put into their" (the accusers') "hands some Accusations out of Rom. xiii. as against the King, to touch my Life, but their discretion forbid them to use or name them." †

It would be easy to commend the Paraphrase generally by quotations and a fuller description of its characteristic features. The effect, I think, would be to convince the reader

* Said to have been Dr. Sherlock, the Dean of St. Paul's, but this is not certain.

† Baxter's assertion of "innocence" as against Jeffreys' charge that what he "said of the murderers of Christ, and the hypocrite Pharisees, and their sins" was "meant of the Church of England," must be accepted; but a glance at the cited comments will show that his innocence, as so often in his case, was unguarded by prudence. Thus his note on Matt. v. 19, is: "Are not those Preachers and Prelates then the Least and basest, that preach to tread down Christian Love of all that dissent from any of their presumptions and so preach down not the Least but the great command." But, for Baxter, such "Preachers and Prelates" were by no means identical with the Church of England.

that Baxter was one of the most "sober" and enlightened expositors of his day. But, perhaps, the same effect may be produced if we consider merely his attitude to the Revelation of St. John the Divine. To this portion of the New Testament he gave more time and thought than to any other; but in what he calls "an Advertisement"—prefixed and annexed to the Paraphrase—he frankly owns himself non-plussed. While carried away by the sublimity and beauty of the book as a whole, there are parts of it—and those unhappily the subject of chief attention and dispute—as to which all his efforts at understanding have left him in the dark. Moreover, he is content to be in the dark: for they do not touch (he thinks) the essence of the matter—which he takes to be the broad and clear unveiling of God's triumphant march in history. After mentioning, for example, the various and conflicting opinions he had met with about "the thousand years," he says, "he that knoweth which of these is the right, let him tell it: for I do not." But, especially, it was the current interpretation put by Protestants on "Babylon," "the first and second Beast," "Anti-Christ," etc., which perplexed him. It had become a mark of Protestant orthodoxy to identify these with Romanism and the Pope. Consequently, he stood almost alone in his admission of invincible doubt on the point—nay, of deep concern lest in thus describing what for 1250 years was the only visible Church of Western Christendom, Protestants might not be guilty of something worse than a grave mistake:—

"I am sure that the Visible Church will have scandals and ambitious Men, and yet that its Deliverance in Constantine's time, and the following Ages, was a wondrous Mercy, which Heaven and Earth did rejoice in, and praise God for: and it was a great part of Christ's coming to Reign by Christian Princes, and that the Kingdoms of the World were made the Kingdom of Christ. Therefore, I dread the denying Christ these Kingdoms, and reproaching even the best Ages of His Church on earth as Anti-Christian, lest I deny Him to have any Church Visible at all, or tempt men to Infidelity, by saying that Christ is so little a King, and came to so little a Work in the World, as to have no Church save the

persecuted part, till *An. 300*, and the *Reformers* since 1560, save a few latent Persons. Men will judge of the Workman by his Work, and of Physicians by their Cures; and though it be honourable to save one Soul, they will tempt men to dishonour Christ, that call almost all His Church Anti-Christian. I would not slander one Man; but should I mistake, and slander millions for 1,300 years, how great were my Guilt!"

His studies, pursued with a single eye to the truth, did not bring him to an unqualified denial of the Protestant view, but they inclined him very strongly to the conclusion that the Seer of Patmos enclosed within the range of his vision, little more than "Pagan Rome," and he challenged the dogmatic objector to prove him wrong:—

"Clear it better, that though Rome then eminently *rulled over the Kings of the Earth*, and sate on *Seven Hills*, and had all the Wealth and Glory there described, and Idolatrously worshipped *Jupiter, Mars*, and a multitude of Gods (called Devils by *Paul*), and Deify'd their Emperours, worshipping them with Altars and Sacrifices, and by their *Power and Learning* kept up this fornicating idolatry over a great part of the World, and also captivated the Church as *Babylon* had done the *Jews*, yet *Pagan Rome* was not *Babylon*, nor the Imperial Power of it the First Beast, nor the Literate Promoters of all this the Second Beast."

This, with his other offences against prevalent notions, evoked several printed attacks upon him, besides widespread resentment. Thomas Beverley, a Conformist Minister who expressed, at the same time, profound respect for Baxter, was one of his assailants—his main ground of difference being Baxter's rather contemptuous treatment of the crude chiliasm to which Beverley had committed himself.*

But the most considerable critic was Henry More (1614-1687), who in his *Apocalyptic Apocalypseos* (1680), had expounded "the whole book" of the Revelation "from chapter to chapter," and "from verse to verse" with no hint of misgiving. To him Baxter's state of incertitude seemed deplorable, if not severely culpable. More himself had no

* His "predictions" were so often falsified by experience that he was said to have died of chagrin.

doubts at all. He had found the key to all enigmas, and a key so manifestly right, that there must be something wrong in a reader who declined or failed to use it ! *

What Baxter speaks of as "Dr. H. More's castigation" seems to have reached him (in manuscript ?) early in his imprisonment; and moved him at once to restudy the matter. Then he set down the steps and results of his further enquiry in a MS. still extant but unpublished. It is a small quarto, very closely written, of nineteen folios; † and is noteworthy, if only for the witness it bears to his habit of scrupulous intellectual thoroughness. Though he wrote so swiftly, when once he put pen to paper, that he hardly seemed to take it off before reaching the last word of a page, yet he was never superficial. He made a point of not beginning to write till he had acquainted himself with everything of note which had been written on the subject in hand. For illustration, from his printed books one might refer to his treatise on the "Lord's Day," and his "History of Councils." But I have come across no illustration so striking as that which is furnished by this MS. Even the "Advertisement," mentioned above, bespeaks a width of reading on the Apocalypse which (to a dabbler) appears exhaustive. But here in the MS. is a list of at least thirty-two authors—"with many others"—scarcely one of whom is named in the "Advertisement." All Schools are included; and he had passed them all under review that he might come to an all-round Judgment. "My Imprisonment," he says, "gave me leisure by God's mercy to study seriously what others have said." ‡

Surely a wonderful achievement for a prisoner, and an invalid, especially in view of the fact that during the same time he wrote his "*Paraphrase of the Psalms*," etc.

It brings home his frequent remark that there was no wealth so precious to him as the golden moments of time.

* See More's *Preface* in his "Grand Mystery of Godliness," p. 12.

† 170-189 Baxter MSS. (Treatises) Vol. III, Dr. William's Library.

‡ The authors named were contemporary or recent, but he had also read "some ancients."

He was loth to lose, or waste, one of them. It lights up, too, his humility of mind : for he had always the hope and the will to learn from others. In this case, however, he did but renew his disappointment, and reinforce his previous opinion.

"When I had read w^t so many said, and of how many minds they were (passing by the Papists), I saw y^t if any in y^e world understood the book, it could be but very few. For but few have written on it comparatively ; and few of those few agree in very great points, and many y^t fixed uppon times are already confuted by experience."

Still, he had gained something.

"I found in many of them the effects of long and deepe studyes, and also many Rules very useful to guide a student in his search after the truth, especially :

1. y^t it is very dangerous to adde or to diminish from the words or sence.
2. that y^e simplest and plainest exposition is y^e safest.
3. that y^e darker Passages are rather to be reduced to the plainer than contrarily.
4. that y^e 17th chapter is y^e key to y^e exposition of y^e rest, and to find out w^{ch} is Babylon will expound much of the foregoing prophecies of all y^t tended to its fall.
5. that the true knowledge of y^e Roman history, of those times and of the foregoing and of after history, is of great necessity, y^e matter of fact may partly expound y^e predictions.
6. that there is an orderly progress in the prophecies ; and y^t a *saltus* of many hundred yeares, to other subjects and scenes, is not to be supposed without any proof of so strange a transition.
7. that some difficultyes objected ag^t a probable exposition will not allow us to believe y^e contrary, if there be farre more difficultyes, to be objected ag^t it (with more such like)."

Elsewhere in the same volume (B. MSS. ii. ff. 102^{ab}-145^{ab}) we find additions to the Paraphase of the Revelation not meant for other eyes, but "set downe" "indigestibly and disorderly, *raptim*," for his "owne memory."

Here, again, he utters his moan over the "great disagreements," "even in many great and weighty points" which he has met with in the "learned," and his "settled resolution" to maintain his "professed ignorance." The forty-three folios of closely written matter which follow, raise one's surprise at his industry to the point of amazement, if, as is likely, they were also a product of his prison days. They are not otherwise of present interest, so far as the discoveries of a glance here and there may be trusted. But, at the outset, he lets fall incidentally a welcome light on the general principle of apocalyptic interpretation which he held by; and with this final token of his "modernism" we will conclude.

"There are five sorts of expositors of y^e Apocalypse.

1. the meerly Literall. This is contrary to Reason.
2. the cabalisticale, w^{ch} is fictitious and presumptuous.
3. the conjectuall by Reasons, w^{ch} seems plausible to each man, as prejudices and fancies disposes him.
4. Rationall, fetcht from the context and former prophecies whose phrase is here used.
5. Revelationall, by propheticall Inspiration and Vision.

This last John Fox (*e.g.*) Sweareth by . . . I can boast of no such thing. But I joyne the *Rationall way* about y^e great substantiall parts of the prophecy (and am therein cleare), and the *conjectionall way* about some few by—or dark phrases, or circumstances."

Some Recent Biblical Literature.

BY THE EDITOR.

ONE of the most difficult, as it is among the most important, problems connected with Old Testament history is the date of the migration of the Hebrews into Egypt, the length of their residence and the date of their departure. It is very unfortunate that the Biblical writers, not realising the importance of precision, simply use the official title "the Pharaoh" without saying which Pharaoh is intended. Quite a large number of identifications of the Pharaoh of the Oppression and the Pharaoh of the Exodus have accordingly been made. Eminent authorities have fixed on Rameses II. as the oppressor, and Merenptah as the Pharaoh of the Exodus. But several other identifications have been proposed and supported by distinguished scholars; and in recent years the tendency for orientalists to move backwards to earlier dates has been rather marked. Prof. Peet in his *Egypt and the Old Testament*, adopts a rather agnostic position, but as between the Merenptah date and one about 200 years earlier he confesses his preference for the latter. In *The People and the Book*, which I may be permitted to quote as the most recent expert survey of the whole Old Testament field, Prof. Welch definitely inclines to this view. Dr. Hall in his article on *Israel and the Surrounding Nations*, goes still further back, placing the Exodus early in the sixteenth century and identifying it with the expulsion of the Hyksos. This involves the view that two centuries lay between the Exodus from Egypt and the entry into Palestine. Prof. Lofthouse in his contribution to the volume does not discuss the question, but from his remark "Akhenaten's heresy was swept away long before the time of Moses," (p. 232), it is clear that he would favour a date no earlier

than the time of Merenptah. The problem has been examined in an elaborate monograph by Mr. J. W. Jack entitled, *The Date of the Exodus in the Light of External Evidence* (T. & T. Clark, price 10s.). He regards Thothmes III. (1501-1447) as the Pharaoh of the Oppression, and Amenhotep II. as the Pharaoh of the Exodus. He places the date of the departure from Egypt as approximately 1445. The book has behind it many years of work; it displays extensive reading, and it treats the whole subject in a comprehensive way. The Merenptah date rests partly on the reference to the building by the Hebrews of Pithom and Raamses which, it is believed, cannot be earlier than Rameses II. But the evidence on which this conclusion rests is by no means secure. More weight attaches to the argument that the Hebrew conquest implies that Palestine was not under Egyptian control, and that the date of the conquest cannot be before the reign of Rameses III. (c. 1204-1172). Mr. Jack deals with this in a chapter which sketches the history of Egyptian control of Palestine in which it is argued that in the period reflected in the Tell-el-amarna tablets, Egyptian control was so weakened that the Hebrew conquest might very well have been made at that time. Following several other scholars he identifies the Hebrews with the Khabiru, known to us from the Tell-el-amarna correspondence, and adopts the view that the actual conquests of the Hebrews were on sufficiently limited a scale to make the argument derived from the later military campaigns of Seti I., Rameses II. and Rameses III. much less cogent than it appears at first sight. The Israelites would be practically untouched by them in the narrow Highland territory, which was all they were able at first to occupy. This view has undoubted advantages; in particular it avoids the difficulty that the most natural interpretation of the famous Stele of Merenptah implies that early in his reign the Israelites were already settled in Palestine. The chronological difficulties of the Merenptah date may be eased if the Exodus can be put back a couple of centuries. The theory that the Exodus was due to the reaction against Akhenaten's movement under

Tutankhamen (B.C. 1365-1369) and Harmhab (B.C. 1358-1324) is examined and rejected. An account is given of the heretic king's reformation. Mr. Jack refuses to regard the religion he enforced as Monotheism in the proper sense of the term.

There is much in this volume on which I have not been able to touch. It brings together a great mass of information, and whether the author succeeds in convincing his readers or not, he has made out a strong case for the view which he favours.

Turning now to the Prophets I have to call attention to a striking volume by Prof. N. Micklem entitled, *Prophecy and Eschatology* (Allen & Unwin, price 7s. 6d. net). It is one of the freshest discussions of Prophecy which has for a long time appeared in our language. It opens with a chapter seventy pages long on "Psychology and Prophecy." This starts with a discussion of the view that the great Hebrew prophets were ecstasies like the prophets with whom we meet in the time of Saul. Dr. T. H. Robinson's *Prophecy and the Prophets* contains a treatment of Prophecy from this point of view. Prof. Micklem thinks that this theory is wrong, though not wholly misleading. The protest against the tendency to regard the prophets as staid preachers of doctrine and morality calls for protest; but the ecstatic theory is a misrepresentation in the other direction. He believes that the interpreters whom he is criticising are working with obsolete psychological notions and that the symbolism of the prophets has been widely misunderstood. In this section of the book a good deal of space is devoted to individual prophets in which Hölscher's opinions naturally receive special prominence. The rest of the book consists of discussions of the great prophets from Elijah to Ezekiel. I wish it had included the Second Isaiah. It contains a large number of rather revolutionary suggestions. The prophets of the Baal who confronted Elijah on Carmel were not prophets of Melkart nor of the local Baalim, but prophets of Yahweh who worshipped Yahweh with Canaanite rites and called Him Baal. The prophet's experience at Horeb is possibly a misplaced account of Elijah's inaugural

vision, and two accounts have been combined in it. The old interpretation that Immanuel is a child of Isaiah is revived. Isaiah had no doctrine of a Messiah except possibly in xxxii. 1-5, nor had he any doctrine of the inviolability of Zion, nor of the supernatural destruction of the enemy at the gates of the city, nor of a Messianic age in the near future. Jeremiah anticipated no return for the Northern or the Southern tribes. Prof. Micklem rejects Hölscher's view of the post-exilic origin of Deuteronomy and considers that Deuteronomy was the basis of Josiah's reform, but Deuteronomy *without the centralisation clause*. His criticism of the Book of Ezekiel is fairly drastic. How far he is in agreement with Hölscher's radicalism is not clear. The only authentic sections in chapters xl.-xlviii. are xl.-xliii. 9 and xlvii. 1-12. This section has nothing directly to do with ritual or ceremonial or any temple of the future. The Gog story he regards as entirely alien to the Book of Ezekiel as a whole. I am quite willing to consider the possibility that Ezekiel is not so complete a unity as critics generally have supposed; but I find it very hard to believe that so much later matter is incorporated in the book. And generally, while I am greatly struck with the stimulating and original quality of Prof. Micklem's volume, I must confess that I do not find the case for his more radical suggestions very convincing. But in view of the ungrudging testimonial he gives to me as a conservative scholar this is not perhaps surprising. The proof-correction has been rather carelessly done. I have noticed nearly twenty mistakes in my reading of the book.

It is specially gratifying to watch the increasing prominence given to Jeremiah in our Old Testament literature. When I published my own commentary (1910-12) it was the first for many years in Great Britain. But since then we have had the commentary by Dr. Binns, studies by Mr. W. R. Thompson and Sir George Adam Smith, and above all Dr. Skinner's great work *Prophecy and Religion*. Now we have two volumes published by the Student Christian Movement—*Jeremiah and the New Covenant*, by Principal W. F. Lofthouse (price 6s.) and *The Cross of Jeremiah*, by Principal

Wheeler Robinson (paper 2s. 6d. net). Both of these volumes, it is needless to say, are in touch with the best literature of the subject and reveal close and prolonged independent study. Principal Robinson contributed the exposition of Jeremiah to *Peake's Commentary*. Dr. Lofthouse has written two books on Ezekiel, Jeremiah's junior contemporary. In writing on Jeremiah he has had a very congenial task. In criticism he occupies a central position. He stands by the generally accepted view of Deuteronomy and holds not only the New Covenant passage to be authentic, but most of chapters xxx. and xxxi. A resolute attempt is made to trace the prophet's complex spiritual history, though here much depends on the view taken as to the sequence of undated passages. The problems which the personality and the book present to the modern reader are frankly stated and carefully discussed. The bearing of psychology on the interpretation of the prophet and his work is not forgotten. In this field Principal Robinson has already done valuable work. His *Christian Doctrine of Man*, and his *Religious Ideas of the Old Testament* indicated his competence in this field; and his essay on Hebrew Psychology is one of the most notable and important contributions to *The People and the Book*. Jeremiah above all calls for psychological skill, and it is particularly interesting to compare these two volumes with Prof. Micklem's discussion of that prophet. *The Cross of Jeremiah* is the second of a series of which *The Cross of Job* has been already published, while companion volumes are to follow, on the Servant of Yahweh and the Psalmists. The plan of the volume is interesting. First we have the book itself under the title "The Record of the Cross." The chapter on the history is entitled "The Cross Without." The study of the personality and the career is "The Cross Within," while Jeremiah's thought of God and relation to Him are treated under the heading, "The Cross Above." The volume will form an excellent basis for more detailed study.

Turning now to the New Testament I call attention first to Dr. Lightley's Fernley Lecture, *Jewish Sects and Parties in*

the Time of Jesus (The Epworth Press, price 8s. 6d. net). It is a substantial volume of four hundred pages, and it covers a good deal of ground. It falls into four parts: Pharisees and Sadducees, The Samaritans, The Essenes, The Zealots. The first is naturally much the longest. A great deal of reading obviously lies behind the work, and it is valuable for students to have so much information brought together in so accessible a form. The omission of Mr. Herford's *The Pharisees*, is presumably due to the date at which it was published. The plan of the book is to deal with the history of the movements discussed, then with the doctrine and finally with the relationship to Jesus and Christianity. Very full synopses greatly facilitate the study of the work. The attitude of the author to Biblical criticism is modern without being extreme, and in those questions where critical scholars are divided he does not always accept the more conservative view. For example, he favours the theory that Ezra was later than Nehemiah. He treats the Sadducees more sympathetically than has been customary. He is prepared to allow that the Pharisees condemned by Jesus were only a section of the whole, but denies that His criticism was prejudiced and unfair. As to the origin of the Pharisees and the special point of their teaching it will be remembered that Mr. Herford in the preface to his latest book confessed that the greatest indebtedness for the development of his views was due to Lauterbach. Dr. Lightley devotes several pages to his theory; but while he finds it interesting and suggestive, regards it as without adequate historical support. I am glad to see that he emphatically rejects the view that Jesus belonged to the Essenes or that Christianity owed anything directly to Essenism. Even in the case of John the Baptist the differences are much more striking than the agreements. He also takes the same negative attitude on its relation to the Colossian heresy as I took in my commentary on Colossians. He interprets the name "Essenes" to mean "the pious ones." As to the alleged influence of foreign religion or philosophy, he sets aside not only Syrian Nature religion and Buddhism, but does not favour any considerable influence

from Zoroastrianism. But some traces of this were perhaps mediated through Pythagoreanism which influenced Essenism, though not directly, but through Alexandrian Judaism.

The problem as to the historicity of Jesus is one which many scholars refuse to discuss seriously. I have always protested against this attitude because it lends itself so easily to misrepresentation. I should myself as soon think of contesting the historicity of Socrates; but when the question is raised it seems to me a grave tactical mistake contemptuously to decline discussion. It will be remembered how great a stir was caused in Germany when Drews threw down the gauntlet in his *Christ Myth* and how New Testament scholars of the first rank published their refutations or met the protagonists of this extreme historical scepticism in public debate. In Great Britain no such public excitement has been created. But Mr. J. M. Robertson, who has led the way in this futile enterprise, has published a good deal on the subject; and F. C. Couybeare, himself no orthodox Christian, published a trenchant reply. I called attention recently to the translation of Couchoud's *The Mystery of Jesus*, a very slender work, the feeblest presentation, I think, of the negative position which has come my way. But it has elicited from Prof. Maurice Goguel an important volume which has just been translated into English, by Mr. Frederick Stephens, under the title *Jesus the Nazarene—Myth or History?* (Fisher Unwin, price 12s. 6d. net). The author is well known for his writings on the New Testament, and especially for the comprehensive *Introduction to the New Testament*, which is coming out in several volumes. He belongs to the Faculty of Free Protestant Theology at Paris. He is not conservative in his criticism or his theology; but at the same time he is much more sober in his views than some advanced critics. The book is planned on comprehensive lines. A brief sketch of the development of the opinion that Jesus was not a historic personality is followed by a chapter on the testimony from non-Christian sources, Josephus, Pliny, Tacitus, Suetonius. One of the stock arguments is that there was in pre-Christian

Judaism a belief in Joshua, or Jesus, as a heavenly Divine being, and that it was out of this belief and cult that the Gospel Story originated. The untenable character of this theory is easily shown. A good deal of space is devoted to Paul, and the evidence supplied by his Epistles for the historical existence of Jesus is fully displayed. This is followed by a long chapter on the Pauline Theology which leads up to the result that the theology had a double starting-point, a doctrine of redemption whose origins must be sought in Judaism on the one side, and the history of Jesus on the other. A chapter is devoted to the non-Pauline Epistles, and this is completed by a special discussion of the Book of Revelation. A chapter dealing specially with Salomon Reinach follows. It is concerned with the influence of Old Testament prophecy in moulding and even creating features in the Gospel history. A long chapter is occupied with the Gospels. M. Goguel accepts the Two-document hypothesis and supposes that Mark derived his material from Peter and the Logia, the latter sparingly employed. He dates the Gospels, Mark a little after 70, Luke between 75 and 85, Matthew between 85 and 90, John between 90 and 110. At some points the fourth Gospel draws upon written and oral traditions which are excellent in comparison with the Synoptists. There is an interesting discussion of the plan of the Gospels. The part played by folklore, visions, and the transference to the Gospels of material that really belonged to the Apostolic age is held to be relatively insignificant. I am grateful in particular that he points out grave objections to Loisy's emphasis on the liturgical factor. The narratives he holds influenced the rites rather than otherwise. He says:

"The interpretation of the Gospel history as a liturgy is not to be set aside only because of its hypothetical character and because it is the explanation of something partly obscure by something totally unknown, but still more because it clashes with this decisive objection, namely that the influence of the cult on the tradition could only be exercised at a time when the tradition was already established—at least in its essential details."

Finally, the author takes up the problem of the resurrection. Here the general line followed is that adopted by the more advanced critics. The appearances are the primary factor in the belief and not the empty tomb. The belief in the resurrection was a consequence of the impression made by Jesus upon His followers. The visions were first seen in Galilee. The story of the empty tomb was due to the exigencies of apologetic in the controversy with the Jews. When M. Goguel says that the objections raised to the priority of the Galilean tradition rest in general on the *a priori* dogma—more or less unconscious—that there cannot be any discrepancy between the narratives, he is quite incorrect. There are real reasons on the opposite side. I allow that a formidable case can be stated for the view that the appearances to the apostles first took place in Galilee. But there are formidable objections to this view, to which the author does no justice. Paul's evidence is used to discredit certain elements in the Gospel records, but his account is discredited at points where it becomes inconvenient. And if the special source of Luke, is as trustworthy as Mark, whose account it must be remembered probably exists in an incomplete form, then the assumption that where Mark and Luke differ, Mark must be preferred, will have to be seriously reconsidered.

The book contains a great deal of very useful matter, and in its examination of the Christ-myth theory it has performed good service. Although I do not share the standpoint from which the author approaches the New Testament, and at crucial points find myself in disagreement with him, I recognise the excellent qualities of his work. The English form is marred by altogether too many misprints, and by faults in the use of English which ought not to have been passed. We do not speak of a premier marriage when we mean a first marriage (p. 85). "Unique" is used where "single" is required (p. 64), and "uniquely" where the translator should have given "simply" (p. 59). The translator should have known that Cerinthus is the English form of the heretic's name, not "Cerinthe" (p. 74) and that "Polycarpe" should be "Polycarp" (p. 75). "Incarnate" cannot be

used as an intransitive verb (p. 63). The English form of the name of Hezekiah's father is "Ahaz" not "Achaz" (p. 160). "Spitte" for "Spitta" (p. 145), "Liepsius" for "Lipsius" (p. 74), "Lybia" for "Libya" (p. 64), are unfortunate misprints, so, too, "Fraser" for "Frazer" (p. 26). The title of E. Meyer's *Ursprung und Anfänge des Christentums* is frequently incorrectly given. On p. 188 "Aprocyphal" should be "Apocryphal."

Perhaps the most important of the New Testament books is the third volume of *The Beginnings of Christianity, Part I.* It will be remembered that Part I. is devoted to The Acts of the Apostles. The first volume was concerned with the Jewish, Pagan and Christian background, and gained notoriety from the extremely negative character of its handling of the Gospel history. The second volume dealt with the Criticism of the Acts both Higher and Historical. It contained a great deal of valuable information on the philological problems and the history of German criticism, together with a statement of the case for and the case against the traditional view of the authorship. But it had its distinctly weak side. The third volume is entitled *The Text of the Acts* (Macmillan, price 30s. net). Its author is Prof. J. H. Ropes, of Harvard, best known probably for his commentary on The Epistle of James. Unlike its predecessors it deserves unstinted praise. The labour which its preparation must have cost has been enormous. The erudition it displays, the thoroughness of the research which lies behind it, the wealth of material it has brought together, the sanity of its judgment—all merit our warmest gratitude. It is likely long to remain the indispensable companion of all serious students of the original text. It is well known that The Acts of the Apostles presents the textual critic with a series of perplexing problems. The Greek text exists in two forms. There is the form with which we are most familiar represented by our critical editions of the original and the Revised Version. Alongside of this is a text about one-tenth longer commonly, but inappropriately, known as the Western Text. Of this the Codex Bezae or D is the most famous representative.

Codex Bezae is a bilingual manuscript, probably of the fifth century, with a Latin translation written opposite the Greek. Dr. Rendel Harris puts forward the attractive theory that the Latin version had profoundly influenced the companion Greek text. This is judged by Dr. Ropes to have a considerable element of truth in it. But there has been a danger of identifying the Western text too much with this manuscript, and the chief problem concerns the type of text rather than the most famous representative of it. How is it that in the Acts of the Apostles we have two texts which vary so widely? Blass, reviving earlier suggestions, stoutly championed the view that Luke himself issued two editions of the work, the earlier of them being the longer Western form. The most notable adherent of this theory is Zahn, who with great learning and critical skill has reconstructed what he takes to be the earliest form in his *Urausgabe*. But the general view has not been favourable, and Dr. Ropes emphatically rejects this solution. He considers the Western text to be inferior to that found in the Old Uncials or even in the mass of later MSS. It was not, he believes, the work of the author of the Acts, nor did it gradually emerge by an accumulation of miscellaneous variants. For these variants exhibit a homogeneous character, which points to unity of origin. Moreover, the period in which it was created was too brief for variants so numerous to have arisen in the process of successive copyings. It must have been due to a definite revision of the text. This took place early in the second century in connexion with the formation of the Canon.

A full and careful account covering nearly two hundred pages, is given of the manuscripts, Versions and patristic evidence from which the critical materials are drawn. Then the author investigates the three types of text, the Western, the Old Uncial and the Antiochian, adding a brief history of the text and suggestions as to method. The text itself is exhibited in two forms. On one page our best manuscript, Codex Vaticanus, is printed, and on the opposite page Codex Bezae, so far as it is preserved. There is a carefully classified critical apparatus to the Greek text, and other authorities

for the Western text are printed below Codex Bezae. A textual commentary is added with some detached notes, especially that on the true text of the Apostolic Decree. Elaborate appendices give the evidence of the Vulgate, Peshitto, Sahidic and Bohairic Versions. The book closes with a translation into Latin of Ephrem's commentary on Acts in its Armenian Version, and the rendering into English of fragments of the Catena.

The general effect is to vindicate in the main the results reached by Westcott and Hort, especially the supreme excellence of B, though it is recognised that a number of its unsupported readings should be rejected.

From Acts it is only a step to the third Gospel, and here I have to chronicle a very important volume by Dr. Vincent Taylor. Its title is *Behind the Third Gospel: a Study of the Proto-Luke Hypothesis* (Oxford University Press, 16s.) It will be remembered that in October, 1921, Canon Streeter published an article in the *Hibbert Journal*. In this he went beyond the point reached in his essay on The Synoptic Problem in *Peake's Commentary*. He argued that the third Gospel had been preceded by an earlier work of Luke "Proto-Luke," based on traditional material he gathered in Palestine, and an early copy of Q. Some years later he met with Mark's Gospel, and prepared the present Gospel by inserting in his Proto-Luke the material he derived from the second Gospel. The basis of his work was accordingly not Mark but Proto-Luke, the Marcan material being inserted in blocks at particular points of Luke's earlier work. This theory was developed and corrected in detail in his work on The Four Gospels. When the article was published in *The Hibbert Journal*, Dr. Taylor recognised the far-reaching importance of the theory, and during three-and-a-half years he has been engaged on a detailed investigation of its claims. Not only does he hold the theory with deeper conviction, but he has provided a substantial verification for what was in the first place just a scientific hypothesis. He has also related it to the general development of recent Synoptic criticism especially in Great Britain, indicating the lines which already

pointed to the Proto-Luke theory. In his investigation he has employed the statistical method, as it affects the percentage of words common to parallel sections in Luke and Mark, and also their distribution within the sections. He examines the order of narratives to gain light on the question of dependence or independence. Modifications which introduce words characteristic of the writers or remove difficulties must also be taken into account. The question whether a narrative hangs together is important and we must assume that a writer had intelligible reasons for the way in which he employs his sources. When the presence of Marcan and non-Marcan elements has been demonstrated and their distribution into two sources is justified, then the decision has to be made which of the two supplies the framework. The detailed examination begins with the passion and resurrection narratives. The conclusion reached is that the substance was compiled independently of Mark and was later expanded by extracts from Mark with which in the meantime the author had become acquainted. The author next examines Luke i.-xxi. 4., and then the eschatological discourse is discussed. And here, too, we are led to the conclusion that Mark was not Luke's principal source. The investigation then moves to Luke's use of Q. We are finally brought on to the case for the Proto-Luke hypothesis. If the truth of this is conceded then the question of historical value comes to the front at once. For obviously if we can disengage a document independent of Mark, and probably nearly contemporary with it, we have a source which is to be rated as little, if any, inferior to it in historical value. So far as the teaching of Jesus goes, it has been generally recognised that Q is of primary importance; but I have myself long held that a great deal of the special discourse material in Luke is entitled to rank with it. If the Proto-Luke hypothesis is correct this position receives additional confirmation. But we are entitled to extend it to the narrative as well as to the utterances of Jesus. A special chapter is devoted to the theology of Proto-Luke.

Dr. Taylor deserves our warmest thanks for this notable piece of research. It carries the subject forward a considerable way. Even if at all points his suggestions may not ultimately be accepted, a substantial part of his conclusions will probably commend themselves to his fellow-workers. The Wesleyan Methodist Church has cause for legitimate pride in the work of a scholar who has greatly enhanced the reputation he gained some time ago by his volume on the Virgin Birth.

The Road of His Humanity.

BY THE REV. F. C. HOGGARTH, B.A.

I HEARD a teacher recently say that he had given no lesson from the gospels for years. He turned by preference to Paul's life and letters. The reason he gave was that Paul seemed to him more human than Jesus. Jesus, as he understood the record, fell back on His divinity from time to time. Paul had no such way of escape. He instanced the scene at Nazareth on the day when Jesus roused the hatred of His neighbours by His words: "they cast him forth and led him to the brow of the hill that they might throw him down headlong. But he passing through the midst of them, went his way" (Luke iv. 30) This he thought meant that Jesus escaped in some miraculous way—that He floated through the air or just dissolved from sight. I worship Him as my Saviour, he said, but when I want lessons for my boys, Paul seems a more human and inspiring figure." Christ was to him mainly an official figure, as Dr. Cairns says, He became to many after the Reformation. Such a view of Jesus seems not uncommon in spite of the new emphasis in our literature on the Jesus of History. It may not be quite so openly stated as in the case under review, but it appears to be in the background of many minds, and results in the discounting of the humanity of Jesus, and in a real weakening of His appeal.

For many His humanity is never quite real. His divinity robs His humanity of its significance for them.

Such a view of Jesus is a caricature as wide as possible from the facts. It springs out of careless presuppositions as to what happened. In the case of Christ's escape from the crowd, there is no need to introduce any miraculous element to account for His escape. The personality of Jesus would seem to be a quite sufficient explanation. There was that about Him which greatly impressed and even awed men.

The crowd was susceptible to awe and to fear. More than likely there was a division of purpose among the crowd, and as they disputed, Jesus passed through their midst. The author of *By an Unknown Disciple*, suggests that Jesus slipped away by a back path and escaped.

Behind the caricature lies a wrong way of approach. To begin with the divinity of Jesus, or rather with some vague and widely mistaken idea of what "divinity" is, and to introduce it at any or every point of the story is to get almost hopelessly astray. Ways of approach are of vital importance in most subjects and nowhere more so than here. The fourteenth century mystic Suso takes us to the heart of the subject in his great saying—"My humanity is the road by which men must travel."

Our first need is to discern the Jesus of History, to see Him as accurately as may be, as the disciples saw Him.

Children especially need the humanity of Jesus. They must be shown the charm, the daring, the love, the gaiety of that life. Nor must they feel that Jesus used miraculous power to get Him out of awkward situations. Any such assumption—which the teacher already spoken of could not fail to give to his boys—is fatal. It makes a child feel that Jesus had an unfair advantage. He at once puts a discount on the words and experiences of Jesus. Hero worship is hardly possible unless the hero is genuinely human—"tempted in all points like as we are."

There must be no doubt about the genuine humanity of Jesus, in a boy's mind. That is the first thing to fix. There should be our starting point—the Man Jesus.

It was there that the disciples began. They were fascinated by a personality. They left their nets or the seat of custom, because the Man Jesus had won their hearts. He called. They followed. The road was one of manifold discovery. They discovered their own weakness, found themselves unable to follow, or at least following afar off and "fearing as they followed." They discovered His power. They came to see in Him more than a man, infinitely more. But they began with the genuinely human figure that ate

and walked and laughed with them. They began, too, at Nazareth, not at Calvary. Their Pilgrim's Progress was very different from the classic Progress of Bunyan's Christian. They certainly did not start from any city of Destruction, nor was their dominant motive one of fear.

Whatever may be true of other ages, Nazareth seems to be the effective point of departure for our age. We have used Bunyan to ill purpose if we regard his Progress as the norm of Christian experience. His book is not the one official guide. It is the way by which one man came—the swearing, cursing tinker of Bedford, in the 17th century. As such it is of priceless worth, rich in instruction and in manifold inspiration. But the attempt to force the experience of young people in Christian homes into this particular mould may do great injury to their souls. If the City of Destruction is the only effective point of departure, and if it is desirable that they should reproduce the emotional symptoms of Bunyan's pilgrim, then we must first of all drive them into the far country to sow their wild oats like the Bedford prodigal. That is the last thing we desire; yet youth cannot reproduce the Bunyan kind of conversion without the Bunyan kind of wickedness or ignorance.

To every child into whose hands the *Pilgrim's Progress* is put, something should be said about the "varieties of religious experience," and the different ways by which people come. For many have been so bewildered by things read and heard, by impossible experiences expected from them, that they never came at all, or came after many wasted years.

The Road of His humanity is the way by which youth must travel. They must begin not with the "official Saviour" of much Reformation theology, but with the human Jesus. The disciples came to Calvary in the end, and so shall our young disciples, but the beginning is lower down the road. We must leave no stone unturned to correct any idea they may have of Jesus as a sort of demi-god, who was never quite, or at most, intermittently, human—who was always escaping by miraculous power when things became too uncomfortably threatening.

For if one thing stands out in the life of Jesus it is that He did not escape. Whatever power He had for purposes of healing, He never used for personal security and whatever that passage about the twelve legions of angels means, He did not ask for them. The great message of the Incarnation is that He became Man—accepted our human lot, became obedient to the conditions and laws of human life. These limitations and disciplines He accepted loyally to the end.

In a book of Richard Whiteing's, *Number Five John Street*, the hero leaves congenial and luxurious surroundings to live in a slum. With quite genuine sympathy he seeks to share the life of those doomed to live in the dismal, overcrowded insanitary areas of one of our cities. He rents a garret dwelling—lives on a weekly pittance, but every now and then when the life grows unbearable and he is at the limit of endurance, he escapes. He makes his way back to his hotel, where he bathes and changes his raiment and dines. His poverty was only assumed. He carried a cheque-book, in case of emergency; and that very fact set a real gulf between him and genuine poverty. The sting of real poverty is that there is no door of escape—however fierce the pressure, it must be faced to the bitterest end.

The humanity of Jesus was not partial, like *Number Five John Street's* adoption of poverty. "Though he was rich he became poor," and the very heart of the temptations of Jesus was that He should fall back on His wealth.

The story of the temptation as we have it is, of course, a spiritual struggle dramatised. It gives us a glimpse of the background of Christ's life. As Fosdick says: "if He had not told us of the temptation to escape the consequences of Saviourhood, we might not have suspected its presence in His heart, for He paid the price so gladly, so fully, so unfalteringly." Yet there it was—the struggle, the loneliness, the persistence to the point of exhaustion. "If thou be the Son of God, turn these stones into bread," was one form of the temptation. The Son of God surely need not hunger! He should be able to escape from desperate situations of that kind.

How human is this suggestion of escape! Yet Jesus does not escape. Though a Son, He hungers. Though a Son, He suffers, learning obedience by the things that he suffers. His own name for Himself is Son of man. On that He insists as though His humanity and His loyalty to its discipline, obediences and dependencies, and to its "poverty" (He became "poor") was a central factor in the situation. On the threshold of His Ministry, He fights a long and lonely and exhausting struggle—thinking out His course—making His choice—rejecting unworthy ways. Nor was the struggle ended once for all. Later there were temptations which came through some of His closest friends. "He was tempted"—we can neither understand nor imitate a character that is not tempted, says Fosdick. Something is lacking where such discipline and trial and pain are absent. We must be at some pains to make this aspect of Christ's humanity real, for to all too many hearers it seems to be lost in mists of unreality. They feel that His divinity makes His temptation different from ours—opens resources to Him not available to us. And for that reason many have never found in Christ's temptation the succour or inspiration they so deeply need.

The value of the life and message of Jesus depends on the reality of the Incarnation. To be afraid of His humanity is to take the heart out of the good news. For it makes all the difference to us whether His words come from the height above the battle or whether they are fashioned in the midst of the conflict. So many of the fine maxims of moralists are dropped from superior heights:

"Then welcome each rebuff
That turns earth's smoothness rough,"

urged Browning. Fine, challenging words they are. But the man who spoke them was "a well-to-do poet who lived in a charming palace on the Grand Canal at Venice."

Christ's words are spoken from the heart of the conflict and of the sacrifice. "Be not anxious," He says. They are the words of one who knew poverty, who had to toil with His hands to keep the wolf from the door, who probably had kept a

widowed mother and who at times "had not where to lay his head." They are the words of one whose path like ours was amid encircling gloom. There was a real limitation of knowledge. He did not know the end from the beginning "for that would be to deny Him the essential element of human faith and trust, which is that it has to step out beyond the light of knowledge into the darkness of uncertainty." Yet He was not anxious.

Once the Man is seen living a real human experience, His words grow luminous in a new way.

To make the human personality of Jesus real is one of our first tasks as well as our highest privilege. It is certainly a chief need of our age, and increasingly it appears as the only really effective appeal left to us.

For our age has moved away from theologies and creeds. Old proofs no longer persuade, old authorities no longer hold, as once they did. We are being driven back to the actual Jesus, and He unfailingly appeals, once He is truly seen. The power to make Him stand out of the picture for others, depends upon our own vision of Him. "To see Him as He is," as Glover says, "calls for all we have of intellect, of tenderness, of love and greatness." And not the least of our sins has been the inadequate, superficial, casual conceptions of Him in which we have rested.

There is a whole harvest of seventy years' labour of Christian scholarship on the Gospels, which has scarcely begun to reach our schools and our scholars. Never since the first century has the figure of Jesus stood out so clearly or in such unchallenged pre-eminence of power and of beauty. It must be made impossible for any child hereafter to say what the recent Headmaster of Rugby, Dr. David, has said about his own early religious training, that no representation of Jesus in picture or in stained glass, ever once attracted or inspired him. If Art cannot help in the portrayal of the real human Jesus, it must not be allowed to hinder. If it cannot express those traits which so strongly appeal to youth, Christ's loyalty and heroism, His love of beauty and His strong manhood, we must see that they are expressed in other ways with no chance of misunderstanding. The road before our feet for the immediate years, is the road of His humanity.

Editorial Notes.

IT may be thought by many people that to publish books on Science and Religion is like flogging a dead horse. It revives unpleasant memories of the dreary acrimonious controversies which broke out when *The Origin of Species* appeared in 1859. The quarrel had had a long previous history. J. W. Draper tells the story from the point of view of an antagonist of religion in his *History of the Conflict between Religion and Science* (1873). A much more comprehensive work was A. D. White's, *A History of the Warfare of Science with Theology in Christendom*. The latter book I reviewed with a good deal of appreciation when it was published in 1896. I remember that Dr. Fairbairn spoke of it to me with some indignation. He objected to the mention of theology in the title saying that when the author spoke of theology he meant bigotry. As to the former volume Fairbairn referred to it in his first book as, "one of the international scientific series, though one can hardly see what right it has to be there." He describes it as "an unworthy member of a generally worthy series, which professes to represent the conflict of Religion and Science, but succeeds in representing little else than an unscientific and shallow, perverse and untruthful, conception of their historical relations. Truth can never be served, or science promoted, by factional histories or sectarian polemics. Work done under these conditions can never be done well. They tend to create and maintain a state of feud, with the jealousies and retaliations that interfere with honest husbandry, and raise on either side the borderland moss-troopers, not always careful whose cattle they lift or what happens to their owners." (*Studies in the Philosophy of Religion and History*, 1876, pp. 67f.). The whole passage from which I have quoted, written half a century ago, is still worth reading by those who are interested in the history of the subject. That the theologian should chastise the scientists for misrepresentation and inaccuracy was quite in order at that time; but in Fairbairn's case it was balanced by plain speaking to the theologians as to their faults, far less readily admitted then than now. It is noteworthy that the subject still excites so much interest. Prof. J. Y. Simpson has recently published, *Landmarks in the Struggle Between Science*

and Religion (Hodder & Stoughton, price 7s. 6d.). Mr. Joseph Needham has edited a very important volume, *Science, Religion and Reality* (The Sheldon Press, 12s. 6d. net). Prof. Whitehead has issued his Lowell Lectures for 1925 under the title, *Science and the Modern World* (Cambridge University Press, 12s. 6d.). I take along with these Dr. R. H. Murray's *Science and Scientists in the Nineteenth Century* (The Sheldon Press, 12s. 6d.), and, although it does not fall strictly in the class to which the books already mentioned belong, I add Prof. J. G. Kerr's *Evolution* (Macmillan, 12s.) for its bearing on an important aspect of it.

I begin with Dr. Murray's work to which is prefixed an introduction by Sir Oliver Lodge. The author is probably best known by his *Erasmus and Luther: Their Attitude to Toleration*. His present volume is full of interest. It contains an immense amount of fascinating detail about the career of many eminent scientists, their struggles and their triumphs. In particular their struggles. A leading thesis of the book, enforced with multitudinous examples, is that new scientific theories meet with bitter opposition from established scientists. The author says: "The doctrines change, the discoverers change, but the opposition never changes. Our studies in the conflict—if they teach us anything—of science with scientists during the nineteenth century, teach us that the discoverer can always reckon on meeting the opposition from his fellow scientists" (p. 245). Elsewhere he says: "Quite frankly, one object in writing this book has been to show the scientist from the annals of the past that his domain has been—and is—infected with precisely the same virus that has been at work in the world of religion" (p. 370). By this, he adds, his book, for the most part, stands or falls. One of the really distressing and deplorable features is the way in which those who had themselves suffered the bitterness of neglect, contempt and opposition have, in their turn, when success has come to them, offered to new discoveries and hypotheses the same incredulity and hostility from which they had themselves suffered. The story of Jenner and vaccination, of Simpson and chloroform, of Lyell, of Helmholtz and Joule and the conservation of energy, of Darwin, of Pasteur, of Lister, as here related at length, drive the moral home. An illustration of the bitterness which an established scientist, who has been through the mill himself, can exhibit towards a younger discoverer is to be found in Simpson's attitude to Lister. One would have thought that the discoverer of chloroform would have been more open to conviction

on antiseptic treatment. There is scarcely a more hackneyed phrase than that "the heresy of one generation becomes the orthodoxy of the next." It is a good deal overdriven and it might be profitable for those who use it to let it alone till they have made a study of the actual history of heresy. History is far too complex to be reduced to formulæ so simple. But so far as it is true, it may be just as copiously illustrated from the history of science, including medicine, as from theology. Still when the facts are collected which point in another direction we get a salutary warning against potted history as exemplified in such maxims.

Prof. Kerr's volume on Evolution is described as a book for beginners, designed to provide a sketch, "approximately correct in its proportions and not overburdened with detail of the evolutionary science of to-day." The author is definitely Darwinian. By this is not meant simply that he stands for the evolutionary theory generally. Nor even that he rates Darwin's work so high as he does. He says that in providing the convincing demonstration of the fact of evolution, "Darwin made what is perhaps the greatest contribution that has ever been made to the sum of human knowledge." I mean that he is emphatic in his insistence on natural selection and the struggle for existence. He points out that the attacks on Darwinism have often proceeded from the laboratory or the study. But evolution is a philosophy of wild nature, and while the greatest triumphs of modern zoology have been achieved by research in the laboratory, yet laboratory workers are often singularly incapable of understanding the importance of factors such as the intensity of the struggle for existence, or the adaptive significance of animal coloration, which experience in the field, and above all in the tropics, enforces. He adheres to Darwin's position, "that the potency of natural selection is in actual fact enormous." Objections which appear formidable in civilised conditions lose much of their force to those who are actually working in the field. The criticism that natural selection fails to explain variation is irrelevant. Variation or, better expressed, the incompleteness of inheritance, is a fundamental feature of all living substance which can at present no more be explained than the nature of life itself. Sexual selection is a special kind of natural selection and also plays an important part in the evolutionary process. It must also be remembered that a variation involving change in the activities of one part of the body carries with it other variations, so that the field of selection is widened. On the problem of the trans-

mission of impressed characters, Prof. Kerr stands firmly with Weismann in the conclusion that such transmission does not occur. I cannot go in any detail through the chapters of the book, but may touch very briefly on human evolution. He thinks that probably man existed long before the early pleistocene period, but that it is quite unjustifiable to suggest any probable date for his appearance. It is likely that man evolved in a cold climate and had a black skin. Elliot Smith is probably right in his view that a most important part has been played in man's mental evolution by special development of the sense of sight. Intellectual power to-day is, he believes, less than in the days of the ancient Greeks. He emphatically reprobates the limitation of families. He allows that the existence of man on the earth may conceivably be doomed to reach an abrupt end, probably through the multiplying in deadly numbers of microbes able to surmount the protective arrangement of man's body. As to birth control and regulation he considers that theoretically this would tell to the advantage of the race, if the highest types could propagate, while those who possessed undesirable traits capable of transmission should be prevented from passing them on to future generations. But practically it is more profitable to make the best of the natural principles which govern evolution than to fly in their face.

A very marked feature of our time is the number of volumes of essays written by specialists in accordance with a carefully arranged scheme. *Science, Religion and Reality* is the work of eminent authorities. It is a book of peculiar importance. The conjunction of science and religion in the title is no novelty; but the addition of "reality" is significant. We are told in the publisher's literary bulletin that the writers "were instructed to sum up the situation to the best of their ability without holding a brief for either science or religion. The title of the book emerged at the last moment when it appeared that the relation of science and religion respectively towards reality was the most significant outcome of the writers' labours." The volume opens with a striking introduction by Lord Balfour and with a conclusion by the Dean of St. Paul's who acted as Chairman of the editorial committee. Both had the rest of the essays before them; but the contributors themselves did their work in isolation, with no knowledge of the articles written by their colleagues. Lord Balfour's introduction, which is comparatively brief, is brilliantly written along lines which the author has pursued in his Gifford lectures. He recommends provisional acquiescence in

an unresolved dualism. Different as are the spiritual and material, both are real. They belong to the same universe and must be in contact along a common frontier; but how the frontier is to be drawn and how the two realms are related is a question for metaphysics which it may some day satisfactorily solve. But leaving the problems of speculative philosophy, he closes with a reference to the practical issues raised by the relations between religion and science. He argues that the scientist should press mechanical theories of the material world to the uttermost, letting them take him as far as possible, even while recognising that the hopeless limitations of this view would speedily become apparent. But in the practice of life, and in philosophical speculation, we are at liberty to move within wider horizons, to recognise spiritual values, to give its full weight to the fact that man and matter are incomensurable and that the method of calculation which can be applied in the physical sphere cannot be applied to human history because (among other reasons) it is inherently incalculable. From this point of view the conflict between science and religion becomes largely irrelevant.

The Dean of St. Paul's has the task of summing up the contributions. He has not conceived his duty, however, to be that of summarising the essays. He has filled in certain gaps and indicated along what lines he thinks a reconciliation may be sought. That a reconciliation has not yet arrived he is quite clear. Churchmen who airily affirm the contrary "are either very thoughtless or are wilfully shutting their eyes. There is a very serious conflict, and the challenge was presented not in the age of Darwin, but in the age of Copernicus and Galileo." He takes their destruction of the geocentric view of the universe to be the greatest problem which the Church has ever had to face. It may surely be questioned whether it is really so serious as the Dean insists. On the other hand, speaking as an outsider, he does not think that the effect of Einstein's theories will be so far-reaching as is often asserted. The new instrument is being put to uses for which it was never intended. How can a purely mathematical theory prove or disprove materialism? "I am still unconvinced," he says, "that it has much importance either for the metaphysician or for the theologian." Darwinism he describes as "a fruitful theory of the means by which nature works. It cannot be made the basis of a philosophy and it has no vital connexion with religion." On Bergson he says, "a philosophy which has no place for the intelligence is a contradiction

in terms." On Jacobi's claim that faith is its own evidence he comments : " This kind of apologetics admits of no refutation and carries no conviction. Immediate and infallible revelation of this kind is not given to man." He will not dismiss so summarily Schleirmacher's plea for the trustworthiness of the emotions. But the life of devotion is not pure feeling. In feeling, flowers and weeds bloom side by side. " The fruits of emotional revivalism, if they are permanent, are chiefly bad." Speaking of the frivolity of much which passes for religion and the way in which it repels the scientist, he says : " It is difficult for a student of science to realize how weak the love of truth is in the majority, and how widespread the mistrust of reason. The real sceptic does not write books on agnosticism : he never thinks at all, which is the only way to be perfectly orthodox." There are many other quotable judgments, sometimes stimulating, sometimes provocative, always interesting ; but I must turn to other contributions to the volume.

The first essay is by Dr. Malinowski on Magic, Science and Religion. It is concerned with the three main problems as most clearly propounded by Sir James Frazer—Magic and its Relation to Religion and Science ; Totemism and the Sociological Aspect of Early Faith ; The Cults of Fertility and Vegetation. Attention is given to the question as to primitive man's rational knowledge. Here the author relies on his own material collected in Melanesia. He examines Lévy-Brühl's theory that the savage has no rational outlook. He is entirely "mystical," "pre-logical." The writer brings out clearly that the natives have a great mass of systematic knowledge methodically applied. But side by side with this there is an enormous domain of magic and sorcery. Yet there is a clear-cut division between the two, according as one is dealing with a well-known set of conditions or with the mysterious and unaccountable forces, which may thwart his best endeavours or bless his labours beyond all natural expectation. The latter realm is discussed in a section entitled, Life, Death, and Destiny in Early Faith and Cult. Dr. Malinowski examines the sociological value of rites and institutions, dealing with them as they emerge in the great crises of life, but talking in his stride totemism, the cults of food and of propagation, sacrifice and sacrament, the commemorative cults of ancestors and the cults of the spirit. He passes on to the public and tribal character of primitive cults, examining the famous theory of Durkheim and his school, that all the things which constitute religion are nothing more or less than Society

divinised. For this theory Society is the substance, the raw material, of Godhead. The theory is rejected, but the author seeks to disengage what elements of value it may contain. Finally, Magic is discussed in its various aspects, its relation to mythology, science and religion. Contrary to the usual practice followed in the volume a good bibliography is appended.

The historical relations between religion and science are recorded by Dr. Charles Singer, to whose very learned articles in other collections of essays I have previously referred. He deals with biology and medicine in *The Legacy of Greece*, with Science in *The Legacy of Rome*, with "Ancient Medicine," and "The Dark Ages and the Dawn," in Mr. Marvin's *Science and Civilization*. With these should be taken his contribution to Prof. Hearnshaw's *Mediæval Contributions to Modern Civilization* and his volumes *Studies in the History and the Method of Science* and *Greek Biology and Greek Medicine*. The contribution he makes to the present volume is very lengthy, and admirably covers the whole story, apart from the nineteenth century which is rapidly dismissed. The reason for this is that Prof. Aliotta has a separate article on "Science and Religion in the Nineteenth Century." He says that his ideas are no longer exactly those put forward in his book *The Idealistic Reaction against Science*. And he restates his position as to the relationship between religion and science.

No more fitting choice could have been made for the article on "The Domain of Physical Science" than that of Prof. Eddington. The themes he discusses are "The Nature of the Scientific Method," "The Scientific Conception of the Universe," "Physical Science as a Closed System," and "The Responsibility of Mind." As we should naturally expect from one of the most brilliant exponents of Einstein, his essay is for the most part dominated by the modern conceptions of the external world of physics which have arisen from his theory of relativity. He recognises that it may have to give place to a fuller conception; but he insists that the theory has come to stay and marks a firmly established stage in the development of science. He realises the difficulty of explaining the theory, the central point of which consists in a new law of gravitation more accurate than Newton's while approximating to it. As to the problem of religion, science can take us as far as the affirmation that the world-spirit is creative, but whether good or evil it cannot say. That must be determined by other considerations. The editor himself writes the article on "Mechanistic Biology." He

sketches the history of the mechanistic theory of life. He considers that neovitalism has, like vitalism, proved unsatisfactory, and that theologians, even from a narrowly apologetic point of view, are unwise to nail the colours of religion to that precarious mast. But while physico-chemical explanations are in the realm of physical life well grounded, biochemistry and biophysics have no authority so far as mental life is concerned. His own conclusion is "that life in all its forms is the phenomenal disturbance created in the world of matter and energy when mind comes into it. Living matter is the outward and visible sign of the presence of mind, the splash made by the entry of mental existences into the sea of inert matter." Or, as he puts it elsewhere, living matter is the result of the impact of mind into the world of mechanics. I may add that those who read this essay might take with it the author's contribution to the *Hibbert Journal* for April, 1926.

Dr. Oman has for his subject the sphere of religion. He passes in review theories of religion which make it consist in belief in gods or observance of forms of worship, or which interpret it as a type of thought, emotion or action. Then he examines the view that religion is mere illusion. His discussion leads to the result that "religion is an affirmation of what we may call broadly the supernatural, and that its quality is determined by this outward reference, and not by any particular kind of subjective feeling or attitude, while its validity wholly depends on whether such an invisible world exists or not." For the working out of his principle, space cannot be here allowed; but I may call attention to his remarks on Otto and his conception of the numinous. Dr. William Brown is on congenial ground in his article, "Religion and Psychology," and he starts from Otto. He deals with psychological methods in the study of religion, with suggestion and faith, and with mysticism. The general reader will be specially interested in his criticism of Couéism and in particular the "law of reversed effort." The last essay is by Prof. Clement Webb on "Science, Christianity and Modern Civilisation." He calls attention at the outset to the essentially secular character of our modern civilisation. He repudiates Croce's view that religion is an immature form of philosophy which is destined to disappear, while he recognises that the emergence of such a view is not surprising. He then enquires whether among the existing religions there may be one which either is already, or has the capacity of developing into a universal religion suited to our needs. He discusses and dismisses Hinduism and

selects Christianity because the former is indifferent to history, whereas Christianity emphasises it. It is marked by the unique position which it assigns to its Founder, "a position the abandonment of which would transform it beyond all recognition."

The volume is one of very great importance, and I regret that limitations of space have compelled so cursory a notice of it.

Prof. J. Y. Simpson's volume is, as the title indicates, largely a historical record, though it is not merely that. It exhibits a wide range of knowledge and the story is interestingly told. The author writes as an expert in science, and with a competent knowledge of theology. He sketches the development from the earliest point at which we can trace or infer the existence of religion down to modern times. His former books, *Man and the Attainment of Immortality*, and *The Spiritual Interpretation of Nature*, will have secured an audience for him. His opening chapter on "Magic and Religion" recalls the theme of Dr. Malinowski's essay. He passes on to consider the contribution made by Greece and Rome, then he reconstructs the ancient cosmogony as we find it among Babylonians, Hebrews and other ancient people, comparing it with cosmogony as fashioned by modern science. In the next chapter we have some notable accounts of artistic creation recording actual experiences. We pass on to Divine creation, as to which I agree that the Bible nowhere explicitly asserts creation out of nothing. The sketch of the relations between the early Church Fathers and science is a good deal more balanced than that given by Draper or White. Another chapter brings out the effect of the new conception of the universe initiated by Copernicus and his successors, and the proof of the vast age of the earth given by geology. In another chapter attention is called to the dislike which theologians manifested towards the conception of natural law. Yet while insisting on its fruitfulness, Dr. Simpson indicates that it cannot be pressed with the same conviction, and applied with the same rigidity as by our predecessors. Very interesting pages are devoted to "The Coming of Evolution and Human Origins." An important chapter discusses the nature of the soul, and this is followed by an examination of the idea of progress. The closing chapter of the book is occupied with Jesus' view of the Universe which forms a worthy conclusion to a valuable and striking book.

Prof. Whitehead possesses quite a rare equipment for dealing with the fundamental problems of our own time. He is great as a mathematician, a scientist and a metaphysician. And to these indispen-

sable qualifications for the task he has undertaken he adds no mean acquaintance with the history of his subjects. The present work is largely historical, sketching the development of modern science from its origins down to our own time. A special chapter is inserted at an early point, dealing with mathematics as an element in the history of thought. The rise of mathematics in modern times was of the utmost importance for the later development. The seventeenth century is described as the century of genius, a description amply justified by the great names with which it is crowded. Then there grew up the scheme of scientific ideas which have since been dominant and which are now being undermined. This is followed by a chapter on the eighteenth century in which considerable attention is given to Berkeley. We pass on to the romantic reaction, with special attention to Shelley and still more to Wordsworth. The next chapter treats of the nineteenth century. Throughout this period materialism was practically unquestioned as providing an adequate basis for scientific concepts. But as the period drew towards its close the adequacy of the orthodox materialism was undermined by biological developments, the theory of evolution, the doctrine of energy and the molecular theories. And so we come to the present epoch, the note of which is "that so many complexities have developed regarding material, space, time, and energy, that the simple security of the old orthodox assumptions has vanished." This is enforced by the chapters on relativity and the quantum theory. Then the reactions of science on the stream of philosophic thought are considered. Two metaphysical chapters deal respectively with abstraction and God, and these are followed by an interesting chapter on Religion and Science. The book closes with a more practical theme, the Requisites for Social Progress.

Each of these volumes is a real contribution to the subject ; taken together they constitute a most impressive addition to its literature.

ARTHUR S. PEAKE.

Discussions and Notices.

La Psychologie de la Conversion chez les peuples non-civilisés, par RAOUL ALLIER, professeur honoraire de l'Université de Paris. 2 vols. Pp. 595,509. Paris: Payot. 1925. Price 80 francs.

Professor Allier's book is the most notable contribution to the study of Christian experience that has appeared for a generation. Old missionary magazines are not usually looked upon as an exciting form of literature except for the very young, but in skilled hands they have yielded a rich harvest of interest for the Christian psychologist. The material has never been used before to the same extent or with the same purpose as is shown in M. Allier's work, although, of course, M. Lévy-Bruhl has been over the ground as an anthropologist pure and simple. But M. Allier's work is all his own. He brings to his study both a keen interest in missions, and a trained scientific mind. The result is a very valuable work, appealing both to the specialist and to the general reader. The whole field of the psychology of Christian experience is surveyed in detail, and every point is backed by a wealth of illustration in such a way as to provide 1,100 pages of most fascinating reading.

The book is divided into three parts. Part I. is concerned with much that narrower interpretations both of "conversion" and of "psychology" would leave out, but which is nevertheless exceedingly apposite. M. Allier considers the difficulties in the way of the reception of the Gospel,—the dislike of the foreigner, the self-seeking of the chiefs, the difference in language (under this he has some very interesting comparisons with the Greek of the New Testament), the inability of primitive people to think in abstract terms. These might be called external difficulties, but there are internal difficulties also,—the tremendous strength of habit, the confusion between morality and social custom, popular fatalism and magic, and simple inertia. When the Gospel gets its opportunity, it is then found that there is a good deal to go upon. There are ideas of God, of sin, of expiation, of initiation into new life all present, but all unconnected. The missionary's business is to

bring all these together into his presentation of the Christian message. At this point there begin to appear symptoms of the awakening conscience which are by no means peculiar to the primitive mind, as a reading of James's *Varieties of Religious Experience* will show. The self becomes broken up, a state of mind which often shows itself in dreams and voices. The crisis of conversion (often called quite inaccurately "conviction of sin") is precipitated by the struggle between the "old man" and the "new man."

Part II. deals with the crisis of conversion itself. Conversion is "a change in the orientation of life." It is marked by several characteristics which can all be summed up under the metaphor of a death and a resurrection. The old dies and the new is born, usually not without moral agony and tremendous emotional upheaval. M. Allier, however, refuses to call the relation between conversion and emotional stress a necessary one, and certainly not necessarily one of cause and effect. Conversion is no more necessarily access of feeling than it is necessarily a change of intellectual opinion. Its form may be various. A sudden conversion is no "sounder" than an imperceptible development. This is an interesting conclusion (backed up by abundant evidence), for it has often been too readily assumed that a sudden conversion was the normal type for persons at a low state of education.

Part III. deals with a number of practical issues. Conversion is only a beginning. The change has to be consolidated. All the difficulties which formerly stood in the way of the preaching of the Gospel by the missionary now stand in the way of living it by the native convert;—the tendency to formal morality, the pull of the pagan *milieu* in which he still must live, the application of discipline to such matters as social observances, polygamy, slavery. Moreover, not only has the man himself to be built up, but the society also has to be changed. And even this is not all, for there has to be established a church on lines which will lead to self-government and independence of the foreigner.

On laying down these volumes after a careful reading there are several impressions which remain in the mind. The first is that they are in the main a study of *normal* experiences, and, therefore, that they have a value quite apart from the special context with which they deal. Indeed, it is interesting how case after case with which M. Allier deals can be paralleled in one's own experience or in that of people we know, even when he is speaking about witchcraft and

sorcery. Human nature is a singularly homogeneous thing. It seems to us that the recognition of this fact is of importance if we are to believe in the brotherhood of man, for so often that belief is impossible because of a still deeper belief that the differences between members of the human family are differences in *kind*.

The book also impresses us as an illuminating comment on Church History. We are taken right inside the minds of the contemporaries of Jesus and of Paul. We are also helped to understand the early centuries of the Church when it spread among a pagan society, and was itself taken prisoner by the very paganism it had conquered. There is a strong parallel between many of the characteristics of Latin Christianity, and many of the defects which arise in churches on the Mission field through either too much or too little discipline.

Lastly, the sanity of the author's outlook is very striking. While allowing fully for the light thrown on mental phenomena by Freud and the psycho-analysts generally, M. Allier inclines to the conservative side. This is as it should be, for any Christian approach to the psychology of religious experience must take account of values, and not simply of mental states. And where M. Allier comes to discuss social issues, like the vexed question of the missionary's attitude to polygamy, his touch is again both sympathetic and sensible.

We know of no book which is likely to have so great a value for the missionary and the keen church member alike as this book before us, and we hope that it will soon be translated and become more available in this country.

A. V. MURRAY.

The Moslem World of To-day.*

STORIES of the Crusades in our history books, reports of the scarcely perceptible progress of the Christian Mission in Moslem lands, and the closing of some lands altogether until recent days, even to the Christian doctor, have all tended to make us think of the Moslem world as a world apart from the stream of modern life, and have emphasised for us antagonisms rather than points of contact. Such a conception of the Moslem world as rigid and defiant, aloof and self-contained, is no longer true. Cash's *The Moslem World in Revolution* has provided a useful epitome of the changing situation,

* *The Moslem World of To-day*. Edited by JOHN R. MOTT. Pp. xv., 420. London : Hodder & Stoughton. 1925. 8s. 6d. net.

though without the analysis of causes and the submission of detailed evidence which the limits of a small book necessarily made impossible. A conspectus of the Moslem world to-day, with these qualities, has now been provided in the book edited by Dr. Mott, which, as a more detailed and elaborate study, bears much the relation to Cash's book that Oldham's *Christianity and the Race Problem* does to Basil Mathews' brief but picturesque presentation in *The Clash of Colour*. But, of course, where Oldham's book was the examination of a specific problem by a single mind, this is the delineation of a situation, and is given through many eyes. Dr. Mott has secured contributions from twenty-two writers of special knowledge on the subjects with which they deal, he himself contributing a foreword and a closing chapter. Such names as Richter, Margoliouth, Snouck Hugronje, Zwemer, Padwick, Monroe, Gairdner and Jeffery indicate the quality of the contributors; sound scholarship and practical experience of Moslem lands to-day are both well represented. The papers are brief, averaging about fifteen pages each, but adequate to the purpose as stated by the editor: "The aim in the volume has not been to present a complete and symmetrical treatment of all aspects of Islam nor to treat all Moslem lands, but rather to present a composite view of those phases of the subject which to-day are of most living interest and which most need to be lifted into prominence." No more can be done here than to indicate some only of the contents of a rich volume. Two papers deal with the Caliphate and provide a background against which the significance of the congress called to deal with the question in 1925, but postponed for a year, can be better understood. The paper on "Islam and the Race Problem" is a valuable study by a Dutch authority in the field of Islam, of the often vaunted brotherhood among followers of the Prophet; he concludes: "The ideal of a league of human races has indeed been approached by the Moslem community more nearly than by any other." A subject that is securing much emphasis amongst missionary leaders to-day is that of the method of the Christian Mission to Moslem peoples. The older method of substituting a crusade of ideas for the mediæval crusade of arms, thus seeking by debate and logical attack to capture the enemy citadel, is becoming discredited. The Moslem is not won by being loser in a dialectical tug-of-war. Dr. Merrill of Aleppo states in a fine-spirited paper, "If spiritual success among the Moslem peoples is to be expected, the Christian missionary enterprise, in utter contrast to such a

programme, must base itself upon sympathetic understanding of the religious life of Moslems, and upon loving service to them." Journalism, literature and art in the new world of Islam are all reviewed by experts. The power of the press is rapidly growing ; well over 1,500 daily and weekly papers are being read by young Moslems, of which nearly half are in Arabic. Yet the illiteracy percentage among Arabic-speaking peoples, estimated at 45,000,000, is 95. An appendix contains a list of 219 Moslem newspapers published in India. Western education in the Moslem world and the situation as it affects Mission schools are discussed in two papers. If Christian schools can rise above a limited ecclesiastical propaganda to the larger purpose of a Christian education for life, a unique opportunity awaits them. Movements in the life of Moslem women, perhaps the most significant of all changes in the changing world of Islam, are ably dealt with by three contributors representing North West Africa, the Near and Middle East, and India. No one interested in the Christian emancipation of woman should neglect to consult these. An important though much neglected topic, the relation of the ancient Oriental churches to Islam, is wisely handled in two papers. This volume can be most heartily commended. There is no substitute for it. The writer has had the opportunity of securing the opinion of a one-time Moslem, trained in Islamic lore and in touch with the movements of to-day, upon these studies ; it was an opinion wholly favourable. Changes affecting so large a number of the world's population as 230,000,000 cannot be ignored by any student of the progress of mankind, much less by the Christian disciple who, intelligent as well as ardent, seeks to buy up every opportunity for wisely presenting his Master's claims.

C. P. GROVES.

The Hebrew Psalms.

It is beyond question that the Hebrew Psalms hold a unique place in the literature of the world.

The world possesses a great wealth of poetry, to which every age and nearly every civilised nation have contributed ; but Hebrew poetry contains features, and displays characteristics which distinguish it from all other poetic productions : there is a note—a tone—in it, which is seldom to be found elsewhere, and which has never been so clearly and so consistently expressed as by the poets of Israel. This fact is universally recognised ; but it is certain that

a very large proportion of those who regard the Psalms with high esteem and deep reverence would be unable to set forth clearly the grounds on which they base such an estimate of these writings. If asked why the Psalms are unique they would probably reply, "because they are inspired;" but, if pressed, they would be at a loss to define the term—they would be unable to say what quality, or mark, or tone the Psalms display which justifies them in calling them "inspired."

And yet, since it is admitted that the Hebrew Psalms are unique, and stand apart from all other poetry, it ought to be quite possible to state in what respects they differ: if the fact that they are "inspired" is acknowledged, it ought to be possible, and certainly it will be immensely advantageous, to gain a clear understanding of the character of their "inspiration."

It is, we are convinced, quite possible to do this, and with this end in view we proceed to advance the following considerations:—

I. Little, if any, of the attractiveness and value of the Psalms can be associated with their *form*. They are innocent of rhyme, and for the most part, in the translations through which the great majority of people have alone become acquainted with them, of rhythm also. And though they are by no means devoid of felicitous phrases, of apt illustrations, and of striking and even startling metaphors, there are many poems which rival, and even excel them in these respects.

No, it is not to felicity of expression that the Psalms owe their unique position, and their unrivalled attractiveness.

II. Nor is it solely the grandeur and importance of the themes which determine their "inspiration." It is rather the way in which they deal with these: the depth of insight which they display concerning them; the fulness and clearness of their knowledge of them. The Hebrew Psalmists alone of all the poets of the world deal worthily and convincingly with the loftiest themes with which poetry or thought can deal—with the character of God, and relations which the soul of man can sustain with Him.

There have been poets in all ages, and in all nations who have sung of the beauty, and the wonder, and the mystery of nature, and of the drama of human life in some of the innumerable aspects in which it has presented itself to their gaze. "Beauty is truth, truth beauty," they have realised, and tried to express when the "vision splendid" which Nature has presented to them has been glimpsed by their enraptured eyes; or when they have beheld and pondered

on the doings of man—what he has achieved and what he has suffered ; his nobleness and his baseness ; his strength and his weakness ; his hates and his loves. There is no variety of human action, no subtlety of human passion which has not, at some time or other, formed the poet's theme, and been enshrined by him in song. But to the Hebrew Psalmists belongs the supreme honour of having expressed the most sublime, and most satisfying truths concerning God which are to be found in any literature prior to the coming of Jesus Christ ; and further, to have expressed in language so true that it has satisfied the world for more than two thousand years, every phase, every light and shade, every variety of mood and feeling which the human heart is capable of experiencing in its relations with this living and true God.

Select what mood you will within the range of those that are possible to the soul which has a living faith (for of faithless joy, or doubt, or fear—of the heart's moods when God is *not* known, the Hebrew Psalmist did not treat) : but select what mood you will which is possible to the trusting soul in the midst of life's joys and sorrows, pains and pleasures, hopes and fears, and you will find it recorded in these Psalms. Of the Hebrew poet what Tennyson sings of the poet is wholly true :

“ He saw thro' life and death, thro' good and ill,
 He saw thro' his own soul ;
The marvel of the everlasting will,
 An open scroll,
Before him lay.”

He saw *truth* in the deepest depths of his own heart, and in some of the highest heights of the spiritual world.

It is because this, and no less than this, is the fact concerning the Psalms of Israel, that all souls in all ages who have had any real faith in God, in whatever circumstances or whatever mood they may have been, have found in these Psalms something to help them, something to confirm their experience, something to meet their need. They have found a fellow-soul speaking to them across the gulfs of time, words of warning, or of comfort, or of hope, saying, “I also have felt like that ; I also believed in God, and found that though the life of faith was often hard to live, it was always possible to live it, and God did not forsake me. I trusted in God, and hoped in Him, and was not put to shame. I found Him to be the living and true God, and proved Him to be always and without fail, the health of my countenance and my God,”

III. The statement we have just made concerning the Hebrew poets' discernment of *the truth* is applicable in a measure to all real poetry. And by realising that it is a universal truth, which finds its highest, but not its only expression in Hebrew poetry, we shall be able to understand why the Hebrew poetry is unique, and what we really mean when we call it "inspired."

Real poetry always owes its power to the fact that it sets forth truth—either the truth in some of its innumerable aspects and manifestations concerning man, or the truth concerning his environment. As Tennyson with deep discernment states it, the poet sees "tho' his own soul." He knows and understands himself better than most men know and understand themselves. He can grasp and give expression to shades of thought and subtleties of feeling and emotion, which most men either fail to recognise, or, if they discern, are powerless to describe. But when we read of them in the clear expression which the poet has achieved; when we encounter them mirrored in the poet's thought, the dumb, inarticulate emotions which we have felt, but cannot describe, are recognised by us; the subtle shades of thought and feeling which have eluded our grasp are identified by us as having been our own. "Yes," we say, "I have felt like that, but I never could have expressed it so clearly, indeed, I do not think that I could have expressed it in language at all."

Thus, knowing and understanding himself, the poet, by the exercise of that poetic endowment which enables him to express what he feels and knows—and moreover, to express it not merely with clearness, but attractively and melodiously—enables us to understand ourselves better. That is one of the functions of every true poet: that is an essential part of the benefit we derive from reading good poetry.

IV. But the poet not only understands himself better than most men understand themselves, and by "seeing thro' his own soul" is able to see deeply into the soul of humanity: he also understands his environment, the world about him and without him—better. The true poet is always a seer:

"The marvel of the everlasting will,
An open scroll,
Before him lay."

Some portions and some aspects of it, at any rate, are "an open scroll" to him. He apprehends truths which the majority of people fail to grasp: he sees things to which most are blind. Read-

ing him we behold the world and life in a new light—from a new point of view. To the extent and depth to which he sees, to that extent our insight into the wonder and beauty and mystery of the Creation, and of Life, is clarified and enlarged: our knowledge of the Not-Self which surrounds us is increased.

Now the deepest knowledge of self to which we can attain is knowledge of the *heart*, the soul—its needs, its aspirations, its possibilities of good and of evil, its capacities for rising and for falling, its hopes, its fears, its joys and its sorrows. And the deepest knowledge of the Not-Self to which we can attain is the knowledge of God—knowledge of His character and His Life, and of His disposition towards us, His creatures. And it is just because the Hebrew Psalmists possessed this deepest knowledge—saw through their own souls more clearly than any other poets have ever seen; read as “an open scroll,” “the marvel of the everlasting will,” and almost exclusively confined themselves to these aspects of the self and of the Not-Self—that they are unique; stand in a class by themselves; are “inspired” as no other poets can be said to be—inspired with the Spirit of Truth, which is the Spirit of the living and true God.

We can make no claim that the Hebrew poets alone of all the poets who have lived and sung were truly “inspired”; but we can claim that no poets have “seen thro’ their own souls,” more especially in those vital relations which the human soul can sustain with the great Soul of the universe, and no poets have attained to a clearer and fuller knowledge of that Soul, nor read so accurately, as in “an open scroll,” “the marvel of the everlasting will,” than have the inspired poets of Israel.

J. P. KINGSLAND.

The Importance of Noise.

THE question of noise is becoming of increasing importance every day, and it is certainly quite time that more attention was paid to its suppression. Unfortunately, hearing is the sense over which we have no control, for although we can close our eyes to an unpleasant sight and refuse to touch anything unclean we *must* listen to the nerve-shattering noises of our civilised cities.

It is really very important that workers should not be worried too much by any particular noise or sound, for sometimes a very high note will affect people quite severely and may act as a type of “carrier” upon which other noises are imposed. In the vicinity

of noises the human system is subjected to severe strain. For this reason in cases of serious illness straw is spread over the roadway outside the patient's window, as it would be too great a strain for an invalid to have to draw upon his, or her, energy in order to resist and counteract the disturbance.

There was a time when people liked to hear noises in the street, and would say that a trotting horse had a cheerful sound. Now this is altered ; noise is recognised as one of the very real curses of to-day, whistling for taxicabs is forbidden, and notices are erected to prohibit organs and street cries in many districts. Further steps are contemplated to quieten vehicles and other street noises.

The motor car has largely increased the noise of our cities and all modern machinery, railways, typewriters, and other inventions add to the exhausting din. Just as many of the old-fashioned boiler-makers were rendered quite deaf by their occupation, so to-day the over-stressed brain-worker may be rendered actually ill by some sounds long sustained which are hardly noticed in the first instance. There are certain noises that are practically continuous and people in the vicinity get accustomed to them, but all the time these people are unconsciously drawing upon their energy to resist the physical disturbance produced.

Railways and Air Transport companies are paying great attention to the problem of noise. It is one of the most serious factors in life, for it usually means that wear and tear is taking place on some mechanism, and it always implies wear on the unfortunate recipients. It is not difficult to measure the actual horse-power of noise if it is sufficiently strident. The financial loss of the world directly due to noise is enormous ; silence to-day is more than ever "golden."

Noise and sound are quite distinct. Sound is produced by regular waves of alternate compression and rarefaction of the air. Noise waves are irregular. So much is the air shaken about even by the most gentle sounds and noises of the human voice that the temperature of the room is thereby changed. If the frequency of the sound waves is very slow, such as twenty per second, the human ear cannot usually hear them as music, and if they are as high as twenty thousand per second, human beings are also often unable to hear them, but a dog can do so quite easily.

It is owing to the enormous increase of mechanical devices both on the streets and in the home that the problem of noise has become as important as that of sound. The latter has largely come

to be understood because of its pleasant phase of music ; noise on the other hand is produced by irregular oscillations and is consequently irritant in nature. It has often been stated that motor-car horns should give musical notes instead of the raucous clamour of the present day. This, however, is quite wrong, for the tone of the horn is deliberately made harsh and the waves of its sound are carefully made irregular so that it may be successful in " blasting " pedestrians off the road.

Noises and sounds can be photographed without difficulty and their cause determined by studying the shape of their waves.

Medical men tell us that noisy cities produce a great deal of disease, and all over the world experiments are being made with rubber and similar materials to introduce more silence into street traffic and mechanical activity.

The city of the future will undoubtedly be a city of silence in comparison with London at the present time. Hardly a day goes by without some motorist being prosecuted for noise, and scientists all over the world are dissecting the noise from wireless loud-speakers, gramophones, and similar instruments, in order to obtain that purity of tone which is sometimes quite wrongly attributed to the human voice. Purity of tone applies to very few instruments when scientifically analysed, and the problem with wireless is to reproduce personality of tone. This, too, is being accomplished by the study of the wave shape of different sounds, and of the manner in which music echoes and reflects in the air and buildings.

For the past two thousand years the human race has been gradually becoming more sensitive to noise, and it is quite feasible that in another two thousand years it will be unable to exist among the noises of civilisation, and may even be driven to living underground to escape their attack !

A. M. Low.

The Study Circle.

Questions for Study.

1. Is the Family a primitive form of Society ?
2. What can we conclude as to the constitution of primitive Family life ?
3. How did this constitution change among different peoples, as civilisation advanced ?
4. Trace the stages in the evolution of the wider forms of Society.
5. What light do sociological facts throw on human nature and its psychology ?
6. What suggestions from biology may we get as to the trend of the Life-impulse ?
7. Is selfishness natural or unnatural ?
8. How far is the impulse that moves respectively in courtship, family-life, friendship, and in the fellowship of larger groups the same ? How is it related to the activity of the Holy Spirit ?
9. Discuss the relation between natural and ethical love.
10. How far can we argue from the existence of earthly love to Love in God ?

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E. W. HIRST.

QUARTERLY REPORT.

Matter intended for insertion in the Quarterly Report should be sent to the Rev. W. E. Farndale, 10, North Road, Devonshire Park, Birkenhead.

Newcastle-on-Tyne—“*The Quest*.”—The meetings of this Circle are now being held in the small hall of the Central Church, Newcastle-on-Tyne. The programme for the next session, 1926-7, has been forwarded to me by the secretary, the Rev. L. Brown. Commencing in September next the morning sessions will be devoted to a study of Dr. Garvie’s recent book, *The Christian Doctrine of the Godhead* (Hodder & Stoughton, 16s.) Three afternoon sessions will be given to a consideration of Browning. The first will be “Caliban upon Setebos: The Religion of a Savage;” the second “A Death in the Desert: The Full Light of Gospel Day;” and the third “Browning’s Attitude to Christianity.” Three other afternoons will be for Hardy studies, one on “The Return of the Native,” a second on “Satires of Circumstance, Lyrics and Ballads,” and the third on “Thomas Hardy’s Philosophy of Life.” Arrangements are also being made to have during the season a visit from Professor Lee. The Rev. T. Robson is president of the Quest.

Merseyside Circle.—At the March meeting this Circle had under review the subject of Spiritualism introduced by the Rev. G. P. Maynard. Some remarkable accounts of spiritualistic phenomena were given including references to the experiences of the late Rev. S. A. Tipple, the famous preacher of Upper Norwood, London, as narrated by the Rev. F. C. Spurr, in Liverpool, recently whilst on a

visit to the Merseyside Primitive Methodist Council. Mr. Spurr also, on the same occasion, told of his personal research and his belief that he had established communion with his own little son who had been drowned. The Rev. A. F. Hayden had had a correspondence with the lecturer on the subject of direct messages now said to be possible under given conditions apart from the aid of any medium. After a long and animated discussion the Circle remained unconvinced of the validity or value of the claims made by Spiritualism, but just as alchemy was destined to point forward to chemistry and astrology to astronomy, so it was felt that the recent revival of spiritualism may issue in a better understanding of our psychic powers. Telepathy, for instance, it would seem, may be taken as assured.

Teleology and the Family.—We are privileged in having a paper on this theme from the pen of the Rev. E. W. Hirst, M.A., B.Sc., the distinguished United Methodist minister and theological tutor, who is a lecturer on "Christian Ethics" at the Manchester University. The essay printed in the current issue of the HOLBORN REVIEW was recently read at a meeting of the Manchester University Theological Society. The subject is a fundamental one, and calls to-day for serious study. Professor Hirst's Outline might be taken with the relevant portions of the Copec Reports, Vols. III. and IV. on "The Home" and "The Relation of the Sexes." The questions and bibliography appended by Prof. Hirst will also be found of value.

W. E. FARNDALE.

Current Literature.

The Appeal of the Bible To-day. By THISELTON MARK, D.Litt., B.Sc.
Pp. xiv. 162. London : Thomas Nelson & Sons. 1925. Price
3s. 6d. net.

Inspiration and Modern Criticism. By JOHN LINE, M.A., S.T.D.
Pp. 144. London : The Epworth Press. 1925. Price 3s. net.

DR. THISELTON MARK is an educational expert who has devoted a great deal of attention to the study and teaching of Scripture in the light of the best modern scholarship. Modern knowledge has not, he believes, shaken the supremacy of the Bible, but has rather made it more evident. He brings out with sufficient detail the progressive quality of the revelation it enshrines and its roots in history. He runs over its component parts, pointing out the problems which emerge, indicating the lines on which a solution should be sought, and constantly emphasising the religious and moral qualities of the literature. In details, where so much is disputed, room for divergence of opinion naturally exists, and we should adopt on some questions a different opinion. The volume is likely to prove a very helpful introduction to the modern point of view. It is clear without being shallow, and full without being dry.

Dr. Line's volume is devoted to a well-worn theme : but the author has some things of his own to say about it. It is limited to the New Testament and falls into three divisions. The first is devoted to a sketch of the modern critical movement ; the second, in the light of this, tests and finds inadequate the older theories of inspiration. On these sections we need not dwell. The third is constructive. The author distinguishes two types of inspiration, external and internal, and he finds that these are combined in the New Testament. The first type is to be found in the action of Jesus on His followers. They received from Him a marvellous quickening and insight, and imbibed the truth He taught so richly "that their work is everywhere redolent of His spirit and power." On the other hand, the writers themselves exhibit the phenomena of inspiration in a high degree. In the combination of these types we find the inspiration we need to authenticate the New Testament, provided that we accept the Catholic doctrine of the Incarnation. The book is a good and careful piece of work ; but it would be far more readable if the numerous abnormally long sentences were broken up.

Deutero-Isaiah. A Commentary, together with a Preliminary Essay on Deutero-Isaiah's Influence on Jewish Thought. By REUBEN LEVY, M.A. Pp. 286. Oxford University Press. 1925. Price 5s. net.

This volume contains a new translation of Isaiah xl.-lv. marked with accents to indicate the metrical stresses. This is accompanied by

fairly full annotations. The author is in touch with a good deal of the best modern literature: but it is curious that the account of modern views of the Servant of Yahweh problem is so scrappy. For example, Sellin's identification with Zerubbabel is mentioned, but with no suspicion that this was long ago abandoned in favour of Jehoiachin, who has recently been replaced by Moses. Prof. Levy regards the Servant poems as originally independent compositions probably written by the Second Isaiah himself and inserted by him in the prophecy, with redactional verses to conceal the joins. He does not regard the third poem (l. 4-9) as belonging to the cycle of Servant poems, it is rather a description of the prophet's own experience. It is thought that chapters xlix.-lv. were spoken by the Second Isaiah in Palestine after the return from Exile. The Servant is identified with Israel, but with Israel idealised. Since Prof. Levy is unwilling to draw the inference that the speakers in liii. 1-10 are the nations, he supposes that they are the individual Israelites of the prophet's day, speaking of the Israel of the Exile. The Introduction is chiefly notable for its very full information on the influence of the prophecy on later Judaism. This involves extensive quotations from the Rabbinic literature, and will be interesting to those who are attracted by Jewish exegesis. Considering the amount of Hebrew type which is printed in this part of the book, the Oxford Press has well maintained its deserved reputation for excellence and cheapness of production.

The Heart of Israel. By GEORGE W. THORN. Pp. 171. London : S.C.M. 1925. Price 4s. net.

MR. THORN wrote a little book on the prophets and followed it up by a much better book on the Apocalypse. His present volume is "An Approach to the Book of Psalms." It is based on week-day addresses, the notes of which were also used in a Bible class. There is a useful critical introduction from which we pass on to the more attractive studies of the poetry and the religion of the Psalms. God, Nature, and Man, the Divine purpose in History, Ideals prophetic of Christ and His Kingdom, are the themes of later chapters, and the book closes with a chapter on the Psalter as the hymn book of the Christian Church. Mr. Thorn is concerned with the Psalter as a whole rather than with individual Psalms. His work will serve excellently as an introduction to the whole subject, helping the reader to grasp the general features of the book, and guiding him both in his devotional reading and in his more systematic study. The volume will teach him what things to look for. It classifies the theological teaching of the Psalter; it will quicken enthusiasm and sharpen aesthetic appreciation; it will restrain the heedful student from conventional misapprehensions. In particular the subject of Messianic interpretation is carefully treated. We do not understand the note on Cheyne's Bampton Lectures. If Cheyne modified the rather extreme critical views there expressed, as for example in his *Jewish Religious Life after the Exile*, it might be worth while asking how far this was due to a much riskier textual criticism.

The Glory of God. Three Lectures by I. ABRAHAMS, M.A. Pp. 88.
Oxford University Press. 1925. Price 3s. 6d. net.

THIS little volume contains lectures delivered in America two years ago. It is a valuable contribution to the discussion of a great theme. Recognising the thoroughness of Von Gall's monograph, he emphatically dissents from his conclusion that the glory is purely external and visible. On the contrary he asserts that the glory of God is essentially, in the Old Testament, a moral and spiritual glory. In this connexion he discusses and sets aside the suggestion that where an inward quality of man is suggested by the term, "glory" should be corrected into "liver." His own discussion falls into three sections, the first dealing with the glory of God in nature, the second with the Messianic development of the idea, and the third with its pragmatic application to life. We can select only a few points for mention. There is a brief discussion of Theophanies in which we note the view that the prayer of Habakkuk is not post-exilic. He allows the truth of the general critical view that prophecy precedes the Law; but we have long sympathised with the contention that the ritual decalogue should not be held, just because it is ritual, to be earlier than the ethical decalogue of Exodus xx. There is an interesting comparison between the visions of Isaiah and Ezekiel. Many will be glad to have attention called to a striking anticipation in Philo of Kant's famous saying with reference to the starry sky above and the moral law within. This is quoted in connexion with Psalm xix. which, Dr. Abrahams thinks, consists of two poems that were put together very early. We call attention also to the discussion of the terms *Yekara* (glory); *memra* (word); *Shekinah*. The work has given us pleasure and revived our sorrow for the loss of its author.

The Ethics of the Gospel. By F. A. M. SPENCER, B.D., M.A. Pp. 255.
London: George Allen & Unwin. 1925. Price 7s. 6d. net.

THE challenge to Christianity on the score of its dogmas has been extended, as was long before predicted, to an attack on its ethics; and books which investigate the ethics of Jesus in the light of modern theory and research, taking into account also our modern conditions, should prove of value. We have previously called attention to Mr. Spencer's *The Meaning of Christianity*, and he has also published a volume on *Human Ideals*. His latest work deserves a warm welcome. It is wide in its range, well-balanced in its treatment. It is loyal to the teaching of Jesus, which is interpreted not narrowly or with pedantic literalism, but with a sane liberalism. This is not to say that the teaching is explained away. On the contrary its application is both firm and searching. It does not compete with Rashdall's *Conscience and Christ*, which was the work of a master on ethical theory who was also a well equipped New Testament scholar; and students would be ill-advised to neglect Dr. E. F. Scott's *Ethics of the New Testament*. But Mr. Spencer's book fills a place of its own. While it refers to various types of ethical

theory it is not technical ; it is designed for students of the New Testament rather than for students of ethics. It treats of several burning problems—non-resistance, riches, marriage, asceticism, social problems. At some points the discussion may not carry conviction. But we find ourselves in large agreement with the author, and we think his volume excellent for preachers and teachers in the fulness of its material which is carefully arranged under its appropriate heads.

A Guide to the Epistles of Saint Paul. By HERBERT NEWELL BATE, M.A. Pp. vii., 189. London : Longmans, Green & Co. 1926. Price in paper 3s. 6d., cloth 5s.

CANON BATE is collaborating with Prof. C. H. Turner in the commentary on the Acts of the Apostles in the *International Critical Commentary*. The present work is interesting as giving some indication of the line which is likely to be followed on some of the burning problems of that book. It is not a biography, but a guide to the study of the Epistles, and those who will work at the text of the Epistles for themselves will gain much help from it. It is refreshing to read this sentence : "If this book is found to be obscure when read with a closed Bible, that will be quite in accord with the author's intention." More than forty pages are devoted to general discussion on epistolary usage in Paul's day, the Hebrew and Greek factors in his language, style, modes of thought and argument. Then the letters are examined in detail. Galatians is put first. This means that the South Galatian theory is accepted ; rightly, we think, but it is surely much too strong to speak of it as "certain." On the whole we believe that the Epistle is not so early as he dates it. The clue to the interpretation of Gal. ii. 3-5 he takes to be that the subject is not the circumcision of Titus, which is simply thrown in parenthetically, but the journey of Paul with Titus to Jerusalem ; "that journey was undertaken because of the activities of the false brethren, and it was a temporary yielding to their pressure accepted in order to secure a permanent advantage." The section on the Corinthian correspondence is full and good. The view that 2 Corinthians contains parts of three letters is accepted. The development of relations between Paul and the Church of Corinth is carefully discussed, and the problems handled in 1 Corinthians are clearly explained. In a footnote the moral interpretation of the prohibitions in the Apostolic Decree is rejected in favour of the reference to food prohibitions. The section on "virgins" has to do with a form of spiritual marriage. The theory that the Epistle to the Romans was not originally addressed to Rome is rejected. The Church at Rome is taken to have been predominantly Gentile. Chapter xvi. was addressed to Rome and not to Ephesus. Colossians, Philemon and Ephesians were written at the same time during Paul's Roman imprisonment, and Philippians was written at a later time. The genuineness of Ephesians is confidently accepted. On all these points we are in agreement with

him. The treatment of the Pastoral Epistles is rather inconclusive. But it is interesting to notice that Paul's alleged journey to Spain is regarded as resting simply on Rom. xv. 24 and as having no historical basis. The book deserves warm commendation, it should be found very useful for its purpose.

The Spiritual Genius of St. Paul. By D. M. Ross, D.D. Pp. 254.
London : Hodder & Stoughton. 1925. Price 7s. 6d. net.

St. Paul's Life of Christ. By GWILYM O'GRIFFITH. Pp. 288.
London : Hodder & Stoughton. 1925. Price 7s. 6d. net.

WE have previously called attention to Dr. Ross's *The Christ of Faith and the Jesus of History* and *The Faith of St. Paul*. The present volume forms a sequel to the latter and he hopes to continue his work with a fuller investigation of the bearing of Paul's teaching on theories of the Atonement. In the present instalment he takes for his starting point in many cases one of Paul's great sayings. He emphasises his revolutionary phrase "a new creation," and works out his theme in four divisions, A New Ideal of the Good Life ; A New Understanding of God ; A New Outlook upon the World ; The Vision of a New Humanity. It is difficult to give any adequate account of the book. It is broken up into thirty-six chapters many of them naturally quite brief. He rightly emphasises the revolutionary character of Paul's conversion, and insists that it did not merely involve the assurance that Jesus was risen and was therefore the Messiah, but brought with it an inward experience of the risen Christ which transformed him. It was this rather than what he learnt from others which created his new ethic. And this ethic was inseparably connected with his religion, and threw a flood of new light on the nature of God. But this in its turn brought with it a new attitude to the universe which was God's handiwork. And all this determined His attitude towards personality and the redemption of the individual. But Paul was no religious atomist. The individual is implicated in a complex social life. Jesus came not merely to save men one by one but to create a new humanity, and His organ is the Church. In the course of the discussion many problems are raised which we should be glad to consider ; but we must content ourselves with recommending this fresh and stimulating treatment.

Mr. Griffith is a new writer who at once challenges attention by his title. He brings to the study of Paul the outlook of a poet and a preacher. His style is vivid and eloquent, not wholly escaping the characteristic perils. The language is occasionally rhapsodical and sometimes forced. We cannot think that his trick of forming participles from nouns (e.g., "creeded," "paracleted,") adds either to the dignity or the effectiveness of his writing. Naturally, this somewhat effervescent exuberance will be toned down, we hope without any loss to the real charm and beauty of his diction. The book reveals considerable power of

imaginative reconstruction. The author is not concerned chiefly to wring from the Pauline Epistles and discourses the last drop of information they contain on the earthly career of Jesus. He includes His preincarnate and His exalted life, His work in creation, His activity in the life of man, His resumption of His heavenly position, and His administration of grace. Both Dr. Ross and Mr. Griffith have a background of Calvinist theology, and it is interesting to see how they handle such subjects as predestination and the doctrines of Grace. Mr. Griffith has made an excellent beginning and future books, which we trust will not be unduly hurried, will no doubt be warmly welcomed. Misprints should be corrected on pp. 68, 139, 141.

The Message of the Fourth Gospel. By LEWIS A. MUIRHEAD, D.D. Pp. xxiv. 235. London: Williams & Norgate. 1925. Price 6s. net.

The Fourth Evangelist: Dramatist or Historian? By R. H. STRACHAN, M.A., D.D. Pp. 324. London: Hodder & Stoughton. 1925. Price 8s. 6d. net.

DR. MUIRHEAD is best known by his translation of Riehm's *Messianic Prophecy* and his discussions of eschatology in the Gospels. Acting on Bruce's advice to his students, he refrained from systematic courses of lectures to his congregations on the Fourth Gospel in his early ministry, and only when he reached the fortieth year did he undertake such a course. It is now issued in the "Crown Theological Library." The standpoint reminds one of that occupied by James Drummond. The narrative is largely allegorical, the discourses largely inconceivable as actual utterances of Jesus addressed to the Jews of His own day, although they are true to the antagonism between Jesus and His critics. As to the narratives they commonly have a Synoptic starting-point. But they have in many instances been radically transformed. We are rather amazed that, with such an estimate of the contents, Dr. Muirhead should not only believe that in the passion story the author was in contact with sources to which the Synoptists had not access, but that although no certainty on authorship is attainable "the most probable answer is still that the author was both intended to be represented as, and was the Apostle John." Such a sovereign rehandling of history by an actual eye-witness of the scenes described is likely to remain to most students frankly incredible. It is arguable that the discourses are the free composition of the evangelist, and that the history has been radically reshaped. It is also possible to make out a real case for the view that the author was the Apostle John. But that both of these propositions should be true is a position which we cannot believe will ever prove acceptable to a sound criticism. The value of Dr. Muirhead's book must be sought accordingly in its exposition of the spiritual significance. Those who are preachers, whether they share the general attitude of the author or not, may find his treatment suggestive on the homiletic side, and expositors who are

definitely out of sympathy with the general standpoint may also find help in his pages.

Dr. Strachan returns to a subject which he had previously discussed, especially in *The Fourth Gospel: Its Significance and Environment*. He re-affirms the theory that on an earlier work a later editor has superimposed a chronological scheme. He regards the beloved disciple as the idealised figure of John, son of Zebedee, whose friend and disciple he had been. And as himself the "disciple known to the High Priest" he had been in contact with Jesus, and been present at the closing scenes. He had a certain amount of historical material at command, but the value of the Gospel does not lie in its historical accuracy. Its treatment is free, creative and imaginative. Dr. Strachan even ventures a comparison with the apocryphal Gospels. The author is a dramatist, he works "from scenes reconstructed in his mind out of traditional material and present to his own vision." The vivid details "are really the work of a lively, dramatic imagination." But some of the traditional material was intractable and is not perfectly fused with the main structure of the work. It is a grave mistake to treat the narratives as matter of fact. There is a sub-stratum of fact, but to leave it at that is to turn poetry into prose. But apparently the evangelist did not realise what he was doing. Dr. Strachan first warns us against treating the story of Lazarus as pure matter of fact and then goes on to say: "Probably the Evangelist regards the story as having happened as he described it, and as he reconstructs it from the material available." We understand and appreciate the old-fashioned view, and also the view of the more radical critics, but we find it very difficult to follow these new-fangled combinations of logical incompatibles. The discussion of the relation of the Gospel to the contemporary situation is interesting and suggestive. The Mystery religions and Stoicism are prominent in this connexion, the author finding a definite anti-Stoic tendency in the Gospel. He is hostile also, it is judged, to sacramentarianism. The volume is an able and very fresh piece of work which deserves careful study. Our own general position differs so widely from that which is fundamental for the whole treatment, that we fear we are scarcely capable of doing it justice. If a new edition is called for, some blunders and misprints should be corrected on pages 127, 181, 272, 302, 318 and probably 312.

The Indian Church Commentaries: The Acts of the Apostles. With Introduction and Notes by LAURENCE E. BROWNE, B.D. Pp. lxxiv. 418. London: S.P.C.K. Price 6s.

MR. BROWNE is probably best known by his *Early Judaism*, a very fresh and stimulating study of the early post-exilic community and especially noteworthy for its treatment of Isaiah xl.-lxvi. This study has left several traces on the present volume. He also wrote a good little book on the parables, dealing with their nature and intention and the right method of interpretation. A special feature of the

Indian Church Commentaries is the constant attention to Indian ideas and conditions. Mr. Browne's commentary replaces an earlier work by Rev. T. Walker. It is written from a definitely Anglican point of view, and in its criticism it is fairly conservative. The date of the Acts is fixed as in the early sixties, and the authorship is attributed to Luke. The South Galatian theory is accepted. The Epistle to the Galatians is placed, wrongly we think, before the Council of Jerusalem recorded in Acts xv. The decree of that Council is taken to consist of three prohibitions, the Bezan omission of "things strangled" being accepted, which may be correct, and the prohibitions being interpreted of moral offences rather than the eating of forbidden food, which we must regard as improbable, for reasons we gave in the HOLBORN REVIEW not so long ago. While rejecting the Papal theory that Peter went to Rome very early, he thinks, on very slender grounds, that he went to Rome about A.D. 50. The Introduction opens with an imaginary dialogue suggesting how the book came to be written, Paul, Aristarchus, Mark and Luke talking the whole history over. The commentary is interesting, fresh and suggestive. It should prove specially useful in India, but English students also will find it instructive.

Pelagius's Exposition of Thirteen Epistles of St. Paul. II. Text and Apparatus Criticus. By ALEXANDER SOUTER. Pp. x. 552. Cambridge: at the University Press. 1926. Price 50s. net.

Ante-Nicene Exegesis of the Gospels. By HAROLD SMITH, D.D. Vol. I. Pp. viii. 351. Vol. II. Pp. iv. 350. London: S.P.C.K. Price 7s. 6d. each volume.

We called attention to the first volume of Dr. Souter's work containing the Introduction in our issue for October, 1922, and gave an account of what we then described as "an amazingly learned piece of prolonged research." The editor has special qualifications for this enterprise. He is a very learned Latinist, an expert palaeographer and textual critic, and he has devoted prolonged attention to ecclesiastical Latin. The present instalment of the work contains the full text of the exposition with a most elaborate critical apparatus. Dr. Souter himself describes the latter as perhaps the most complicated piece of Latin critical apparatus which the officials and workmen of the Cambridge University Press have ever been called on to print. The volume is much longer than either he or the Syndics of the Press contemplated. A supplementary volume will appear, it is hoped, within a year or two. The compilation of the critical apparatus for the present volume has naturally provided a test for the general conclusions reached in the first volume. It is satisfactory to have the editor's assurance that they have on the whole borne the test; but we welcome the corrections which are now made, and the clearer statements on certain points which have now become possible. Pelagius is so important in the history of theology, that the publication of this work is an event alike in Patristics and the history of exegesis, and

as we said in our notice of the first volume, specially attractive as the earliest extant work by a British author. We wish it had been possible to publish the volume at a cheaper price, the two volumes so far published cost £4 10s. But it is only fair to remember that the demand is inevitably restricted for such high-class work of limited interest, and that the cost of production is considerable.

Mr. Smith's work is intended to cover six volumes, and it forms part of the series "Translations of Christian Literature : Series VI." Patristic exegesis has lost much of its interest and prestige as exact interpretation of the text of Scripture. Of course, there are outstanding exceptions, especially among the Antiochene Fathers. It has even been claimed by a living Professor of Exegesis that Chrysostom still remains the best interpreter of Paul. But he, with Theodore of Mopsuestia and Jerome, fall outside the limits within which Mr. Smith's work has been done. The outstanding figure is, of course, Origen, one of the greatest names in Biblical science and in theology. But his exegesis was largely vitiated by his allegorical interpretation. Even, however, where we gain little direct illumination on the meaning of Scripture there is much to be gathered for the history of doctrine. The Introduction to Mr. Smith's work covers a hundred and thirty-four pages. The greater part of it is taken up with estimates of the exegesis of the various authors treated, and accounts of their exegetical work. Origen naturally receives much fuller treatment than the others, and Clement of Alexandria comes next. A specially interesting section is that devoted to the Gnostics. Mr. Smith then discusses the classification of the writings, and adds a special section on the interpretation of the parables. He selects four passages as specimens of Ante-Nicene exegesis. The rest of the first volume is occupied with the exegesis of the four Gospels, carrying us down in the Synoptists to the temptation of Jesus, and in the Fourth Gospel to i. 34. The reason why so much space is occupied with a relatively small portion of the text, is that the ground covered contains so much that is important —The Prologue to the Fourth Gospel, the genealogies, the birth and infancy stories, John the Baptist and his testimony to Jesus, the Baptism and Temptation of Jesus. The second volume goes down to the twelfth chapter of Matthew, with the Synoptic parallels, and the fifth chapter of John. Here we notice specially the long sections on Jacob's well and the woman of Samaria, the Sermon on the Mount, including the Beatitudes, the fulfilment of the Law, and the Lord's Prayer. On all the topics treated in the two volumes patristic comments are collected and translated, often in full, though sometimes abbreviated. The labour involved in the work has been very great, and students of exegesis, of Patristics and of the History of Doctrine, will alike be grateful to Mr. Smith for the valuable material he has brought together in so accessible a form.

Freedom and Truth. Modern Views of Unitarian Christianity.
Edited, with an Introduction, by JOSEPH ESTLIN CARPENTER. Pp.
352. London: The Lindsey Press. 1925. Price 6s. net.

THIS is an interesting collection of essays by Dr. Martineau and eight living representatives of Unitarianism. It is a centenary volume celebrating the founding of the British and Foreign Unitarian Association on May 26th, 1925, and of the American Unitarian Association, which, by an interesting though undesigned coincidence, was founded on the preceding day. Four American representatives have contributed to the volume. Dr. Martineau's contribution is the reprint of a sermon preached in 1869. As against the Trinitarian conception, he insists that unity and personality are one. Dr. Mellone, now secretary of the Association, writes on Unitarian Christianity in the Twentieth Century. He subjects the orthodox position to criticism and reaffirms that, while Unitarianism is true, the spirit of fearless free enquiry is greater still, and greater than that is the spirit of deep and vital religion which may exist under different forms of theological belief. Dr. G. R. Dodson sketches the development of the idea of God during the last century. Mr. R. T. Herford, one of our most eminent authorities on Judaism, has a good, well-balanced article on The Old Testament. Prof. C. R. Bowen contributes a very interesting essay on The Historical Jesus. He sets aside Martineau's strange idea that Jesus repudiated the identification of Himself with the Messiah. He thinks that Jesus came to the belief that he was the Messiah slowly and tentatively, and was finally confirmed in it by Peter's sudden intuition at Caesarea Philippi. But He felt Himself to be the *destined* Messiah, not Messiah as yet but Messiah when He should return in glory. The secret was kept within the circle till Judas betrayed it to the Jewish authorities, who were thus enabled to compel Pilate to act. Prof. Bowen allows that there was an eschatological element in the teaching of Jesus, but he rejects all idea of an interim ethic. The great convictions of Jesus were true; when eschatology and Messianism are discarded, and when the Divine order comes, it will be largely His work. Dr. Henry Gow expounds, from a Unitarian standpoint, the value and significance of Jesus. He emphatically rejects the modernist distinction which surrenders the historic Jesus to the critical historian but insists on the value of the Eternal Christ. In this discussion he says Unitarian Christians are closer to the genuinely orthodox than to the modernist. But, of course, the orthodox view is emphatically rejected. Prof. W. W. Fenn writes on The Christian Way of Life in the History of Religion in New England. He traces the downfall of Calvinist orthodoxy to which Unitarianism contributed. Mr. W. G. Tarrant gives an interesting account of the spirit of Unitarian philanthropy, and the volume closes with an essay by Prof. F. A. Christie on The Unitarian Movement.

The Roots of Religion in the Human Soul. By JOHN BAILLIE.
Pp. xi. 255. London: Hodder & Stoughton. 1926. Price 7s. 6d. net.

THE author of this volume is Professor of Christian Theology in

Auburn Theological Seminary, and the lectures were delivered at Union Theological Seminary before a Conference for Ministers and Religious Workers. The first lecture describes the present situation on the basis of books and reports on religious conditions in the army, notably *The Army and Religion*. The author emphatically confirms from his own experience the general results, and would, indeed, state some of the points in stronger terms. The leading account of the indictment against the Churches is unreality. To quote *The Army and Religion*, "these men as a whole believe that the Churches are out of touch with Reality, and out of touch with ordinary humanity. They think them irrelevant to the real business of their lives, antiquated in their ideas and methods, and wanting in vitality and conviction." The division of the Churches, let opponents of reunion ponder this ominous feature of the situation, bewilders and scandalises them. It was one of the leading reasons for the alleged failure of the Church to hold the men. They were perplexed also by the intricacies of theology, and the too frequent absence of a spirit of fellowship. On the other hand, while eighty per cent were out of touch with organised Christianity, they cherished and practised some of the finest Christian virtues. The author is anxious to clear away misunderstandings, to regain some of the original simplicity of Christianity. He examines various conceptions of religion, romantic and rationalistic, finding both types partly right and partly wrong. Religion is not philosophical speculation; but neither is it feeling, nor mystical vision, nor experience. For his own part he emphasises the centrality of the practical or ethical elements in religion. Yet religion is not another name for morality, for while this is central, religion adds the reference to God, with whom in our conduct we place ourselves in line. We should ourselves put the emphasis differently. The lecturer's treatment of the views he dismisses seems to us too cavalier. But in the light of this account of religion he passes on to Christianity, the differentia of which he finds in Christian love, which was realised in its full meaning and made to cover every relationship of life. And all this is related to the conception of God, whose Fatherhood dominates all His dealing with men, as was supremely revealed in the character and person of Jesus, in His life and in His death. And if we ask how faith arises it is out of our common values and our primary moral certainties. Loyalty to our values is naturally accompanied by faith in God. Logical proof may be given that our moral consciousness bears credible witness to the real nature of things. But mere argument will not bring faith in God to birth. This springs from things like personal influence, deeper experience and the hard contact with life. We have read the book with great interest and with not a little agreement, and we do not doubt that it will be found helpful. But at certain points, and those not unimportant, we should have to put in a caveat.

Foundations of Faith. II. Christological. Pp. vii., 169. 1925.
III. Ecclesiological. Pp. 192. 1926. By the Rev. E. W. ORCHARD,
D.D. London: George Allen & Unwin. Price 5s. net each.

Christianity and World-Problems. By the Rev. W. E. ORCHARD, D.D. Pp. x., 211. London: Hodder & Stoughton. Price 6s. net.

It will be remembered that Dr. Orchard planned a work in four volumes intended "to cover the whole ground of Christian Theology under the guidance of the historic decisions of the Christian Church and the prevailing tendencies of Catholic thought, but presented in a reasonable way and with special reference to modern problems and difficulties." We called attention some time ago to the first of these volumes, which dealt with theism. The second, as the title indicates, is concerned with Christ: not His Person alone, however, but His Work. We have chapters on The Preparation for Christ, The Gospel Portrait of Christ, The Credibility of the Gospels and The Teaching of Jesus. These need not detain us. They contain excellent matter freshly put and throughout on conservative lines. The chapter on The Consciousness of Christ brings us into a region of more delicate investigation. Dr. Orchard emphatically reaffirms the full Catholic doctrine as affirmed in the New Testament and Church dogma. He does not favour the view that the sub-conscious in Jesus was the locus of His Divinity. He suggests that His consciousness of His Divinity may have been more in the nature of the pre-conscious, recalled or neglected at will. The physical resurrection and the Virgin Birth are affirmed, and chapters are devoted to The Apostolic Christology and The Christ of the Creeds. The doctrine of the Trinity is treated as the consummation of Christian theology. The volume closes with an interesting chapter on The Doctrine of the Atonement. Here, as elsewhere, the author shows a remarkable gift of stating theories and offering criticism of them in very concise language. The book as a whole should prove very useful.

The third volume occupies ground of a very controversial character. It discusses the Church and its "Notes," the Sacramental System, and the Church in Relation to the World. As an apologia for his own position the volume is interesting. But it is difficult to see how the author can have argued himself into such a position, and how, having reached it, he can rest in it. He is obsessed with the idea that the true Church of Christ must exist somewhere as a unity in some visible organisation based on the Rock, which he identifies with Peter. If we are not to see this in the Church of Rome, where are we to see it? He gets over the ground much too rapidly, and most cool historical students will feel that he gravely overstates the Roman case. It is to us nothing less than amazing that the claims of the Eastern Church should be dismissed practically without argument. We do not ourselves share his premises; but if we did, we should feel that quite as good a case, a better case probably, could be made for the Eastern than for the Roman Church to be the one true Church of Christ, if we are to find that concentrated in any single organisation. If Dr. Orchard wishes to be taken seriously, he must ground his premises more firmly, and

he must move to his final identification with far more circumspection. The weight thrown on the passage, "on this rock I will build my church" is much greater than it can legitimately bear. The relation of Peter to Rome needs to be far more carefully expounded, and that the passage has anything to do with Rome at all involves a large assumption which can never be demonstrated. On so flimsy an exegetical and historical foundation only the resolute will to believe can erect so imposing a structure. But the curious thing is that, having said all this, Dr. Orchard is still so conscious of the defects in the Church of Rome that he will not accept in practice the logical issue to which the drift of his argument appears irresistibly to point. If the premises by which he is hypnotised are right, the sequel would seem to be inevitable. If he refuses to accept the sequel he ought to begin to suspect the validity of his premises. We cannot think that he can permanently abide where he is, he may move forward to a standpoint from which Eastern Christians, Anglicans, Protestants will all appear to be schismatics; or he may return, as we trust he will, to a sounder and more generous faith, with less stress on visible unity and external notes and more on the inward and spiritual presence of Christ, constituting a unity deeper than all differences of organisation or creed. He may stay where he is, but it will be at the cost of his reputation for logical consistency.

The remaining volume does not belong to the same series as the other two. The general background of belief is, of course, identical, and constantly makes itself felt, but the range of questions dealt with is different. We have found the book singularly interesting and often very impressive. The opening chapter on Christ and the Universe is in close touch with recent scientific investigation, and this is equally so with the second chapter on Christ and the Ages. The general theme of the volume is that for all our problems Christ and Christianity hold the true solution if mankind will only accept them. The vastness of the universe, the immeasurable length of time before man appeared on the earth, the multitude which no man can number of human beings who have lived on the earth since man first made his appearance, the variety and number of the world's religions, the relations between the Church and the kingdoms of this world, the fact of racial antipathy and the ideal of racial brotherhood, the problem of peace and war, the economic problem, and, finally, the growing restlessness from which mankind is suffering—all these are discussed in turn, and the conviction that Christ provides the answer is affirmed with deep conviction and often with cogent argument. It is a book very well worth reading, but discriminating readers will find, along with much to welcome, not a little from which to dissent.

The Platonic Tradition in English Religious Thought. By WILLIAM RALPH INGE, C.V.O., D.D. Pp. vii., 117. London: Longmans, Green & Co. 1926. Price 4s. net.

IN his preface to the third edition of *Personal Idealism and Mysticism* Dr. Inge says: "My contention was, and still is, that Platonism cannot be torn out of Christianity without destroying it." In the present volume, containing the Hulsean Lectures for 1925-6, he sketches the history of the Platonic tradition in our religious thought. He believes that there are some philosophies—modern pluralism, scepticism, pragmatism, and mechanistic atomism—which cannot be Christianised. "But," he says, "it will probably be for ever impossible to cut Platonism out of Christianity." By the Platonic tradition he does not necessarily mean pure Platonism. Much in Plato did not survive. He has in mind rather the actual historical development of the school of Plato without reference to the question whether the school rightly interpreted the master. The Platonism from which the Catholic Church derived its scientific theology, its metaphysic and its mysticism was syncretistic. It had been enriched from Aristotle, the Stoa, and other sources. The author traces the history of the Platonic type with special reference to the Cambridge Platonists, to Wordsworth and Shelley, to Ruskin and Westcott. The book is full of good things admirably expressed.

The Worship of Nature. Vol. I. By Sir JAMES GEORGE FRAZER. Pp. xxvi., 672. London: Macmillan & Co. 1926. Price 25s. net.

ROBERTSON SMITH, whose range of knowledge perhaps surpassed that of any contemporary, paid in the preface to the first edition of *The Religion of the Semites* the warmest tribute to Mr. Frazer's "learning and intimate familiarity with primitive habits of thought," and acknowledged the invaluable assistance he had received from him. In the course of the book he refers to "my friend Mr. J. G. Frazer, to whose wide reading I never appeal without profit." This was more than thirty-six years ago, and in the interval the author of *The Golden Bough* has gone on researching, amassing knowledge, formulating new and revising old hypotheses. *The Golden Bough* has grown from two volumes to twelve, we have had his massive *Totemism and Exogamy*, his *Folklore in the Old Testament*, his St. Andrew's Gifford Lectures published in the first volume of *The Belief in Immortality*. Two substantial volumes of this work have since followed. Now he has published in the present volume the whole of his Gifford Lectures delivered at Edinburgh in 1924 and 1925. It includes much which could not be compressed into the limits of the spoken lectures. It, too, is to have a sequel in which the survey of the worship of the sun, begun in this volume, is to be completed, and the personification and worship of other aspects of nature than are here treated will be dealt with. Our own pages during a period of more than thirty years have constantly attested the amazing range of erudition which his works exhibit and the iron industry which could alone have produced them. The main divisions of his present work are *The Worship of the Sky*, *The Worship of Earth*, and *The Worship of the Sun*. Each of these

falls into two sections; in the former the peoples of antiquity are treated, in the latter we pass into more modern times. The ancient peoples are again divided into Aryan and non-Aryan. Primitive peoples naturally call for a great deal of attention, and in this connexion we may call attention to the use made of evidence drawn from Smith and Dale's *The Ila-Speaking Peoples*. But as compared with *The Golden Bough* civilised peoples and higher religions are much more prominent. In particular, the sections devoted to Greece and Rome are very welcome. Here the author is back in territory he has trodden before, notably in his great edition of Pausanias. But among the Aryan peoples we have also the Indians and Iranians; and among the non-Aryan peoples of antiquity we have Babylonians, Assyrians, Arabs and Egyptians. China and Japan are also taken into account. The volume is so full that no record of the wealth of material can be given. A few points only can be touched upon. The theme of the origin of death, which has been previously dealt with in *The Folklore of the Old Testament*, recurs several times in the section on the worship of the sky in Africa. Special interest attaches to the pages on the heretic king of Egypt, whose religion is taken to have been a pure monotheism. A long account of Mithraism is given in the chapter on The Worship of the Sun among the Ancient Romans. There is as usual a good deal of liveliness in his references to such beliefs and practices as provoke his merriment, and the most recent scientific theories are not immune from his ridicule, as one may see from his foot-note dealing with relativity on pages 12 and 13. We shall look forward to the completion of the work.

The Attributes of God. By LEWIS RICHARD FARNELL. Pp. x., 283.
Oxford: at the Clarendon Press. 1925. Price 12s. 6d. net.

THIS is the second series of Gifford Lectures delivered by Dr. Farnell, at St. Andrews. The earlier series *Greek Hero Cults and Ideas of Immortality* we reviewed on its appearance five years ago. The present series covers a much larger field, and while it attests the width of the author's reading it is inevitable that at many points he should speak with less authority than when he is on the ground which he has specially made his own. The subject offers far more scope for subjective impressions and *obiter dicta* than the earlier series or his great work *The Cults of the Greek States*. And this makes the book singularly interesting but not infrequently also provocative; at some points, indeed, many readers will inevitably pronounce it perverse. The lecturer constantly expresses his view on theological problems connected with the Christian Scriptures and the Christian creed. The formulæ he uses suggests the loyal Anglican. Indeed, it is almost queer that in Presbyterian Scotland he should talk of "our Church," and even (shade of Jenny Geddes!) of "our liturgy." But his views on several points are wholly incompatible with Anglican or any form of Catholic theology. At some points where he refers to passages

in the Bible it would have been well to consult a good commentary. At times there is an inexplicable carelessness in the treatment. For example, he speaks of the Catholic dogma of the co-eternal Son as virtually denying the right of the intellect to deal with religious concepts, and goes on to say that this "is naturally prefaced in the Athanasian Creed by the dogma that God is incomprehensible," and proceeds to moralise on the logic of such a position. But just eight pages before this he has explained that "Incomprehensible" in the Athanasian Creed is an incorrect translation of "immensus." Nor can we understand why he should speak of "the audacious but probably unintentional Arianism of Milton." He will not, we suppose, challenge the authenticity of his *De Doctrina Christiana*. He regards it as an intellectual advantage of Unitarianism that it refuses the self-contradictory concept. Christianity is a pure monotheism, he says, only in its Unitarian form. The subjects he deals with are, Personality and Anthropomorphism ; Polytheism and Monotheism ; Elemental and Natural Functions and Attributes of Divinity ; Tribal and National Attributes and Functions of the Deity ; The Political Attributes of God ; The Moral Attributes of God ; The Attributes of Beauty, Wisdom, and Truth ; The Attribute of Power ; Metaphysical Attributes : Problems of the Philosophy of Religion. The treatment is historical on the whole, rather than metaphysical or theological. The author has been concerned with phenomena of living religions rather than with underlying principles. And along these lines the book contains a great deal of valuable and interesting material. Its fulness is such that no outline of it is possible. We may note, however, that the author apparently favours the idea of a finite God. The index is far too perfunctory, and this defect is only very partially mitigated by the full table of contents. However, our last word must be that we have read the volume with unflagging interest, and are grateful for the wealth of material which it contains.

Wanderings in Arabia. By CHARLES M. DOUGHTY. Pp. xviii. 607
London : Duckworth. Price 12s. 6d. net.

DOUGHTY's *Travels in Arabia Deserta*, published originally in 1888, is one of the most famous books of travel, partly for its wealth of anthropological material, partly for its style. For nearly two years he wandered among the desert tribes, not in disguise, like Burton, but openly proclaiming himself as a Christian and an Englishman, at grave peril of his life. He gained an intimate knowledge of the people, their customs, their character, and their ideas. The style is like nothing else in the language. The book, however, is very long and the original edition is rare. Reprints have been very expensive. One was published at nine guineas. Mr. Edward Garnett, with the author's sanction, abbreviated it and this edition was published in two volumes in 1908. It was three times reprinted and now it is issued in one volume at 12s. 6d. As prices go, it is remarkable value for the money. Even in its abbreviated form it

is a very long book. No doubt in the case of so great a masterpiece it is best to read it in its complete form; but with the high price and the length of it many will find no opportunity to do so; and to them the publishers have rendered a great service in issuing the substance of this fascinating book in so cheap and attractive a volume.

EDITOR.

The Limitations of Victory. By ALFRED FABRE-LUCE. Translated by CONSTANCE VESEY. Pp. 367. London: Allen & Unwin. 1926. Price 12s 6d. net.

THE first and longer part of this book is devoted to "The Genesis of the War"; the second part describes "The Abortive Peace." It is interesting to English readers as a criticism by a Frenchman on French policy since the Versailles Treaty. No plea is made for the abandonment of that treaty, but it is emphatically asserted that the attempt to carry out the letter and spirit of it has been detrimental to the best interests of France. If there is to be any real political and moral recovery the present intransigent attitude must be abandoned, and the League of Nations strengthened, so that it may function for international peace in the fullest sense. This book is not easy to review, nor is it easy to read. It gains nothing from style and is packed full of facts revealing intimate knowledge of recent political history. The cause of the war is traced not to any particular act nor to any desire for war, but to ceaseless preparations for war. The question of right that emerged was an accident by means of which national reluctance was converted into consent that the appeal to arms should be made. Germany was not without responsibility, but there was a psychological reason for her rejection of a Conference to settle the dispute between Serbia and Austria. This revived memories of London and Algericas, the term was significant of defeat. The mentality of those who directed affairs in pre-war days is scathingly exposed: "Statesmen had come to believe that history consisted in the inevitable and periodical recurrence of war, and to make it their business to choose the most favourable moment for the conflict, instead of to preserve peace." If this be true, and much evidence in support is given, it is a search-light upon the events that plunged the world into a vortex of war. This book abounds in epigrams. That space will not allow quotation of these is matter for regret. The moral of the exposition and argument is that victory is not sufficient vindication for war even in the case of the victors.

The Faith of an English Catholic. By DARWELL STONE, D.D. Pp. 116. London: Longmans, Green & Co. 1926. Price 2s. 6d. net, paper; 4s. net, cloth.

It is a pleasing sign of the times that an appeal for toleration in regard to religious practices should come from an Anglo-Catholic,

as is also the recognition that, although "a priest cannot be ordained without a bishop, and the Holy Eucharist cannot be consecrated without a priest," the grace of God is not restricted to what is regarded as the only valid Church. The brevity of this book leaves much to be desired in development of details, yet a clear and candid statement is given concerning what constitutes the faith of the present-day successors of the Tractarians. There are chapters on the Church, the Sacramental Principle, the seven Sacraments, the place of Mary and the Saints in worship, and other controversial matters. It is significant that no hope of fellowship or reunion with other than the Roman and Eastern Churches is regarded as possible. What is stated concerning the Church is what would have been if Anglo-Catholics had been directors of the Christian movement from the beginning and had persisted in their present opinions concerning what a Church should be. The Sacramental attitude need not be mechanical or magical, and the Anglo-Catholics are more than ritualists, but there is much in the movement that appears to be merely fastidious and formal.

The Functions of an English Second Chamber. By G. B. ROBERTS, LL.B. Pp. 254. London: Allen & Unwin. 1926. Price 7s. 6d. net.

INTEREST in the reform of the House of Lords has flagged since the Parliament Act of 1911, but the writer of this book regards it as a matter calling for speedy settlement. In rehearsing the possible effects of practical uni-cameral government he endeavours to make our flesh creep. The recommendations of the Conference over which the late Lord Bryce presided are discussed. These stated the functions of a Second Chamber as (1) examination and revision of Bills, (2) introduction of non-controversial measures, (3) delay, and (4) ventilation of questions such as foreign policy. These, with the exception of (3), are accepted as "the basic functions of a Second Chamber for this country, and provide the real justification for its continued existence." Proposals are made for an efficient solution of the problem. These cannot be set out here, but are worth consideration. In developing his argument the author uses illustrations from history, describes Parliamentary procedure and points out its grave defects, refers to the systems adopted by Australia, Canada, and Norway; and thus makes political theory attractive.

J. C. MANTRIPP.

English Monastic Finances in the Later Middle Ages. By R. H. SNAPE. Pp. ix., 190. Cambridge University Press. 1926. Price 10s. 6d. net.

THIS is the latest volume in the admirable list of Cambridge Medieval Studies. Mr. Snape pursues a very interesting side-line, which, however, has an important bearing not only on later history, but even on contemporary controversy, for the question of the

connexion of the Dissolution of the Monasteries with the social distress under Elizabeth is still debated. This discussion is outside Mr. Snape's thesis; but his dispassionate and scholarly examination of the monastic organisation, income, expenditure, and standard of living in the centuries immediately preceding the Dissolution builds up an overwhelming case against the monasteries. These are centuries of decline, during which there was persistent relaxation of the Rule as regards manual labour, private property, works of charity, and indeed as regards almost everything. The monks no longer worked their own fields, but farmed out their lands and became simply landed proprietors without, however, displaying very much business acumen. Mr. Snape's title may sound somewhat arid and arithmetical, but the book itself leaves no such impression. Behind the statements of monastic accounts we see worthy abbots struggling to make ends meet, or the pompous Visitor straining the resources of the abbey to the utmost to provide hospitality for him and his retinue, or the system of tipping in full swing in the fifteenth century with this difference that the tips were given to the servants of the *guest*! And it is delightful to read of the appointment of a person to "thump the organ," and to teach any of the monks who aspired to do likewise.

Select Treatises of S. Bernard of Clairvaux: de diligendo Deo.
Edited by W. W. WILLIAMS. *de Gradibus Humilitatis et Superbiae.* Edited by B. R. V. MILLS. Pp. xxiii., 169. Cambridge University Press. 1926. Price 10s. net.

THE General Editor of the *Cambridge Patristic Texts* has done well to add this volume to the Series. There is no figure more typical of the best side of the Middle Ages than S. Bernard, but, as the editors point out, he is better known for his public work than for his writings. They have, therefore, selected these two short treatises as the best illustrations of his thought. The mystical side of Bernard comes out above all in the *de diligendo Deo*, and it can be said to sum up all that he knew, or cared to know, of theology. The second treatise shows him as a shrewd judge of character, and consists for the most part of a series of sketches of people exhibiting the particular "degree" of pride or of humility with which he deals. We must resist the temptation to quote, but they are all of them characters that we know. Human nature was not essentially different in Clairvaux from what it is in London. For the editing of these works the editors have had recourse to two MSS. at Troyes which were apparently unknown to Mabillon in the *editio princeps*, and which are almost contemporary with S. Bernard himself. This gives particular interest to their edition. There are excellent introductions and indexes, and full annotations.

A. V. MURRAY.

Land Tenure and Unemployment. By FRANK GEARY, B.Sc. Pp. 256.
London: Allen & Unwin. 1925. Price 10s. 6d. net.

THE interesting thesis propounded by this book is that unemployment is closely and inevitably bound up with the monopoly of land. Avoiding the usual arguments about exports and imports, over-production and the like, the author tries to show that unemployment has constantly accompanied the enclosure of land, till after the great enclosure acts of the eighteenth century the mass of the people were driven into the towns, there to produce the chronic unemployment problem of the last century. The historical argument is assisted by a great display of facts and figures, which only an economic historian could check and estimate. It is striking, however, that Mr. Geary's results agree with those of other good judges.—like Mr. Jenks in his *History of Politics*—and that his arguments are now in effect being used by one of the parties in the state, to further a new Land Policy. Those who, like ourselves, have arrived at a similar policy on other grounds, must feel grateful for the present confirmation of their views by an historical student. Still the facts are very complex, and it is well to remember that in economics, causes and effects are not easy to disentangle, even when phenomena show concomitant variation as in this case.

A Grammar of Politics. By HAROLD J. LASKI. Pp. 672. Allen & Unwin. 1925. Price 18s. net.

MR. HAROLD LASKI has attempted to set forth the form of the state of the future in the Western World. For this work he is well equipped by a full knowledge of political theory, and by great capacity for thinking out plans in a concrete and detailed way. His book has been compared with the standard text-book of the last generation—Sidgwick's *Elements of Politics*—but it is a different kind of work from that. Whereas Sidgwick was chiefly engaged in balancing the pros and cons of familiar theses, Mr. Laski has to clear ground for new conceptions. In so doing he has borne in mind chiefly English conditions, and so has sketched a reconstructed state mainly upon the British model, though he has introduced many and far-reaching changes. His reorganization seems to us superior to that of such contemporaries as Mr. Cole or Mr. Webb, and it will, in the absence of catastrophic change, probably be that adopted during the rest of the present century. It seems to us that Mr. Laski might have considered the state-forms of Germany and Russia more earnestly, for there are great ideas embodied in them. Yet Mr. Laski's book is already a classic, and it is to be hoped that it will be studied attentively, for assuredly the choice before us is something like his solution, or catastrophe.

Industry and Civilization. By C. DELISLE BURNS. Pp. 278. London : Allen & Unwin. 1925. Price 10s. 6d. net.

IN this work the author has discussed with philosophic breadth the relations between modern industry and his ideal of civilization. The psychological bases of modern economics are examined and criticized with great effect, it being shown that they are faulty

and crude in a high degree. Consequently, a new analysis is attempted of the factors in industry, and their ethical implications are pointed out. So we are led to a contrast between the western world and a possible higher civilization. Of this contrast Mr. Burns writes with ripe judgment and fine taste, and points out the main lines to be followed in seeking to overcome the opposition. Mr. Burns is well aware that he is largely saying over again what has been urged by the great social pioneers of the last century, but he puts it in a new setting and in his own way. He has made good use of recent psychology and ethics, and is inspired by high ideals. The chief defect of his book is its sketchiness; it needs to be supplemented by such works as that of Mr. Laski. It is one, however, of a growing number of influential books which are destined, we may hope, to transform society.

A. LEE.

Rambles in Vedanta. By B. R. RAJAM AIYAR. Pp. xlvi., 888.
1925. London: Allen & Unwin. Price 12s. 6d. net.

THIS volume will appeal to a very limited public. Mr. Rajam Aiyar was for two years, from 1896 to 1898, the editor of a monthly periodical entitled (in translation) *Awakened India*. Publication ceased owing to the editor's death at the age of twenty-six. The present volume, with a preface dated 1905 but published in 1925 in Madras and London, consists of this youthful editor's contributions to his paper, which apparently contained little else but the articles which, under various names, he himself had written. As the title shows, his standpoint was that of the Vedantist philosophy, and his aim was to popularise its teachings. Vedantism he interprets as the essential truth of all religions. He states, "Though an organ of Hindu religion, the 'Prabuddha Bharata' will have no quarrel with any other religion, for, really speaking, all religions are simply different phases of the same truth, different methods of approaching God. 'I am in all religions as the string in a pearl garland.'" The volume includes studies in Vedantic elements and ideals, a collection of papers on the Bhagavad-Gita, a section containing sixty-seven anecdotes, fables, and short stories (including Elijah at Horeb, and Martha's anxiety over the meal), twenty chapters of what was apparently a serial story, and a further collection of twenty miscellaneous stories. The interest of the volume is for those who wish to appreciate a popular presentation of the Vedantic philosophy to literate Hindus.

C. P. GROVES.

BRIEF NOTICES.

Preachers are often glad to have before them the treatment of a single subject by different hands or a collection of sermons appropriate to a particular season, not for plagiarism but for stimulus and suggestion. Mr. F. J. North has edited a volume

entitled *Easter Sermons* (James Clarke, 5s. net). Among the preachers are the Bishop of Birmingham, Dr. Gillie, Dr. Maldwyn Hughes, Dr. James Black, Mr. H. C. Carter, Canon Lacey, Dr. G. H. Morrison and Mr. James Reid. A companion volume prepared by the same editor and issued by the same publishers and at the same price is entitled, *Ascension and Whitsuntide Sermons*. Several of the contributors to the other volume have issued sermons in this, but Dr. J. T. Forbes, the Dean of St. Paul's, the Dean of Westminster, Dr. J. A. Robertson, Mr. Hubert L. Simpson are new contributors. The Ascension of our Lord is a topic which presents difficulties to many preachers, who will be glad to see how masters of the craft approach the subject. These volumes are useful alike in the selection of topics for the pulpit and for helpful hints as to treatment.—It is not necessary to describe or to praise *The Christian World Pulpit*. A testimony to its usefulness is to be found in the fact that the issue for July to December 1925, is Vol. CVIII. It fills 320 pages. Many eminent preachers are represented here, the Dean of St. Paul's heading the list. Three discourses on Evolution by Sir Oliver Lodge are included, also addresses delivered at the Modern Churchman's Congress. We hope the publication will go from strength to strength.—Many readers who have not had the opportunity of visiting the famous library founded by Mr. Gladstone, will be deeply interested in *St. Deiniol's Hawarden*, by his daughter Mrs. Drew. The Warden contributes an excellent description of the Library and its work, and Mrs. Drew gives a fascinating account of its formation, of its founder's interest in books, and the personal trouble he took in creating the institution. The pamphlet is published by the Oxford University Press at sixpence.—We have received *Mathematics and Eternity*, by Dr. Hilda Hudson (S.C.M., price 2d.) It is specially designed for those who by natural aptitude or training find their easiest approach to theology through mathematics. Others may find the line of argument appeal less to them.—We have received two memorial publications of the British Academy which we have read with great interest, one on Mr. F. H. Bradley, by Prof. A. E. Taylor, and the other on F. C. Conybeare, by Prof. A. C. Clark and Dr. Rendel Harris. We have read both with deep interest and hope we may be able to return to them.—An excellent report has been published at sixpence by the S.C.M. entitled *Building the Builders*. It deals with the work of the College year 1924-5.—In the Translation of Early Documents series we have to record the publication by A. W. Greenup of *Sukkah, Mishna and Tosefta* (S.P.C.K., 5s. net). The Jewish regulations for the Feast of Tabernacles are of considerable interest in themselves, and the author traces the history of the festival. The text both of the Mishna and Tosefta has been carefully translated, and ample notes have been provided especially to the former. In the same series the Rev. Paul P. Levertoff under the title *Midrash Sifre on Numbers* (S.P.C.K. 7s. 6d. net) has published a series of selections which illustrate the style of commentary on legal rules.

that are so important a section of the Rabbinic literature. Among the subjects treated we may mention "The Ordeal of Jealousy," "The Aaronitic Blessing," "The Passover," "Miriam's Complaint against Moses," "The Law about Tassels," "The Ranks and Rights of Priests and Levites," "The Priest's Dues," "The Rights of the Priests in the First-born." Prof. Box has contributed an important introduction. The volume has been carefully annotated and attention is often called to the light thrown on the New Testament by this literature. Our sense of the importance of the Jewish Literature is growing, and such handy annotated translations as the present volumes contain are to be cordially welcomed.

The Oxford University Press has published a translation of *The Epistle to the Hebrews*, by F. Wales, B.D. It is difficult to understand what the author means by saying that at the present time "between the extreme Protestant criticism which denies the Pauline authorship in any sense, and the traditional Catholic view, there is opening out the *via media* which brings us to the conclusion that the Epistle in its present form is the work of one of St. Paul's companions, and in this sense may be included among the Pauline Epistles." So far as any change may be detected in recent criticism it is rather in the direction of dismissing the quest for the author's name as likely to lead to no result. The translation should have been accompanied with some annotations defending the renderings. The attempt to carry through a uniform sense of the crucial term in ix. 15-17 leads to the following rendering: "For where there is a covenant, the covenanter's death must be affirmed (for over the dead is a covenant sure), seeing it doth not ever have force when the covenanter is alive." In spite of the high authority which might be quoted for the identity in the sense of the term throughout, it is clear that this attempt is quite desperate.—In the little threepenny series, "New Testament Christianity," edited by Principal W. Robinson, of Overdale College, and published by The Churches of Christ Publishing Committee, Birmingham, we have received the editor's *The Deity of Christ*; *The Church*, by his colleague, Mr. Joseph Smith; and *Conversion*, by Mr. W. Mander. The last of these emphasises believer's Baptism, holding that the separation of conversion and regeneration was effected by the practice of infant baptism, and is a prime cause of the present divisions of Christendom. The Sacraments and ministry are naturally prominent also in the pamphlet on the Church. The pamphlet on the Deity of Christ strongly asserts our Lord's Divinity.—In the present year the Jubilee of the Union between the Presbyterian Church in England and the Congregations in England of the United Presbyterian Church is being celebrated. Dr. S. W. Carruthers has written an interesting survey of the work and progress of the United Church under the title, *Fifty Years, 1876-1926* (Publishing Office of the Presbyterian Church of England, 6d.). It is an interesting and fairly detailed sketch of a development in which there is abundant cause for legitimate satis-

faction. The Churches know far too little of each other, and we hope that this little work will circulate outside the borders of Presbyterianism. We wish space could have been found for some account of the distinguished service rendered by ministers of the Church through their publications.—To *Dont's for Choirmasters*, which we have previously noticed, Mr. Newton has added *Dont's for Choirmen* (Cambridge: Heffer & Sons, 6d.). It is adjusted to Hymns Ancient and Modern more than to anything else, but choir-men in other Churches will find many useful hints in it.—Campbell's *Philosophy of Rhetoric* was published just 150 years ago. In 1902 Dr. Darlington prepared an abstract of it which has found so much favour that he has, in response to many requests, issued a second edition of it. The title is *Effective Speaking and Writing* (H. R. Allenson, 3s. 6d.). Taste and custom have changed during the last century and a half, but the analysis of the principles of rhetoric here given will undoubtedly be found very helpful by preachers and public speakers.—As a hymn writer, Mr. Edward Grubb is probably best known to our readers by his "Comrades we, whom love is leading," a fine hymn, at once searching and inspiring. He has now published *The Light of Life* (London: Friends' Book Shop, 1s.). The contents are described as "Hymns of Faith and Consolation." He feels that the central thoughts of our religion are too rarely expressed in song. In particular, he thinks that no adequate expression has been given to the extent to which our knowledge of God depends upon Jesus Christ. We must not, he urges, attribute moral qualities to God which are not to be found in Jesus. The hymns he has written express our need for a revelation, the inner light which has prepared men to receive a fuller revelation, the central truth that the true God is the Father whom Jesus reveals, and the necessity that Christ's life of victory is to be continued in us, and that only as we allow Him to live His life in us can the kingdom of God be established. These thoughts are expressed in ten hymns which the author intends to be sung and not merely read. Some of them seem to us better fitted for this purpose than others; but no sympathetic heart can read them without recognising the value of the thought and the quality of the expression.

William Archer was best known as a widely cultured dramatic critic, but he was also a violent opponent of Christianity. A collection of his essays in this field has been issued under the title *William Archer as Rationalist* (Watts & Co., 8s. 6d.) to which very appropriately Mr. J. M. Robertson has contributed a sympathetic, though at times critical, estimate of the author. He deplores certain inconsistencies with the austere rationalist standpoint such as the admission that there were things above reason or the belief that there might be something in spiritualism. There is really no need to labour an apology. Mr. Archer had his knife into Christianity, though a knife is perhaps not the best description of a weapon which has the jagged edge of a saw. The essays

have all appeared in print before, but members of the Rationalist Press Association will be glad to possess a collection of papers in which Mr. Archer's hatred of Christianity receives on nearly every page a pungent, not to say a virulent, expression.

EDITOR.

MAGAZINES.

The Hibbert Journal for April, 1926, opens with an article by Miss M. D. Petre on the existence of God, not a philosophical but a simple human treatment of the problem. Our effort, she says, should be, not to create certainty, but to share experience. Mr. Edmond Holmes, while claiming to be a Christian, defends the higher pantheism. Mr. J. Macmurray argues that Christianity must choose whether it will be scientific or pagan. The pagan craves for security, for authority, for dogmatic certainty. Scientific Christianity must be deliberately experimental in its thought, morality and organisation. Mr. R. G. Collingwood argues that a right training in Art is the absolute bedrock of all sane human life. An important account is given by a Russian, who writes from Russia, about the religious conditions in his country. Dr. George Jackson has a further article on the Holy Spirit expanding some points in the paper which appeared in July, 1922. Prof. L. A. Post sketches Plato's attempts to reform the Government of Syracuse. Canon Lacey discusses, "Symbolism in the Creed." Mr. J. M. Crum prints a reconstruction of Q. We are grateful to Dr. Vincent Taylor for his reply to the very astonishing strictures on the attitude taken up to Loisy by English scholars. One would suppose that Dr. Jacks had discovered Loisy, while all his benighted countrymen were blind to the new illumination. We have over twenty volumes of Loisy on our own shelves and constantly take account of him in teaching and writing. But every new book shows us a fresh stage in a critical rake's progress. The accomplished Editor of the Journal might with advantage consult Prof. E. F. Scott's article in *The Harvard Theological Review* for April, 1926. (See our notice below). We have called attention elsewhere to Mr. Needham's article.

The London Quarterly Review for April, 1926, opens with an article by Lily Munsell Ritchie on "Pathological Realism," as it is unhappily represented in much of our modern fiction with the possibility of grave moral results. St. Nihal Singh deals with the problems which confront the new Viceroy of India. Dr. Ballard affirms the value of Modernism both as a refuge and a dynamic. It is interesting that a veteran like Mark Guy Pearse should contribute an article celebrating the four hundredth anniversary of the coming to England of Tyndale's New Testament. Mr. Leslie Weatherhead writes one of his stimulating studies of poetry under the title "The Poet's Contribution to Ideas." Mr. E. E. Kellett pays a warm tribute to Thomas Fuller. Mr. Parton Milum bases an article, "Egypt, Israel, and the Christ in the Light of the New

Anthropology," largely on the views of Rivers, Elliot Smith and Perry. The editor writes on "Walter Page's Life and Letters." Other articles are "Richard Rolle," by H. H. Oakley and "The Idea of Law in St. Paul," by Mr. Grange Radford. Dr. A. W. Harrison calls attention to the account of Jesus in the Slavonic *Josephus*, of which we have previously written.

The Congregational Quarterly for April, 1926, is an important number. Dr. Scullard, whose sudden death deprived us of a distinguished scholar and attractive personality, has an interesting study of Tertullian. Another personal article is that on William Morris by Mr. Hugh Martin. One of the contributions which will attract most attention is a brief paper by Dr. Horton entitled, "Free Churchmen and Modern Churchmen." He writes with great sympathy of the Modern Churchmen's Conference and asks why Free Churchmen should not initiate a similar movement. One of the most solid articles is by Dr. C. J. Cadoux on "God, History and Ourselves." He describes it as a study of the relationship between historical belief and religious experience. He discusses the re-editing and re-interpretation of sacred documents, illustrating his subject from the Old Testament and the Gospels, and from allegorical interpretation in the ancient Church, in Swedenborg, and Mrs. Eddy. Special attention is given to the attitude taken up to Scripture by the Roman Church, and also to the position of Herrmann. Dr. Cadoux insists that the mystical element must be fundamental in religion; but the mystic is neither to ignore history or allegorise it away. We are very glad to have some reminiscences by Dr. Norman Smith, the late bursar of Mansfield, which are to be continued in a subsequent issue. Mr. Chirgwin, the assistant Home Secretary of the L.M.S., contributes an important article, "Can China Survive?" His answer is in the affirmative; but he pleads that we must give China time. The urgent problem of conception control is discussed by Dr. Herbert Gray and Dr. Mary Scharlieb. There are some important reviews and a large number of brief notices.

The Baptist Quarterly for April, 1926, is less denominational than usual. There are two theological articles, one by Mr. S. G. Woodrow on "The Present Inspiration of the Bible" which follows modern lines, and "Life after Death; and Immortality," by Mr. Bloice-Smith. He recognises the limitations of our knowledge, but insists that we must look to religion and religious experience for light rather than to science and philosophy. Mr. P. W. Evans has a suggestive paper on "The Ideal Training for the Ministry," which critics of Theological Colleges might do well to read. There is an attractive article by Mr. A. S. Langley on Richard Baxter.

The International Review of Missions for April, 1926, opens with a discussion of evangelism in India by Mr. W. Paton. It brings out clearly and fully the strong objection to proselytism felt by many Hindus otherwise appreciative of Christianity, especially those who refuse to accept the absolute value of Jesus. Another Indian article

is by Miss Dora Tickell, who deals with the work of missions among those who are officially described as Criminal Tribes. A third is by Mr. C. W. Posnett who explains the methods to be taken in lifting the standards of life among baptised outcastes. Turning to Islam we note an article on "Some Changes in Turkish Thought," by an Armenian student of Islam, who points out the influence of missions as tested by other than statistical results. Dr. J. E. Merrill directs attention to spiritual elements in Moslem literature and worship that form a line of approach along which the missionary may move. Dr. Lukyn Williams has a parallel article on "Spiritual Elements in the Hebrew Prayerbook." We are glad to see an article by Carl Mirbt of Göttingen, whose authority as a writer on Missions is well known. It is a review of Grentrup's volume which deals from the Roman Catholic standpoint, with Missions and Law. Miss M. M. Underhill continues the series of articles on Women's Work for Foreign Missions, describing that done in Great Britain and Ireland. Dr. Kolmodin of Upsala has a brief paper on "Missions and Congregational Life." Sir William Collins reviews "The Geneva Open Conferences," and Mr. Edward Shillito writes on "Craftsmen as Missionaries." The reviews and bibliographies are valuable as usual.

The Harvard Theological Review for April, 1926, is a specially valuable number. M. Goguel, whose volume, *Jesus of Nazareth: Myth or History?* is reviewed in our present issue, gives an excellent account of recent French discussion of the historical existence of Jesus. This is followed by a notable article on "The New Criticism of the Gospels," by Prof. E. F. Scott. He speaks with great respect of Loisy's gifts, but says, with perfect justice, that his commentary on Luke, "in spite of his learning and brilliance, is only an addition to that freak literature which is already far too abundant." He adds, "One cannot but feel that much of M. Loisy's later work has more interest for the psychologist than for the scholar." From Loisy he passes to Streeter and Bacon. He is rather critical of Streeter's new theory, and while very appreciative of the qualities of Bacon's *Gospel of Mark*, he points out several features in it which seem to him dubious, not in detail alone but in fundamental principles. Dr. Streeter himself contributes an important article on "The Washington Manuscript of the Gospels." Another textual article is by Prof. Lake and Prof. Casey on "The Text of the *De Virginitate* of Athanasius." Mr. G. L. Marriott has communicated a discovery he has made that "the homilies attributed to St. Macarius are really the work of a heretical sect of mendicant monks and mystics called Messalians, or Euchites." Dr. Rendel Harris contributes a lengthy note entitled, "Hadrian's Decree of Expulsion of the Jews from Jerusalem."

The Princeton Theological Review for January, 1926, contains an article by Dr. R. D. Wilson on "The Headings of the Psalms," which is to be completed in a second article, the object being to

prove that we may reasonably believe that the headings are what they purport to be. Dr. Machen notices at length "Christianity at the Cross Roads," by Dr. Mullins. Heartily sympathetic with much in the book, he strongly dissents from its anti-intellectual element. To put the case for religion on its own credentials is an epistemological By-path Meadow which ultimately leads to the Castle of Giant Despair. He feels compelled to keep "to the high, rough, intellectualistic road of a sound epistemology." Dr. F. D. Jenkins completes his answer to the question, Is Jesus God? Dr. Floyd Hamilton deals with the problem of immortality from a rational standpoint, stating the affirmative argument apart from the Bible and Christianity. In the April number, J. Macleod writes on "The Reformed Faith in Modern Scotland." The author is presumably a spokesman for the Free Church of Scotland, colloquially known as the "Wee Frees." Dr. George Johnson, calling attention to the revival of scholasticism in the Roman Church, pleads that conservative Protestantism should make a similar attempt. Dr. Hastings Eells presents the results of research into the origin of Bucer's doctrine of the Lord's Supper. Dr. Allis completes his series on Old Testament Emphases, arguing that the repetitions on which critics have relied for evidence of documentary analysis are really intended for emphasis. Dr. R. D. Wilson examines the meaning of the word translated "virgin" in Isaiah vii. 14. A little more care in the printing of proper names might well be taken. Those who have it as one of their main objects in life to put other people right should not spell the name of the author of our most recent great commentary on Jeremiah "Voltz"; and the fourth letter should not be dropped in the name of Prof. H. R. Mackintosh. The first of these blunders occurs three times in Dr. Wilson's article.

The Anglican Theological Review for April, 1926, is very useful for its bibliographies and reviews, and it has some interesting articles. Prof. G. L. Richardson writes on "The Ministry of Women," reognising the more advanced position reached by the Anglican Church in Great Britain than in America. Dr. John Watson contributes an article on Wenley's volume, *Stoicism and its Influence*. Dr. D. F. Davies has an interesting essay on Paul and Thecla. While Thecla is allowed to be a real historical character, the book itself is described as a poor and inaccurate fiction. Its aim was to extol virginity. Much of the article is devoted to the question of the supernatural. The periods when the Church has been marked by rationalism have been the most sterile. Butler's *Analogy* may have saved some persons from drifting into Deism. But it is not known that it converted one deist. What saved England was the Wesleyan revival, not Butler's sermons. Dr. Gilbert Lee Pennock urges that what is called the social Gospel fails because it ignores fundamental religious needs which can best be secured by firm adhesion to the Nicene theology.

The Editorial Notes in *The Pilgrim* for April, 1926, include a terrible account of the hideous outrages inflicted by the Soviet

Dictatorship in Georgia on the hapless working classes, intellectuals and peasants. Mr. Reginald Tribe writes on "The Social and Political Consciousness of Judaism," dealing with the Law, the Prophets, and the later developments. Professor J. Morgan Jones discusses "The Social Element in the Personality, Work and Message of Jesus." The paper, from internal evidence, was prepared for a Conference, but what this was is not indicated. Principal Dewar, in an interesting paper, seeks to show that Sanday's suggestion, that "the unconscious" was the seat of the Deity in the incarnate Christ, is, in the light of recent psychology, more tenable than at the time when it was proposed it was generally held to be. Mr. John Lee warns us not to pin our faith to the final efficacy of merely social betterment. No merely materialistic remedy will cure our ills. He pleads that the well-to-do classes should set a new standard of disinterested service. Mr. Marcus Donovan draws the moral for our own time from the fate of Lacordaire and Lamennais. Mr. Grensted writes on the way of repentance and faith. The Bishop of Manchester, in addition to his Editorial Notes, relaxes in a brief but very interesting paper dealing with the resources of literature. He classes the detective story with the limerick, on the ground that in both the essential virtue is dexterity. And he moves upward to the consideration of higher types.

The Quest for April, 1926, is enriched with a portrait of the Editor. With this number the old series of *The Quest* comes to an end. There will be no July number, but with October the first issue of the new series will appear. The Editor, Mr. G. R. S. Mead, gives a most interesting account of his connexion with Madame Blavatsky, his break with the Theosophical Society over the Leadbeater case, and then the founding of the Quest and the Quest Society and its subsequent history. Professor Bultmann continues his collection of parallels to the Fourth Gospel from Mandaean and other documents. To this we have previously called attention. Mr. Cameron Taylor gives further details of the Apple Mystery-Play, arguing that it is "an over-written fragment of a pagan ritual celebrating the 'passion' of a Cider-god." The Editor contributes an article dealing with the first steps in the life after death. The material is derived from communications which have come through carefully selected mediums, and one story is given at length. In this connexion we may add that Miss A. L. Piper, the daughter of Mrs. Piper, contributes a brief paper on the right kind of psychical investigator. There is also an article entitled "New Light on the Origin of Demonic Magic," by Gerhard Heym. It gives an account of the investigations of Grünwedel, starting with the Etruscans and widening out to take in the Tantra system and Manichæism.

In *Discovery* for April, 1926, Mr. Gordon Home writes on "The Forum of Roman London." Unfortunately, the City Fathers of three-quarters of a century ago were completely indifferent to archaeological research, and much which might have been discovered has been lost. It is even now very difficult for archaeologists to

do any work in London. That the forum was discovered, as the newspapers stated, last September is, the author says, extremely unlikely. He thinks the great forum may have been situated between Leadenhall Market and Fenchurch Street. Prof. Halliday discusses the relations between Æsop's Fables and the story of Ahikar. Miss Eleanor Shiffner communicates observations of sea birds made during a night spent on an island right out in the Atlantic. Mr. Dudley Buxton, who has been working with Prof. Langdon, at Kish, Mesopotamia, gives a summary of the season's work, which included important finds at Jemd-en-Naz'r. Sir Arthur Shipley describes the larvæ and pupæ of mosquitoes. Mr. A. C. Hopper records the progress achieved in the use of high pressure and catalysts, which have made possible the synthetic production of liquid fuels. A permanent section gives an account of the development of wireless during the month. The May number has several interesting articles. We have at various times called attention to books on the Naga tribes, and Mr. J. P. Mills, who has lived among them as an administrative officer for several years, contributes an article upon them. Mr. Hugh Pollard supplies a tercentenary estimate of Francis Bacon, of whose influence he gives a very high estimate. He thinks that he was a leading character in the Rosicrucian Society. Prof. C. J. Patten describes researches into the breeding factor in birds. An article on a cognate subject by Mr. C. Burghes deals with the bee as an individual, recording the remarkable results obtained by Rösch, a pupil of Von Frisch. Every bee in the community studied was marked so that it could be identified and the life history followed from beginning to end. New developments in the study of spread of disease through animals are described, and also the remarkable protection of cotton crops from insect pests by dusting them with calcium arsenate from aeroplanes. The process is also being applied to fruit orchards, and will probably be used for wheat areas, and also to distribute artificial fertilisers. Mr. Vibert Douglas has a most interesting study in astrophysics, dealing with "The Riddle of Star Distances."

The Bookman for April, 1926, is a special spring number, very attractively produced and lavishly illustrated. Mr. A. M. Ellis, writes a centenary article on "The Authoress of *John Halifax, Gentleman*." Lt. Colonel F. E. Whitton deals with Colonel House's *Intimate Papers*. Mr. Edward Storer gives an interesting account of Pirandello, the great Italian dramatist. Mr. Anthony Clyne contributes an enthusiastic appreciation of Santayana. The May number includes a sketch of Mr. C. E. Montague, who has recently retired from the *Manchester Guardian*. Mr. Mégroz gives a long account of Francis Bacon. Both numbers have the usual features in rich abundance.

Bibliotheca Sacra is now edited by the Faculty of Xenia Theological Seminary with its Principal, Dr. M. G. Kyle, as editor-in-chief. Dr. Lee S. Huizenga of Pekin writes upon Leprosy, with

special reference to the disease so named in the Old Testament. Dr. H. W. Magoun collects the evidence for Christ's estimate of Himself. He argues on the hypothesis that the evidence of the four Gospels is to be taken as it stands. Mr. L. S. Keyser criticises Dr. Moffatt's translation of the opening sentence of the Bible, especially the use of "form" instead of "create." He does not seem to be aware, however, that the translation "When God began" is quite legitimate, and is accepted by many of the best Hebraists as correct. An attempt to reconstruct the primitive Book of Tobit is made by Hugh G. Bevenot. A good deal of work lies behind the attempt. We hesitate to endorse Mr. Bevenot's practice of inserting supplementary matter of his own, supplying information which the author would assume to be known to his readers, and other particulars necessary to make the story intelligible to present-day readers. This matter is placed in square brackets, it is true, but it is printed in the body of the text. Mr. J. F. Springer continues his articles on "The Synoptic Problem," arguing against the view that Matthew depends upon Mark.

We have received our old friend *The Oxford Magazine* for May 6th, 13th, 20th, and 27th. It is remarkable that the issue for May 13th was produced by the unaided labour of the three principals, each of them practical printers, since the whole staff of the Oxonian Press was out on strike. Naturally the strike itself fills a large place and the situation is discussed calmly and with balance. Those who wish to be kept in touch with Oxford will find the Magazine in dispensable. We mention in particular the article on "The Slavonic Josephus" (May 27th) in view of the misleading reports in the newspapers. We have ourselves called attention to the subject in notices of *The Quest*.

We have received the *Review of Religions* for January, 1926, published by the Ahmadivya Mosque, 63, Melrose Road, S.W. 18. It is a Mohammedan review containing a large number of articles. Christianity, we learn, is on the eve of collapse. The greatest writers of England have openly disavowed Christianity in *The Daily Express*, and this heralds the coming mysterious change in the minds of the British people. It would be well if those who write about Christianity and the New Testament would take pains to read its classical documents; but on p. 21 we find the following in an article on "The Sack of Damascus." "Paul, who is rightly called the founder of modern Christianity, was an inhabitant of this city. The New Testament tells us that Peter was told in a vision to repair to Damascus and try to convert Saul. Peter went to Damascus and Saul was converted, who afterwards came to be known as Paul." There is much that is interesting in this Review, but startling originality of this kind is to be deprecated.

The British Journal of Inebriety, edited by Dr. Kelynack, contains in its issue for April, 1926, several important articles. One is a paper by Dr. F. S. D. Hogg, "Legislative Measures for the Control

of Alcohol and Drug Addicts." He thinks that if the bill of Mr. Ellis Griffiths, presented to Parliament in 1913, could be adopted, we should have little to learn from other countries in connexion with this problem. Dr. A. Feiling deals with tests for drunkenness. He insists that, "It is a grievous mistake to try to establish rigid tests in circumstances where there is so much room for idiosyncrasies of behaviour." There are numerous reviews and the section entitled "Memoranda" contains a great amount of valuable matter.

EDITOR.

The January issue of *The John Rylands' Library Bulletin* ranges over a wide field. It contains the last treatise of Richard Baxter, edited by Dr. F. J. Powicke, dealing with the lot of the "poor husbandman" in England. This is a moving document, and of great importance to the land reformer. Professor Farquhar discusses the traditions which associate the apostle Thomas with India, and inclines to the view that the voyage of Thomas to India has an historical basis. The Chancellor of Manchester University writes on "Dante as Artist," and Professor H. W. C. Davis on "Lancashire Reformers, 1816-17." Professor Postgate contributes an important criticism of the passage in Lucretius which deals with the use of wild beasts in warfare. Dr. Rendel Harris marshals evidence to show that our Lord was short of stature. The Library has also published a catalogue of its exhibition in commemoration of the 400th anniversary of Tindale's first printed New Testament. This contains descriptions of the many treasures, manuscript and printed, which were displayed, and twenty facsimiles. Dr. Guppy, the librarian, prefixes a sketch of the history of the transmission of the Bible, some 60 pp. in length. The catalogue can be bought for eighteenpence, and will delight those who are interested in the story of the Bible.

W. L. WARDLE.

The International Labour Review, for December, 1925, contains articles as follows: The Visit to South America of the Director of International Labour Office; Recent Developments in Industrial Relations in U.S.A., by Herbert Feis; Minimum Wage Legislation in Norway, by Frederick Voss; and The Results of the Adoption of the Eight-Hour Day, by Prof. Edgard Milhaud. The January number has articles on Inventions of Employees, and the Austrian Patents Act of 1925, by Prof. E. Adler; Social Aspects of Land Reform in Estonia, by M. Martyna; Vocational Guidance in U.S.A.; and The Results of Compulsory Labour Service in Bulgaria. The February number has studies of The Frankfort Academy of Labour, by Dr. Ernest Michael; The International Trade Union Movement; and an Analysis of Factory Inspection Reports on Industrial Diseases. There are the usual statistics and book-notices. The April number has articles upon "The American Labour Movement and Scientific Management," by Paul Devinat; "The Compilation of Wages Statistics," by Umberto Ricci; and a concluding article upon "The New British Pensions Act."

ATKINSON LEE.

HOLBORN REVIEW

OCTOBER, 1926.

An Attempt at a Constructive Doctrine of the Atonement.*

BY THE REV. PROFESSOR A. L. HUMPHRIES, M.A.

PART I.

In any attempt at a constructive statement of Christ's saving work the starting-point is of prime importance. That obviously must be our doctrine of God. It will be generally agreed that what we speak of as the atonement has its initiative in God, it represents the divine way of dealing with human sin with a view to man's salvation. Hence we begin not with Jesus but with God. Jesus is historically important as being the agent through whom the divine purpose came to fulfilment; but behind Jesus stood God, and it was the heart and mind of the Father which came to expression through the Son. In other words, God does not stand apart from the saving work of Christ as if He were simply an interested spectator of it, one to whom the offering consummated by Christ was presented. God was not outside Christ's redeeming work; He was involved in it, He was expressed by it. "God was in Christ, reconciling the world unto himself." To stress this point may seem almost like emphasising

*A paper read at the Sessions of the Manchester and Liverpool Districts Ministerial Association, and published by request.

a truism ; yet, as will be seen in a moment, some presentations of the Cross which have been given widespread currency in Evangelical circles make this preliminary caution necessary. If, then, the discussion begins with God, it must be with God rightly conceived—that is the next point of importance. What it amounts to is that we start with the Christian conception of God, *i.e.*, with God as conceived and expressed by Jesus. We cannot get nearer to God than Jesus Himself takes us. And when, as here, He who is the supreme revealer of God, is also acting for God, man's Saviour, it is obviously in terms of Christ's own conception of God that His saving work must be judged and explained. Now Jesus spoke of God as Father. That was His favourite name for God. As He used it, "Father" was not a term of relation, but an ethical term, setting forth the divine character and disposition, denoting the gracious and pitying love of God. Yet that love is not mere geniality, so that the sinful can say of God, like Omar Khayyam : "He's a Good Fellow, and 'twill all be well." It is not disposition in isolation, or disposition divorced from character. Only unreflecting minds could imagine that. It is true that "Father" emphasises the love of God, makes that indeed central in our conception of Him ; yet the very perfection of that love necessitates that the Being to whom it belongs should also be perfectly holy, since only the perfectly holy can be capable of a perfect love. As a matter of fact, perfect love and perfect holiness are inseparable, they involve each other, and it is only by a defective analysis and insight that it is imagined that they ever exist apart. Dr. Forsyth, therefore, in his presentation of Christ's death, has really no need to stress the fact that the God of the Cross is "*Holy Father*;" in reality all that he stresses is involved in the very perfection of God's Fatherhood. It is the total God revealed by Jesus that comes to expression in the Cross, holiness as well as love, the divine character not less than the divine disposition. The Atonement is a moral, and not merely an emotional, achievement. Love will mean that God pities man, feels concern at his condition through sin, and is anxious to save him from it. But holiness will

mean that God is hostile to sin, takes it seriously and cannot save man from it unconditionally or cheaply, in the sense that moral interests are treated lightly. God must so deal with sin as to vindicate His own holy character. Yet the very holiness of God, so far from neutralising or restraining His love, is really a spur to it. For while God hates sin, He loves man. And His quick sense of the tragedy of sin and of the injury wrought by it to the man whom he loves, has the effect of making love more eager to act, of impelling God to save man even at the cost of suffering to Himself. So the love of God, when it faces sin, involves emotion passing into action, the assumption of the initiative, the going forth of God to seek and to save. Salvation is thus grounded in the very nature of God, it is the Fatherly love of God coming to natural expression.

It has been necessary to state these preliminary considerations so clearly because they alone are sufficient to condemn some views of the Cross which have been entertained. There is, e.g., the conception which puts the Father and the Son on opposite sides, God standing for divine justice, while Jesus expresses divine love, and the sacrifice made by love in the One is an appeasement of the justice represented by the Other. That view really sets God apart from the work of Jesus except as One for whom that work, as a sort of transaction, was done. We may not hear much of that sort of theology in Methodist pulpits to-day, but as John Stuart Mill has borne witness, and as some even of us can well remember, it was common enough in Methodist preaching years ago. And its natural result was to make men, if they thought at all, think of God and Christ in different terms—different even to the point sometimes of causing some to say, as did the little Boer girl in *The Story of an African Farm*: “I love Jesus, but I hate God.” That theology may have passed from our preaching, but it still lingers in some of our hymns. The picture certain phrases in them suggest is that of a God whose chief concern is for His holiness and for the satisfaction of its claims—indeed so jealously concerned for this that He has to be coaxed or persuaded by Christ into a forgiving mood. I think of such lines as :

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" My Son is in My servant's prayer,
And Jesus forces Me to spare."

Or even,

" The Father hears Him pray,
His dear Anointed One ;
He cannot turn away,
The presence of His Son."

Expressions of that sort do a grave injustice to the redeeming love of God, as also do hymns which depict Christ as being on the Cross the recipient of the wrath of God. I cannot bring myself to sing with conviction such lines as:

" Jehovah lifted up His rod ;
O Christ, it fell on Thee ! "

still less such words as :

" The Lord, in the day
Of His anger, did lay
Your sins on the Lamb, and He bore them away."

I find more truth in the emendation which " the good Earl of Derby," when on his death-bed, is said to have suggested to his Methodist house-keeper who had read those words to him : " The Lord in the day of His *mercy*, did lay," etc. The God of whom such hymns speak seems to be Judge or Sovereign or Lawgiver rather than the Father revealed by Jesus, and retributive righteousness has priority in Him over love. That is the condemnation of all such presentations, for the truth is that love ante-dated the Cross, love provided it. " God so loved the world that he gave" the Son, and He " commendeth his own love toward us in that, while we were yet sinners, Christ died for us." Here, then, is the fixed point from which all our discussion must begin—that it is God who comes to expression in the saving work of Jesus, and that as Jesus declared God to be, *viz.*, a Father of love and grace, so must be the salvation He seeks and the means by which it is achieved.

We begin, then, not with Jesus, but with God—and with the God of Jesus, because the initiative was with Him. Yet Jesus comes next under review because the divine initiative took the form of sending Jesus. In the Son the redemptive will

of the Father, His desire to save, was not merely proclaimed, but fulfilled. It was fulfilled so completely that the work needs no repetition. That is quite decisively and consistently the view of the New Testament. It is implied in the distinctive title "Saviour" given to Jesus, and is, moreover, explicitly affirmed in such sayings as, "In him alone is salvation," "There remaineth now no more sacrifice for sin." Indeed, the entire argument of one New Testament document—the Epistle to the Hebrews—is intended to prove the perfection, and, therefore, the finality, of Christ's offering for sin. That, too, is the Evangelical faith concerning Christ, and if it be true, the finality of the work argues a certain ultimate quality in the worker. There can be no final revealer of God, whether it be in word or act, save God Himself. He, therefore, who expresses the divine will to save so perfectly that His work needs no supplement or repetition, must Himself be of the divine order. He who does a divine work is Himself divine. Nor is this merely a speculative inference. It is confirmed by the facts of experience to which the Gospels bear witness. Sin in the presence of Jesus came to judgment. His holiness exposed and rebuked it. He did not merely condemn sin by word; His very presence shamed men, awoke them to a new or deeper sense of sin, His action there being so final that men felt as if they had come face to face with God. Moreover, He saved men as well as condemned them. The whole impact of His personality on the sinful was redemptive in its quality and ends. As one writer puts it, "He actualised the grace of God." He did not simply proclaim it; He exhibited it in actual operation. He was at pains to get into contact with the outcast and despairing; He saw worth in them; He so believed in men as to make them believe in themselves; He described Himself as come "to seek and to save that which was lost." And when religious formalists criticised Him for His friendship to the sinful and concern for them, He justified His conduct by parables all illustrating human concern for things lost, and by affirming that that was how God felt. "Likewise," said He, "there is joy in heaven over one sinner that repenteth." The language is significant

because, in order to complete Christ's defence and make the saying pertinent to the situation, the implied argument is, "God is like that, and I—whom you are criticising—am like God." Nor is that all. Christ feels Himself so one with God that He bestows forgiveness of sin—thus assuming a divine function ; He invites all that labour and are heavy-laden to come to *Him*, and promises to give them rest. He not only acts for God, He acts as God ; the impact of His personality upon others is divine in its saving quality. Yet the divine was also human in the sense that it came to expression under conditions of true manhood. All that Christ did even as Saviour He did from within the circle of humanity. While He was God manward, He was man Godward. The human aspect of Christ's nature will be specially significant if we have any occasion to affirm later, as do some theories of the Atonement, that in what Christ did or suffered, He, as either our substitute or our representative, transacted with God on our behalf, doing something which, as some believe, needed to be done, and doing it efficaciously because He did it not only for the human race but from within it. On the theories themselves I at the moment pass no judgment. They take various forms, but the vital fact is that whatever the offering presented to God or the satisfaction given, that which gives the offering value and makes it a saving act for us and for others is that it is as *man* that Christ presents it.

So much for the person of the Saviour. Now we come to consider how He saved. How, having come into the world that He might express the redeeming grace of God, did He proceed to do so ? Here I invite your close attention, for the point which I am anxious to make is that it was not the Cross which made Christ a Saviour. There was a Church before Pentecost or Calvary. It may not have borne the name prior to that time, but it was the thing, a fellowship of godly souls whom Christ had brought into His own ways of thought and life, men and women whom, in other words, He had saved. Viewed historically Christ's ministry was one of concentration. It moved wholly within the sphere of religion. It was concerned simply with man

and his relation to God. The ministry, when analysed, presents several aspects. We can regard Jesus as preacher, healer, reformer; yet these various phrases, properly understood, can be resolved into a unity. "Saviour" or "Redeemer" is the one term which includes them all. He came to call sinners to repentance, to seek the lost and save them, to restore men to God in the sense of creating in men who had lost it or been false to it the true spirit of sonship, to lead men into the possession of what He called "eternal life," and sometimes "the Kingdom of God." To restore men to God meant making them feel the need of reconciliation by bringing home to them the fact of estrangement, and then ministering to the need thus awakened by actually bringing them and God together,—saving them. Now let us see how Christ served thus as Saviour. First of all, He spoke of sin, enlarging its content, because He made it a thing of thought and desire, as well as of act, the product of an evil heart, so that it lay not simply in the outward acts but in the corrupt nature out of which they sprang. Sometimes He indulged in strong denunciation of certain persons and acts, but this was His method mainly with formalists who could only thus be startled out of self-complacency into a realisation of their moral need. On the whole, He exposed sin indirectly rather than directly, *i.e.*, He revealed sin by expounding the nature of goodness. He spoke of God as Father, indicating what His fatherly love meant in His attitude to men and His treatment of them, and then He told His listeners that religion meant reproducing that spirit, being perfect in goodness and love as was their Heavenly Father. Thus Christ elevated the moral ideal and quickened in men the sense of sin. Moreover, He made His presentation of the ideal more impressive, because He lived it. He practised the goodness which He enforced. But there was something beyond His words and acts, beyond those miracles which, in addition to being evidences of His power and sympathy, were part of His campaign against evil, something beyond even His example viewed alone, and this was Christ Himself. For it is *Christ* who saves. We are not saved by an

experience, or a transaction, but by a Person. Christ saved men during His ministry, and the ultimate secret of His saving influence upon them was His amazing personality. Christ saved men by His total contact with them. He awoke the good that was in them, quickened their sense of sin and shame, energised in them because something of the power of His own personality passed into them. His influence upon them was creative. Christ made Peter and others what they became. The secret of their moral transformation was that they "had been with Jesus." It follows from facts like these that to Christ, as He pursued His ministry, salvation was not something merely prospective, a task He was simply getting ready to achieve. It was a present reality. As Dr. Garvie says of Jesus: "In His earthly ministry He began His creative work of making sinners into children of God and saints. He spoke of His ministry, when it was opening, as the proclamation of 'the acceptable year of the Lord,'—the day of divine acceptance of sinners." Even then He saved men. He did more than proclaim the grace of God; He actualised and expressed it. He did not merely speak of forgiveness or promise it in God's name; He conferred it. The man sick of the palsy, Zacchaeus ("to-day is salvation come to this house"), the penitent thief, will readily occur as definite instances of Christ saving from sin and bringing men into fellowship with God. This saving activity on the part of Christ must not be lost sight of or depreciated, as it is, e.g., by Dr. Dale, who would have us find Christ's saving work mainly, if not wholly, in His death. "The chief object" of Christ's mission, he says, was not to preach the Gospel, but "that there might be a Gospel to preach." What I would maintain is that, whatever further contribution Christ made to salvation by dying, even before the Cross He was saving men. This is a fact which needs to be harmonised with any ultimate theory of the death of Christ.

But this very fact suggests a new problem. If even during His public ministry Jesus by His teaching and personal influence was saving men, why was His death necessary for

the fulfilment of God's redemptive purpose? What did Jesus do in dying that He had not already been doing in living? To that important problem, where lies the heart of our discussion, there are two lines of approach,—the historical situation, and the consciousness of Jesus. Looking at the historical situation we see conditions which made a violent end to Christ's ministry probable, and finally inevitable. Jesus had the sense of a mission to which He had been appointed by God. He knew Himself to be the Messiah, chosen to announce and to inaugurate a new moral and social order, which He called "the Kingdom of God," because in it God was to be known and loved as Father, and His spirit of love was to control all human relations. So viewed, the Kingdom was preeminently not political, but spiritual. And that conception of the Kingdom determined for Christ the nature of His Messianic kingship and the methods of founding and expanding the Kingdom. He faced up to those problems at the beginning of His ministry, in what we speak of as the Temptation. He knew what the populace looked for,—a political deliverer, a bread-king satisfying their desire for material good, a mere worker of wonders. Jesus repudiated this programme, and abjuring resort to force, sought by word and deed to exhibit and create the Kingdom as a spiritual institution. This involved the disappointment and ultimate hostility of the multitude. Jesus, again, aroused the hostility of the ruling ecclesiastical authorities. His elevation of the moral over the ceremonial as shown by His remote interest in the Temple sacrifices, His freedom as regards Sabbath observance, His radical pronouncements on ritual washings and other current notions and practices, led to His being regarded as a dangerous innovator, who must at all costs be silenced. Thus hostility gathered about Jesus because of the truth which He felt Himself called to express, and because He would not withhold that truth or compromise. Historically the Cross came through Christ's fidelity to His vocation, by way of His obedience to His Father and His loving service to men. Jesus saw this hostility gathering, and from Peter's con-

fession onward speaks of the fate which He believes to be awaiting Him. So in the nature of His vocation as Christ conceived it, and in His utter fidelity to its fulfilment we have historically the explanation of Christ's death. The Cross was thrust upon Jesus because of the kind of work He felt called to do, and the kind of world in which He had to do it. Yet this was not all. These considerations, taken alone, would not make His death more than a martyrdom,—Christ the greatest of those who have laid down their lives because of their witness to the truth. That is true, but it is not sufficient to express all that the Cross meant in the consciousness of Jesus. To Him His death was not mere deprivation of life; it was part of that self-giving for which He had come. His death was of a piece with His life, so that He could join together "to minister" and "to give His life" as expressing the purpose of His coming. As one writer puts it: "He did not live for one end, and die for another." His death came to be thought of by Him as an integral part of His service to man, and so having a divine necessity behind it. It was the fulfilment of a Providential purpose, it was something intended by God. It was "a cup" which the Father had given Him to drink, a baptism which He had to be baptised with, an experience so divinely ordained that men who, like Peter, tried to dissuade Him from it, were thinking the thoughts of men, not those of God. I incline to the view that it was this idea, *viz.*, that His death was part of His service, which led Christ to identify Himself with the Suffering Servant of Isaiah liii.

But if the fact of this necessity be admitted, it has to be justified and explained. In what did this divine necessity consist? My own view, which I shall seek to explain later, is that it lay in the need for a *perfect* expression or revelation of the saving grace and redeeming love of God. I cannot proceed along that line of exposition at the moment, because the road is blocked by another theory to the effect that the necessity for the Cross lay in the fact that there was some difficulty in God to be removed, some barrier to the exercise

of His forgiving disposition to be shifted, some "satisfaction" to be rendered to Him or to the moral situation ere God's will to forgive could become effective. That view has been held by many, *viz.*, that Christ's death somehow made a difference to God, rendered sin forgivable by Him. The nature of the difficulty removed or of the satisfaction given varies, as we shall see briefly, in various theories, but an initial obstacle which they all have to surmount in order to be accepted as true, is that Christ did not make forgiveness a new thing with God. Sin did not first become forgivable when Christ died. Thomas à Kempis evidently thought so, for he says of those who under the old law ("when the gate of heaven remained shut") were just and such as should be saved, that they "could not enter into the heavenly kingdom, before the accomplishment of Thy Passion, and the payment of the debt of Thy holy death." That, let it be said plainly, is nowhere the teaching of Scripture. Old Testament saints speak again and again of divine forgiveness as an experience into which they had entered. They distinctly declare it in such passages as "Thou forgavest the iniquity of my sin," "For thou, Lord, art good and ready to forgive," "As far as the East is from the West, so far hath he removed our transgressions from us," "Let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Moreover, Christ, too, speaks and acts in His public ministry as if God was then forgiving sin, when repentance was forthcoming. He, as we have seen, assured certain sinful men of forgiveness; He taught His disciples in the Lord's Prayer to ask for forgiveness; He represents forgiveness as granted to penitence in the Parables of the Prodigal Son and of the Pharisee and the Publican. Such facts of experience and teaching need somehow to be reconciled with the theory that forgiveness is conditioned by the death of Christ and was made possible by it. The line of argument generally adopted is that the death of Christ availed by anticipation, it had a proleptic operation. The Cross was foreseen by God. Christ is "the Lamb slain before the foundation of the world." The Atonement was

apprehended in idea before it was accomplished in fact, and God, knowing that Christ in due course would die, allowed the merits of His death to avail for sinners who lived before His coming. The account was opened and drawn upon before it had any actual assets to its credit. Old Testament penitents were forgiven on the strength of a divine promissory note. Christ's death availed by anticipation. This theory is simply a piece of theological speculation, with no evidence to support it. Scripture nowhere affirms it, for the truth intended in passages which speak of Christ as "the Lamb that hath been slain from the foundation of the world" (Rev. xiii. 8), or as the revelation of an eternal purpose hid in God (Eph. iii. 9, 11), is probably that eternally in God there was the presence of that quality and attitude which, on the plane of history, came to overt expression in the self-sacrificing love of Jesus, and supremely in His death on the Cross.

There is, then, this serious initial difficulty in the way of all the "satisfaction" theories, and there is, next, the difficulty in the "satisfaction" itself. That is variously conceived,—a fact which in itself justifies a preliminary doubt as to the validity of the whole conception. To discuss the different theories is not possible, nor is it necessary beyond bringing to light and criticising their fundamental principles. So much is necessary, if only to make an open road for a truer presentation. (a) To begin then, the first great book on the Atonement was Anselm's *Cur Deus Homo*. There the "satisfaction" made to God consisted in the mere fact of Christ dying. Man's sin had been a slight upon God's honour, an offence to His dignity. Christ makes the necessary reparation, not by His perfect obedience, for that represented nothing but what was due to God, but by His submission to death. For death, while due from man, was not due from the God-man. Christ's voluntary acceptance of it, therefore, was in the nature of an extra; it was a compliment paid to the divine honour, and as well-pleasing, therefore, as man's sin had been a detraction from that honour. For this surplus of merit Christ deserved a reward,

and the reward granted was the cancelling of the debt of His sinful brethren. The divine Sovereign, with His wounded dignity thus mollified, was able to overlook the insult offered by human sin, and to reward Christ for His act of homage by conferring salvation on all who linked themselves to Him. There is no need to linger over this theory, ingenious as it is. It works with categories that are foreign to the mind of to-day. Just as the "ransom" theory, as it appears in the Early Fathers, was born in days when, through brigandage and warfare, men were often made captives, and needed to be redeemed, so Anselm's theory was the product of the days of feudalism. The God of Anselm has been well described as a magnified feudal baron. He is concerned for His dignity, and the Atonement is necessary because His dignity has been slighted. That view of God is too unethical, and the whole transaction too commercial to satisfy either mind or conscience. (b) Let us look, next, at a conception of Christ's death which regards it as a "satisfaction" of the offended righteousness of God and thus an appeasement of His anger. This is the penal satisfaction theory in its crudest form. Briefly stated it is that sin as a violation of the divine law and an offence against the divine holiness deserved punishment. The very holiness of God required that He should not pass it by. Christ came, and in dying stood in our place, took our sins upon Him, became, as Luther puts it, "the greatest sinner in the world," and bore in His sufferings the punishment which was due to us. Christ thus satisfied the claims of the divine holiness, appeased or propitiated the wrath of God, and enabled His mercy to have free course in the forgiveness of the sinful, and in the withholding from them of the punishment they deserved. Punishment withheld from us because borne by Another, who offered Himself as our substitute,—that is the theory. It has this merit, that it moves within the region of the ethical, and is the clearest and most consistent attempt to interpret the death of Christ as the "satisfaction" of God by the sufferings of a substituted victim. Moreover, in spite of its emphasis on the holiness of God, it does not wholly

ignore the love of God, for it is that love which provides in Christ the atoning offering. He is "the Lamb of God," the Lamb of God's providing. So far as the theory has any foundation in Scripture—and I think, as we shall see, that passages can be cited which admit of that construction,—this was probably due to the influence of the sacrificial system. The history and meaning of sacrifice is an interesting study. In the first instance sacrifices were gifts expressive of honour or gratitude or respect, or they were efforts after communion with God, He and His worshippers being regarded as jointly partaking of the offering. With time, however, through a deepening of the sense of sin, but with no corresponding quickening of insight into the moral requirements of God, or through, it may be also, an unwillingness to face up to them, sacrifice became expiatory and propitiatory, an attempt to remove the anger of God and procure His favour. The suffering victim was thought to have expiatory value for the offerer. Along this line human suffering, too, came to be regarded as having a value extending beyond the sufferer himself. This idea is applied in Isaiah liii. to the suffering of the community personified as the "Servant," and His sufferings, vicarious in character because they are more than He has Himself deserved (Isaiah xl. 2), are depicted as bringing blessing to others—a thought which easily passed into a view of them as expiatory. These ideas were not offensive to the age of the Reformers, for it is their substitutionary theory that we are now examining. Those were days when punishment was sometimes borne by a substitute. We are told, *e.g.*, of whipping boys that were provided as companions to young princes in order to bear vicariously their punishments. But the theory seems intolerable to us; indeed it is against this theory more than any other that there has been reaction in the modern mind. A minor criticism to which it is exposed is that it seems to place a gulf between Christ and the Father, and depicts them as representing different interests. Other objections urged are that though Christ is supposed to bear punishment as the substitute of all men, punishment is still inflicted on the sinful

who do not repent, *i.e.*, in their case it seems to be inflicted twice. Also the suffering of Christ was so brief that it hardly appears adequate in quantity to cancel the unending punishment supposed to be the due of one sinner, much less to cancel the due of all. The theory is admittedly commendable in its desire to conserve the interests of God's holiness—they need to be conserved in any theory we accept. But the fatal objection to our acceptance of this theory is that sin and the guilt attaching to it are not transferable. Sin remains inalienably the property of the man who has committed it. It is his act or state. He is responsible for its existence. He cannot divest himself of it; he cannot pass on its possession to another. It remains his, and, therefore, the guilt of it is also non-transferable, for guilt always belongs where sin belongs. It follows that only there can the punishment of sin rightly fall. Any other view is both perplexing to the mind and offensive to the conscience. What has given the theory such a strong hold upon Christian thought is that it seems in certain passages to be the teaching of Paul. We think especially of such sayings as, "Whom God set forth to be a propitiation" (Rom. iii. 25), "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. iii. 13) *i.e.*, by being crucified, "Him who knew no sin he made to be sin on our behalf" (2 Cor. v. 21). Such passages seem to teach that Christ made expiation for human sin. "It is clear," says Dr. Rashdall, "that St. Paul thinks of Christ's death as the means graciously provided by God for enabling Him thus to pass over sin; and it is therefore impossible to exclude the thought that God's righteousness is also shown in exacting the penalty for sin by sending His Son to die, and accepting His death in lieu of the deaths of those who have really sinned." "Become a curse," "made to be sin," suggest Christ's identification with our lot under the curse which the law has laid upon us because we have failed to keep it, and are burdened with sin. He became what we were; He put Himself in our situation. But though this seems to be Paul's view of the death of Christ, we are entitled to look at it critically. The apostle had inherited

certain presuppositions which did much to control his thinking. There was, what I have already referred to, the idea that sacrifice availed to expiate an offence and to placate the divine anger. We see this illustrated in 2 Sam. xxiv. 25. There was the fact of death, according to the Rabbinic teaching, being regarded as the penalty of sin, so that Christ's mere dying, to a mind imbued with such teaching, would compel the view that He was treated as if sinful; that view would be still more inevitable when the mode of death was crucifixion, since the Jewish belief was that crucifixion involved that the man suffering it was under the curse of God. I, for one, do not feel bound to share these presuppositions, and hence, I do not feel bound to the theory of Christ's death which they led Paul to produce. The "satisfaction" rendered to God by Christ was not, therefore, the actual bearing of our punishment.

That conclusion as regards the Reformers' theory I feel to be also necessary when the punishment borne by Christ is, as in the modified theory of Grotius, a "satisfaction" which contemplates the principles and ends of divine government. That government, being moral, requires that goodness should be rewarded and sin punished. God, as the Ruler who administers that government, has to see that the interests of right are respected. One way of doing this would be to punish all infractions of law, and permit no remission of penalty. But the same end, Grotius held, could be attained if punishment was inflicted on other than the actual offender, and without being necessarily all that he ought to have suffered. It need only be enough to vindicate the law and deter others from committing the offence. But though this is a new way of stating the penal theory, it is open to the criticism that an innocent person is made a sort of public example. The God, too, who is "satisfied" by this vicarious infliction is a magnified official, concerned primarily for the system of government which He has to administer. He is not the God and Father of our Lord Jesus Christ.

Africa in Transformation.*

By the REV. C. P. GROVES, B.A., B.D.

AFRICA has been at once the seat of one of the oldest civilisations of the world, and the last of the continents to rise to the level of civilised peoples. Though Amos was aware of the periodical overflow of the Nile, yet it is only two generations since the Nile sources were discovered. It is startling to look at a map of Africa of the earlier part of the nineteenth century and to be confronted with the blank interior, the dotted lines for rivers conveying a mute apology for lack of further knowledge. Why was Africa, known as far back as human history takes us, yet to wait so long before being known to the world? The shortness of the coastline and the barrier of tropical disease have been fundamental factors. But, once started, the opening-up has proceeded at a pace unequalled by that in any other continent. All the resources of modern civilisation have been brought to bear in surmounting the age-long barriers. Steamships and railways, motor-boats and motor-cars have made largely negligible the obstacles of nature; while the amazing progress, thanks to the microscope, made in the study of tropical disease has largely modified what was perhaps the greatest barrier to the successful penetration of the continent. Once the main geographical enterprise was completed, the eyes of the world were turned to Africa. In feverish competition the Powers of Europe staked out their claims, and within living memory determined their control of, and

**The Golden Stool: Some Aspects of the Conflict of Cultures in Modern Africa.* By EDWIN W. SMITH. Foreword by SIR F. D. LUGARD. Map. Pp. xvi. 328. London: Holborn Publishing House. 1926. Price 5s. net. (Quoted as: *G. S.*).

The International Review of Missions. Special Double Africa Number. Pp. 321-624. July, 1926. Oxford University Press. 5s. net. (Quoted as: *I.R.M.*).

their responsibility for, the continent. "The total area controlled by Europeans in 1876 did not exceed one-tenth of the continent. All the rest of Africa was held by independent African, or semi-African, states and tribes. Now, in 1926, barely one-tenth of Africa is free from European domination" (*G.S.*, p. 23). Africa's resources in vegetable products of the tropics, and in gold, copper and other valuable ores, have created a commercial and industrial enterprise that is revolutionising African life. It is difficult for us to comprehend the speed with which these changes are taking place. "Africans who had never seen an engine until the railway reached Katanga in 1910 . . . are now driving locomotives, and handling railway signals" (*G.S.*, p. 52).

In the two volumes before us we have expert discussion of the problems presented in this New Africa. *The Golden Stool*, is the twenty-sixth Hartley Lecture. The title, like that of Frazer's *Golden Bough*, is derived from the brief opening narrative, the problems indicated by which are then considered throughout the rest of the book. The story of the golden stool of Ashanti, regarded by the people as the shrine of the nation's soul, is one of intense interest, and is vividly told. While this narrative is localised, of course, in West Africa, the questions discussed relate to modern Africa as a whole.* The enlarged number of the quarterly *International Review of Missions* is devoted entirely to the interests of Africa. This has been occasioned by an international conference on the Christian Mission in Africa, consisting of 250 members, called for September, 1926, to meet in Belgium. The special number is international in its contributors, many of whom bear distinguished names, and who comprise both specialist students and active field workers. We can indicate here some only of the problems considered in these important books.

Since the problems of the New Africa are all problems of people, and no longer of the source and course of rivers, the

*The title has evidently led to the error in classification under "West Africa," in the *I.R.M.* bibliography (*I.R.M.*, p. 619).

physical welfare of these people must be our elementary concern. Mr. Smith discusses the question of population, its decrease in certain regions, and remedies for this. Mr. J. H. Oldham and Dr. P. H. J. Lerrigo write (in the *I.R.M.*) respectively on "Population and Health in Africa," and "The Ministry of Health and Welfare Work." While the size of Africa has often been impressively placed before us in terms of the lands it can comfortably contain, we have not been equally enlightened concerning the comparative scantiness of its population. "The population of Africa does not exceed 130,000,000—much less than half that of British India, a tenth of its area. Spread over the whole continent the population averages about eleven persons to the square mile" (*G.S.*, p. 133). Mr. Oldham makes an effective contrast with Asia and Europe. "With an area three times as large as Europe it has only a third, possibly not more than a fourth, of the population of the latter. While the area of Asia exceeds that of Africa by nearly a half, its population is nearly seven or eight times as large" (*I.R.M.*, p. 402). Central Africa suffers most from a low density of population. The causes of this scantiness are classified by Mr. Oldham into three groups; (1) the direct incidence of disease: (2) Native ways and habits of life: (3) those resulting from the disturbance of Native life by the European occupation of Africa. Mr. Smith gives careful consideration to the effect of European contact on the growth of population. There can be no doubt that in certain areas the population has decreased since the European occupation despite the cessation of the slave-trade, which cost, perhaps, the appalling total of 100,000,000 lives (*G.S.*, p. 100), and of inter-tribal warfare. How deadly the conditions of urban centres may be, is tersely illustrated by Mr. Oldham: "The burials of Natives in Leopoldville in fourteen years amounted to 3,921, although its population has never at any time exceeded 4,000: 'the town, that is to say, but for accessions from the outside, would have disappeared, since the number of children born is almost negligible'" (*I.R.M.*, p. 409). This situation has an economic as well as a humanitarian

side. Of what use will the surpassing wealth of Africa be if there is not the population to exploit these resources for the world? Mr. Smith repeatedly insists that, just as in the slavery debate of a century ago, it was justifiable to employ the argument that the abolition of the slave-trade would pay, so, while Christian people will act from worthier motives, yet it is profoundly true that to help the people of Africa will pay to-day. He points out, for example, the fact that 90,000,000 acres in East Africa are said to be suitable for cotton; but, on the same proportion as the negro labour supplied in the United States, this area would demand an African population of 18,000,000, not to speak of other activities besides cotton-growing, for which labour would be required. Meanwhile the actual population of this area is less than 12,000,000 (*G. S.*, pp. 116, 145). It is well to emphasise this point, for one of the suggested remedies is concerned with the recruitment of African labour. The Report of the recent Belgian Labour Commission* is quoted by both writers, as indicating a possible limit in the number of able-bodied males that may safely be recruited for work at varying distances from home.

Related to this subject is the article by Dr. Lerrigo, which presents a survey of existing missionary attempts to improve the health of the African community. It is interesting to compare the forces with those engaged in India and China. "In Africa there are 439 foreign workers in a population of 140,000,000 or 1 to 318,906. In China there are 819 foreign workers in a population of 400,000,000 or 1 to 488,400. In India there are 526 foreign workers in a population of 250,000,000 or 1,475,285" (*I. R. M.*, p. 516). It should, perhaps, be pointed out, lest Africa should be thought to be comparatively well provided for, that in Asia qualified native helpers and trained assistants are available, and also that distance in Africa, coupled with sparsity of

*An interesting summary appeared in *I. R. M.*, October, 1925 (Vol. xiv., No. 56), pp. 537-544.

population, introduces another factor.* Trained nurses in charge of dispensaries, with often a small in-patient department attached, are doing splendid service.† But the task demands better organisation than has yet appeared, and the wise handling of specific problems, such as the training of a qualified African medical service. Dr. Lerrigo has valuable constructive suggestions to offer.

But if the problem of the bodily health of the African comes first in order of approach, the problem of his mental development and spiritual well-being follows hard upon its heels. Mr. Smith emphasises as the indispensable condition of success that we should first of all understand the African whom we wish to help. The story of the golden stool is itself an effective illustration of this. Mr. Smith is well able to stress this for us, since it has been his own ideal. M. Junod, a fellow-anthropologist, pays him a weighty tribute, "he has penetrated deeply into the black soul." As we seek to understand the African we learn a new respect for him, and this is emphasised in a valuable chapter on the African's worth. The charge that the African is in a pre-logical state of mentality he examines, and concludes, "The Africans, so far from lacking reasoning powers, are ruthless in their logic" (*G. S.*, p. 85). He quotes with approval the verdict of an experienced observer in Africa, that there is "nothing whatever throughout the whole gamut of the Native's conscious life and soul to differentiate him from other human beings in other parts of the world" (*G. S.*, p. 86). In this the writer's experience in West Africa leads him heartily to concur. Moreover, it will be found, we believe, to be true, that those, whether administrators, traders, settlers or missionaries, who have lived in Africa among Africans on

**The World Missionary Atlas* (1925) shows : Native Physicians, Asia : 582 : Africa : 8. Trained Assistants, Asia : 2,271. Africa : 495 (corrected by Dr. Lerrigo to 554).

†In this connexion we note the statement that the Primitive Methodist Missionary Society has no medical man in its Southern Rhodesian field but "carries on under the supervision of trained nurses effective maternity and child welfare training." The reference is obviously to Southern Nigeria (*I. R. M.*, p. 522).

this assumption have always, other things being equal, secured the best results from any work on which Africans were engaged. A further remark of Mr. Smith's we would wish especially to endorse. He says, "Perhaps the greatest mistake that is made in regard to the Africans is to argue from their actual achievement as a race to their natural ability as individuals" (*G. S.*, p. 86). As he so well points out, when conditions change but the stock remains the same, as in the Southern States of North America, a different result appears. It is declared that the world does owe something, even as it is, to the Africans of an earlier age. But if the question be pressed, Why were there not worthier developments? there are several answers. The lowered vitality consequent upon tropical disease, still affecting adversely white men who live long in the tropics, is one factor. Perhaps the most important is the need most peoples have shown for stimulating contact with their neighbours. As we indicated at the beginning of this paper, Africa was for long a closed continent: this spelt stagnation to her peoples, wandering about in a locked-up land. What the African may be capable of doing under the stimulating contact of the peoples of the West future history will show. Mr. Smith refers in this connexion to the Rev. J. W. Price's article, "The Cultural Possibilities of the Negro and the Bantu," which appeared in the *HOLBORN REVIEW* for October, 1925.

We are thus gaining a new respect for the African's manhood. There follows a natural corollary. We see a new value in his past. He does not start at zero, merely because we have motor-boats and wireless and he has canoes and wooden drums. While there is no differential element in him that makes him anything less than a man with whom we can have full intercourse, limited only by appreciation and outlook as intercourse always is even among our own kith and kin, yet there is an individuality which it is our duty to conserve. Professor Westermann, writing on "The Value of the African's Past" (*I. R. M.*, pp. 418-37) reminds us that we do not often enough take into account that the African has evolved a genius of his own. Moreover, we cannot wisely

help him to face the difficult days which are before him in the New Africa if we ignore what makes him, not only "man" (an abstraction we never meet), but African man. "The African's racial individuality, his mental attitude, his heritage from the past, will for ever be the true basis on which his future should be built, if he is to meet the requirements of a new era. If we do not recognise this we may civilise the African; we shall not truly educate him" (*I. R. M.*, p. 419). After a masterly survey in brief compass of the world in which the African lives, emphasising the religious basis of it all, the question is asked, What is our attitude toward this African world? Mr. Smith makes us face the same question. Every teacher knows that existing knowledge must provide a point of contact for the new that is to be imparted. So much is granted. In the evangelistic approach to the African (a subject upon which Dr. Donald Fraser writes in the *I. R. M.* with authority and wide experience) this has been largely recognised. But there is more than his individual belief in a Supreme Being which enters here. There is the form his thought has taken in actual life—the social customs that embody belief and racial individuality. Must they all be abandoned, or may they be adapted to new conditions of thought and life? These are matters which face the missionary engaged in the task of building the African Church. Two papers on this subject by Professor Willoughby and the Rev. E. F. Spanton handle some of the problems that arise. Among other suggestions for the sublimation of African life and thought, Mr. Smith, in his chapter on Christianity in Africa, mentions initiation ceremonies. The difficulty in this, as in other cases, is well stated by Professor Willoughby: "If these customs could be set forth in terms that carry the consent of careful students, it would be feasible to bring each of them to the bar of an enlightened Christian conscience; but the variations that have crept into each of them makes a judgment which is justifiable in one district unwarrantable when applied in another" (*I. R. M.*, p. 457). Professor Westermann would concur: "No generalisations are here possible, as conditions change from place to place" (*I. R. M.*,

p. 431). The statement made both by Mr. Smith and Professor Willoughby, that ultimately these questions must be decided by Christian Africans themselves, we believe to be sound. But meanwhile we must beware of so setting the stage as to intimate that what is African is in all probability full of evil, and that what is European is necessarily by contrast light and truth. Mr. Smith well notes how in such a simple matter as baptismal names our bias will be shown.

The opening-up of Africa has meant the invasion of the continent by the European. In large areas of tropical Africa he goes out for stated periods to govern, to trade, to mine, to teach. In some places he attempts to settle. In the South he has definitely made a new home, and trembles with alarm at the suggestion (as made by the Director of the 1921 Census in his report) that he has a very limited period in which to determine whether South Africa shall remain a white man's country in its dominant civilisation. Here are new problems.

With reference to the problem of race relations in South Africa, the *I. R. M.* contains a valuable series of statements on the situation as seen by a Britisher of twenty years' residence, a Dutch professor and missionary leader, and Mr. D. D. T. Jabavu, himself a member of the Bantu race, and professor in the South African Native College at Fort Hare. Mr. Smith, in a chapter on "How are the Africans Governed?" discusses the alternative policies of assimilation and segregation in South Africa. He notes that segregation, defined as territorial, demands a provision of land adequate to the needs of the Bantu people. This provision cannot be made without self-sacrifice on the part of the European community. Such a limited segregation, on such terms, Mr. Jabavu would accept; if the white people were "Christian enough" to do such justice, "then the future would be promising." Meanwhile, "the Cape liberal policy proves itself the best," that is, the policy of assimilation. And if South Africans will not pay the price of a just territorial segregation, Mr. Smith votes for assimilation too.

The contact with the European all over the continent has

produced a fast developing disintegration of African social life. Mr. Smith devotes an extremely valuable chapter to the consideration of the essential elements of African society, and the effect of the European invasion upon these. No one can study the facts here stated without realising the moral peril which confronts all young Africans who will have to face life in the new era. African social organisation has been so intimately bound up with religion that the disintegration of the one means the loss of the moral sanction imposed by the other. To take one phase: "The ancestral gods do not travel; they have great power over the members of the tribe while they live on their own land; they have none upon the solitary individual living away from home. . . After six months' absence men return home with morals loosened. They re-enter the tribal circle and the old constraints should once more exert their power, but these men have discovered that they can live very comfortably without their gods" (*G. S.*, p. 204). To fill in with vivid detail the period lived away from home, let the reader ponder over Dr. Bridgman's account of life on the Rand.* It would be an ugly Africa indeed that should become equipped with the deadly efficiency of our material civilisation and at the same time have grown devoid of any moral control of the stupendous forces then at the disposal of the race. It is this possibility that creates the crisis of to-day. It makes of vital importance two paramount questions: What education? and, What religion?

What education? An education not divorced from religion. The British Government, at least, does not intend to follow in Africa the Indian precedent and remain neutral on the subject of religion in the schools. Mr. Smith supplies a careful discussion of education in one chapter of his book, and quotes the Advisory Committee's † statement of British Government policy: "Since contact with civilisation—and

**Social Conditions in Johannesburg*, by Dr. F. B. BRIDGMAN. *I. R. M.*, July, 1926. Pp. 569-583.

†Advisory Committee on Native Education in the British Tropical African Dependencies, appointed by the Colonial Secretary, November, 1923.

even education itself—must necessarily tend to weaken tribal authority and the sanctions of existing beliefs, and in view of the all-prevailing belief in the supernatural which affects the whole life of the African, it is essential that what is good in the old beliefs and sanctions should be strengthened, and what is defective should be replaced. The greatest importance must therefore be attached to religious teaching and moral instruction. Both in schools and training colleges they should be accorded an equal standing with secular subjects" (*G. S.*, p. 292). Two articles in the *I. R. M.* deal with this subject of Education in Africa. Professor Pierre Bovet of the University of Geneva writes on "Education as viewed by the Phelps-Stokes Commissions," and heartily endorses Dr. Jones' dictum, "Education is to be identical with life itself." Mr. J. W. C. Dougall, secretary to the Phelps-Stokes Commission in East Africa, and now Principal of an important training school in Kenya Colony, writes on "Religious Education," and makes a plea that the whole of school life should be so determined that religion should be active in every part of it. Religion should be found "in the everyday details of school and village life permeated by the Christian spirit and given the Christian valuation" (*I. R. M.*, p. 505). In a recent article in this REVIEW (July, 1926), the Rev. J. B. Hardy has discussed the subject of Education in Africa.

What religion? We usually make the easy assumption that it must be the Christian faith. But there has been, and there is to-day, another faith that promises much to the African, and one which has no inconsiderable history of past achievement. Islam is in the field. Can Islam be regarded as meeting the African's need of a religion that shall at once encourage his progress and at the same time direct and control the new-found powers which the new era will bring to him? Mr. Smith has a chapter on Islam in Africa which Sir F. D. Lugard characterises as "particularly liberal and illuminating." In the Africa Number there are three valuable studies by such authorities as Professor Delafosse, Dr. Zwemer, and Dr. W. R. Miller. These four discussions

must all be read to be appreciated. Mr. Smith seeks to set down all that may be stated on the credit side for Islam, yet concludes that while there is a certain progress among Africans who adopt the faith, they pay a price by forfeiting further advance. "In Africa a tribe, under the influence of Islam, may take a step forward, but it is the last they take, and there they remain" (*G. S.*, p. 236). There are various counts against the Prophet's faith: stagnation of mind, petrification of doctrine, and stabilisation of ethics, immobility as seen in education, the low position of woman and easy morality, and the sanction of slavery. On this he quotes the slave-trading Emir who was warned by Sir Frederick Lugard that the traffic must cease: "Can a cat stop mousing? Will not a cat die with a mouse in her mouth? I will die with a slave in my mouth." Even a reformed Islam will not meet the need. Bishop Hine is quoted with full approval: "A Mohammedan Africa might well be in time a great peril to the world. A Christian Africa, powerful for good, enlisted on the side of righteousness may do much for the progress of mankind" (*G. S.*, p. 248). Professor Delafosse likewise seeks to state impartially all that Islam has done for the progress of the Negro, and his words are weighty with the authority of an expert in Islamic studies. But he concludes: "It appears to me indeed that Islam, while conferring upon the Negroes substantial benefits, draws them further away from us, from our conceptions, from the ideal which we should like to see prevailing among all the races of mankind. By the very fact that Islam helps the Negroes to achieve a certain progress it develops in them a certain resistance to the progress of a different kind which we wish to bring them" (*I. R. M.*, p. 541). He does not consider that we need be too greatly alarmed by the dangers of any intensive campaign on the part of Islam in Africa, and in this connexion analyses the motives which, in the past, have led Africans to embrace the faith. He also notes the very interesting fact that, while Islam may serve nomads and town-dwellers, it does not appear to be adapted to the needs of a predominantly agricultural community, and

supplies evidence in support of his conclusions. Since the population of Africa is predominantly agricultural and is likely to remain so, this conclusion is significant.

Africa is rushing with lightning speed from the seclusion of her past into the full glare of the modern world. She is not hanging back, but is rather bewildered with the strangeness of it all. "The South African Native has to pass in a century, or less, through an evolutionary process that for the European lasted a millennium, and he cannot do so without some detriment to his intellectual and moral growth. Some traces of hothouse forcing must survive in his character" (*I.R.M.*, p. 368). But in many parts of Africa it is a generation or even less, as far as outward changes go. If this is not a challenge to those who know the Christian way of life, to help brothers in the perilous way of changing times, what challenge do we want?

For the modest expenditure of half-a-sovereign it is possible to secure, in the two books before us, reliable guides to the problems of the New Africa. No minister, least of all of a Church whose foreign work is concentrated in Africa, should be without these publications. The Double Africa Number of the *I.R.M.*, is indispensable for all who wish to secure a clear understanding of the Christian Mission in Africa to-day; it contains valuable articles beyond those noticed in this paper.

The Hartley Lecture, by the Rev. E. W. Smith lends distinction to the series, and enhances his already established reputation as an Africanist. While there may be points in which his readers will not agree with his conclusions, the question of the conditional baptism of polygamists among them, yet his whole treatment of his theme is sane and statesmanlike, lit with the Christian ideal, yet tracking down the facts in his search for truth. We could wish circles might be formed where young men would make it their group study: they would be faced not only with the facts but with a challenge to thought and service.

Modern Dutch Literature.

BY HERBERT ANTCLIFFE.

LITERARY Holland suffers a certain isolation because, in addition to the fact that its language is not a world language the people who speak and read it are few even in comparison with those who speak and read some of the other less known languages, those of the Slavonic and Eastern countries, for instance. Even the nearly related tongues of Flemish and Afrikaans, or Cape Dutch, are different in matters which discourage the reading of the Mother tongue, and, while the educated person in Flanders or the Cape will read Dutch books, and experience little or no difficulty in doing so, the average worker is content with the small number his own dialect supplies and finds actual Dutch almost a foreign language owing to its different idioms, its different spelling and, to a smaller extent, its different words. Yet in spite of this there has always existed a substantial literature in the language of the Netherlands. Apart from scholars like Erasmus and Vossius, who wrote in Latin, Holland has in the past contributed to the literature of the world in the works of Vondel, the author of *Lucifer*, and in a large number of smaller individual works, while a few Dutch writers, like the modern Maarten Maartens, have attained distinction in other languages than their own.

Within recent years there has occurred a great renascence of native literature in Holland, just as there has also occurred a renascence of other artistic life, notably that of music. The beginning of this renascence is generally regarded as being somewhere about the year 1880, and, though there is no doubt its roots go much further back than this, the forty odd years that have passed since then have been, as one of the most distinguished Dutch critics has said, "so far as

literary production is concerned, perhaps the richest, at any rate the fullest, that Holland has ever known."

With the exception of Louis Couperus, whose novels have been so excellently translated by the late Teixero de Mattos, and Herman Heijermans, the dramatist, possibly also of Dr. P. N. van Eijck, a writer of graceful verse who has spent many years in London, the mere names of the writers of this period are entirely unknown in England. Couperus has been described as, "in foreign parts our highest, almost our only glory, our most magnificent parade piece." This is a mere statement of fact; but not all, either in Holland or out of it, will agree with the same writer's further estimate of Couperus as "one of the greatest forces of our literature, without doubt, now and for all time." Couperus in the opinion of most Dutch literary people and of many foreign ones is a deservedly popular romanticist, possessing considerable descriptive powers, and a graceful and piquant style of writing; but that he can ever take a higher place is more than doubted, it is strongly denied.

Journalism has played a part in the literary life of Holland which it has played in few or no other countries, and this renascence was brought about in the first instance largely through the influence of a monthly journal, *De Nieuwe Gids* (*The New Guide*). It had been anticipated to some extent by *De Gids*, and also by a number of individuals who contributed chiefly to *De Amsterdamer*. Jacques Perk and Hélène Swarth among the poets were already doing something when the former died in 1881, and this work was carried on by Willem Kloos, the founder and for some years the editor of *De Nieuwe Gids*, and his colleagues. Kloos, who is still living and working, and has so far won popular esteem that his portrait was recently given a place of honour in the permanent collection in one of the principal buildings in The Hague, Herman Gorter, Lodewijk van Deijssel, Hein Boeken, Frederik van Eeden (whose *Kleine Johannes* has become a kind of classic), were the chief poets of the Review and of the school of writers which gathered round it, and they were supported by the prose writers Frans Netscher, Ary Prins

and later Jacques van Looy, Frans Erens, Jan Hofker and Arnold Aletrino. It must not be assumed, however, that this classification is a strict one, for Kloos particularly and the other poets in varying degrees have been discerning writers of criticism, while the prosaists have from time to time written verse.

The outstanding characteristics of the "*Nieuwe Gids* movement" as it is called, were the desire for beauty, the thirst for pleasure of an artistic kind and for the giving of such pleasure, the expression of the noblest emotions ; and in this they sought the assistance of the influence of Shelley, Keats and the French realists, as well as that of the Greek classics. "One saw again," says a representative of it, "one discovered not only oneself, but also that mirror of oneself, the outer world . . . one created, then, so as to free oneself from the oppression of the mystery" of beauty. It is the old story of newly aroused national feeling developing in the direction of fuller individual expression, yet being compelled by its very newness to find the safe ground of classical models in the work of foreigners or in that of workers in other arts. For these influences naturally give rise to comparisons, and, in spite of the rapid growth of importance and originality in Dutch literary work, in reading criticism by native writers it is no uncommon thing to find English and French names like those of Shelley, Maupassant, Anatole France, placed alongside those of Gorter, Johan de Meester, Moerkerken and Roland Holst-van der Schalk, besides those of their own earlier writers or of their painters of various periods.

Just as in England, the language of the official translation of the Bible, or as it is called in Holland, the State Bible, has had a tremendous influence on all classes in fixing and purifying the language of everyday literature. With this have gone two more or less emotional influences ; on the one side what is called "an Old Testament fatality," and on the other an unquestionable infusion of liveliness (in the strict sense of the term) through the mingling of the Jews with the more stolid Hollanders. Of actual Jewish writers of note there are Heijermans (who besides his dramas wrote some extra-

ordinarily striking short sketches of Jewish life in Amsterdam and its environs under the pseudonym of Samuel Falkland) Israel Querido (a very difficult but often very beautiful expressionist), Arnold Aletrino, Henri Hartog, M. H. van Campen and Carry van Bruggen.

This last name reminds one that feminine influence is also very strong in all literary and art matters in Holland, and besides Carry van Bruggen herself and Albertine Draayer-de Haas, who are critics and philosophers as well, among the most prominent names of novelists and playwrights are those of Margo Antink, Ina Boudier-Bakker, Annie Salomons, Marie Koenen, Jo van Ammers Küller, Top Naeff and Jo Ijssel de Schepper-Bekker.

The conspicuous place which journalism takes in the literary life of Holland has already been mentioned, and this is not necessarily a bad thing, for the journalism of that country is still almost entirely free from the sensationalism of that of England and America. Sometimes one hears an expression of surprise and half envy of the popular British and America writers who make fortunes out of their books. Generally, however, the opinion is held that the fact that one cannot in Holland make a livelihood by writing books keeps the literature pure. Manufacturers of romances and plays, with secretaries, "devils" and "literary agents" are unknown in Holland, and the worst features of commercial writing are therefore absent. Yet there are times when the young writers feel themselves lonely and misunderstood, and then they fall to writing for themselves and a few comrades. Considering, however, that there is scarcely a shopkeeper or a workman in that essentially bourgeois country who does not take and read carefully two or three newspapers every day, in which appear the essays, studies and feuilletons that will later be issued in book-form, there is little need for this, for the public is as varied in proportion to its size there, as it is elsewhere. The worst literature in Holland is imported from England, Germany and America; the best of it, or a considerable share of that best, is by native authors.

"Dutch poetry about the beginning of the twentieth

century reached heights which scarcely since the days of Vondel had been achieved," says a modern critic, and the prose "about the same time came to an efflorescence which in the history of our literature has perhaps never been equalled." The turn of the century saw the production of works that still maintain an undisputed superiority. Marcellus Emants, a "forerunner" of the *Nieuwe Gids* movement, who is the one of the elders most generally acknowledged as a leader by the younger schools, produced at the age of fifty-three his masterpiece, *Inwijding* (Consecration); van Eeden's, *Koele Meren des Doods* (The Cool Waters of Death) came a year later, and Jacques van Looy's, *Feesten* (Feasts) a year later still. Johan de Meester also, within a year or two of this, brought out what is generally acknowledged to be his best book, *Geertje*, and in the early days of the century van Deijssel, Aletrino, Frans Coenen, Ary Prins, Couperus, Augusta de Wit, Adrian van Oordt, a writer of rare promise who died comparatively young, and many others, seemed to feel the influence of the rising tide of national literary utterance, and contributed items, the merit of which had not previously been equalled and which has scarcely been surpassed since.

With such a rich revival, with so many engaged in creating and consolidating it, one is tempted to give long lists of names of poets, essayists and novelists whose names appear to be of the greatest importance either for their beauty of thought or expression, or for the influence they exert in one way or another upon their contemporaries. Such names, however, to those who do not read their books, and particularly to those who do not even read the language in which they are written, can mean nothing, for their works as yet remain untranslated. What is more important to the general reader is the nature and style, as well as the kinds of literature they and others of their countrymen are producing. In an apologia for modern Dutch literature, Herman Robbers, the editor of a popular literary and art journal, says that literature, "being certainly the most comprehensive, as well

as, probably, the most direct and most natural sort of human soul-utterance, cannot readily be explained without some deep insight into the spiritual and emotional condition existing in the Soul of the people from which it arises ;" but it is also true that for the understanding of such Soul a knowledge of the literary characteristics of the people is very helpful, if not indispensable. And these literary characteristics among Dutch writers are tremendously varied. Of P. C. Boutens, the author of a beautiful modern version of the old legend of *Sister Beatrice*, Mr. Robbers says, "he knew how to unite all the passion and spontaneity, all the power and intensity of expression of the "eighties," with a control, a completeness of harmonious and original versification, a depth of imagery and symbolism, which can be compared only with some classical examples." This is the highest praise which can possibly be given to any modern writer, but the general condition of Dutch literature in the last half century or a little less, may be conveyed by the expression of the opinions that "the whole of the complex modern life has been brought into one period; there is no one thing that overrules ;" and that "there is much development, and there is much reaction; there is the full, spiritually free searching modern life."

In nearly all modern Dutch literature is to be found an earnestness of thought that is not infrequently united with a comparative lightness of style and an easy grace of movement. And perhaps most of all there is a deep, far-seeing criticism of literature itself, and of art and life, not only in the periodicals devoted to this, like *De Stem* (The Voice) edited by Dirk Coster and Just Havelaar, the *Haagsch Maandblad*, edited by Charles Easton and S. F. van Oss, or *Elzevier's Maandschrift* edited by Herman Robbers, but also in books and newspapers not primarily concerned with this.

The Essence of Beauty.

POPULARLY CONSIDERED IN RELATION TO
PICTORIAL ART.

By FERGUS N. MACHERN.

EMERSON, in one of his Essays says—"The world is not painted, or adorned, but is from the beginning beautiful; and God has not made some beautiful things, but Beauty is the Creator of the universe." He also very truly remarks that "It has been the office of Art to educate the perception of beauty," and observes that "We are immersed in beauty but our eyes have no clear vision."

Yet a "vision of beauty" is an experience common to all,—a vague, indefinite, fugitive experience of the spiritual part of our nature, which we recognise, subconsciously, as a sort of mirror of the soul. It may be but a passing glimpse, but it is significant as establishing a relationship between Beauty and personality.

Beauty is a name by which we identify our recognition of this responsive element within ourselves with some external or objective expression of it. When we contemplate the glory of the setting sun and exclaim, "Isn't it beautiful?" we mean that the phenomenon has awakened a responsive or appreciative spirit of harmony within us: the conscious recognition of the beautiful is simultaneously an act of the intellect and of the senses.

In any attempt to enter the sphere of the indefinite, as we do when we endeavour to ascertain the nature of Beauty, we are immediately confronted with difficulties.

To begin with, we cannot define the indefinite, and this in itself is discouraging. Then we are faced with two extremes of opposition. On the one hand, we are challenged by those

who propound the analytical "Philosophy of the Beautiful": who require us to define at every turn what exactly we mean by "Beauty," "Art," "Form," or "Colour": who in explanation of the phenomena of the beautiful insist upon first cataloguing the particular forms which Beauty assumes and classifying the objects in which it occurs; and then, conducting us through a maze of speculative thought, reveal to us the source of Beauty as being the harmonious adjustment of atoms. On the other hand, we have to deal with the ineradicable conviction of the uninformed that the whole thing is a mere matter of opinion, popularly expressed as "a matter of taste." Yet, between these two extremes, there are some instinctive lovers of the beautiful who seek to get nearer to the heart of Beauty, without traversing the complicated path of Philosophy.

Wherever education has advanced beyond an elementary stage, there is a consensus of opinion as to what things are beautiful and what are not: still, it has to be admitted that as æsthetic education grows, the appreciation of the beautiful becomes more complex, because we find that more elements enter into the category of the beautiful than we had previously supposed. The capacity for the appreciation of the beautiful is progressive.

It requires but a little reflection to accept Goethe's definition that "Beauty lies in the significance of things," or Keats' definition that "Beauty is Truth, Truth Beauty." But after that it all depends upon the definition of the words, Beauty and Truth. We can narrow the definitions so as to conform to the false and discredited creed of "Art for Art's sake," by which Beauty and Truth can be contrasted, or we can recognise that Beauty and Truth are but aspects of Nature, and essentially one.

The highest Beauty is the perfection of anything, whether it be beauty of form, of colour, of sound, or of spirit, existing separately or in combinations. But it is generally recognised that *perfection* is unattainable. Perfection is an ideal: and the ideal is impossible of realisation within the sphere of human relationship. The ideal has been defined as the

conception of a possible better type than the actual: on realisation it would be no longer the ideal.

Is there then no standard of Beauty apart from the ultimate standard? There is. There is one glory of the Sun, and another glory of the Moon: the glory of the Moon is a reflection of the glory of the Sun, and appreciation of its beauty is dependent upon the personality of the individual. As Goethe says, "Beauty lies in the significance of things."

There exists separately for each one a standard of Beauty synonymous with our ideal: but this standard, or this ideal, is a progressive standard, always out of reach, receding as we advance in knowledge and appreciation.

There exist many loose distinctions in art which are essentially false. For instance, we hear a good deal about "creative art." But there is no such thing as creative art except in a strictly limited sense.

If art as the expression of the beautiful is concerned with both objective and subjective beauty, its function is twofold, creative and interpretative. The interpretation is the more important element, and the chief aim of art; the creative element being more in the nature of a record of beauty in concrete form. The inspiration of the artist is his *impulse* to record. The creations of the poet, the painter, and the musician are translations or interpretations of Beauty in the abstract as revealed to the vision of the artist: and as such these concrete expressions must not be false to the originals if they are to be of value. Therefore, we cannot dissociate Beauty and Truth. Art represents the poetic as distinct from the scientific interpretation of Nature and since art is mainly an interpretation or a translation of subjective beauty, the creative element is limited to the concrete form of its expression, and represents not Beauty but merely individual fragments of the beautiful.

The *value* of a work of art is not to be measured in terms of currency. Its value is to be estimated primarily by the success of the artist in seizing the often vague, fleeting impression of Nature which his vision has perceived and recording it in concrete form: by doing so he discloses to

others the beauty which has been directly revealed to him. Secondly, its value is to be appraised with due regard to the technical skill with which the artist presents his conception of the beautiful. Moreover, unless the artist has succeeded in conveying his message to you, his work of art has no value whatever so far as you are concerned.

A realisation of the function of art and the value of art, as I have tried to convey it, should enable us to appreciate the essential points of value in primitive art. Here the average man often fails to see anything but a grotesque effort of the imagination, expressed in faulty drawing and ludicrous perspective. The essential point is that it *does* represent imaginative effort, and is therefore a *translation* from the original: and in the degree of truth which it reflects, coupled with the degree of technical excellence which it reveals, lies its claim to be regarded as great art or otherwise.

Every standard of beauty is essentially related to the ultimate standard. *Aspects* of beauty cannot be divided into watertight compartments, but merge into one another, by imperceptible degrees, as do the colours of the rainbow. The lily of the field, the lofty mountain, the waving pine-tree, the cloud floating in the azure blue, a storm at sea, an autumn sunset, a polished gem, or the sun breaking through an April shower—all have beauty, and we may venture to assume that they have some element in common. What is it? Here we encounter the difficulty already referred to, that of defining the indefinite. But the element which they have in common is one which links together the spheres of the mental and the material,—a dependence upon the response of the mental and spiritual element in man for the conscious expression or record of their beauty in the human intelligence.

An enlarged acquaintance and deepening intimacy with Beauty in separate objects always awakens in the mind which has discerned it a deeper feeling or sense for the beautiful, and as a consequence a greater capacity for its appreciation, creating in the mind of the individual a fresh

standard of Beauty, a new significance by which the beautiful may be judged.

It is in this reciprocal relationship between the spheres of the mental and the material that Beauty is first discerned, and then by degrees further disclosed. The point I wish to emphasize is the supremacy of Personality in the conception and expression of the Beautiful.

The secret of Beauty lies in the harmonious adjustment of our natures with Nature outside and beyond ourselves. In this sense each one is the judge for himself of what is beautiful. In this sense we can concede the point to those who insist that "it is a matter of taste." But unless they have cultivated and informed minds they must not presume to go beyond an expression of what appeals to them personally. On the other hand, those who have cultivated and developed a sense for the beautiful, and an intellectual appreciation of the ascertainable facts and technical excellencies relating to its expression in works of art, are entitled to have their opinions respected as more informed.

I have purposely refrained from anything more than a passing reference to the technical means employed for the expression of beauty in pictorial art, for the *essence* of Beauty, as I have tried to show, lies beyond technical excellence in its expression. The artistic temperament may exist in a marked degree in an individual without such talent as would enable him to produce a beautiful concrete expression of his conception of Beauty.

It will, of course, be realised that great art or good art is partially dependent upon the degree of technical excellence achieved. This is to be judged by reference to elementary principles of art: but unless the artist depart from the literal and actual to concern himself also with the ideal, he is not an artist but merely a talented craftsman.

There is far too great a tendency to regard art as an exclusive sphere of artificial culture. Professional artists should only be leaders or guides, pointing the way: artistic effort or endeavour should be a general characteristic of the people, as it was in ancient Athens and in our own England

before the advent of modern industrialism as we know it to-day. The instinct for beauty and a natural joy in it was once a conspicuous feature of the life of the people. The evidence of this is to be found in a contrast between the ordinary architecture, furniture, utensils, etc., of our every-day life, with that of the periods I refer to. Lord Curzon recently drew attention to the two most disastrous failures of modern architecture, the modern villa and the modern cottage.

The atmosphere of art should pervade the ordinary social life of the people.

There should be a message to Life from Art, and a message for Art from Life. Modern life is too much wrapped up in artificialities. The pursuit of wealth, and political intrigue, are the all-absorbing activities: outside these we allow ourselves to be imprisoned within the narrow circle of petty personal trivialities, and ignore the larger issues. History in the future will judge of us more by character and intellectual achievement than by wealth and political position. Let the history of our times be a beautiful rather than a sordid chapter in the story of civilisation. Let the spirit of art once again become the general inheritance of the people, as opposed to the artificial culture of a professional class and their fashionable patrons.

Such a renaissance can be accomplished only by a slow process of educational development of the appreciation of the *Nature of Beauty*.

I have tried to indicate how the appreciation of Beauty involves both a truthful relationship between the essential and fundamental facts of Nature and the conscious intellectual record of them in our own personality—a harmonious adjustment of our better selves to nature as a whole, resulting in an *unfolding* of the beautiful.

Attention has been frequently directed, in various connexions, to the far-reaching importance of a proper mental environment; and a certain school of philosophy even goes so far as to claim freedom from all the ills that flesh is heir to as the reward of a perfectly harmonious adjustment of our mental faculties to Nature.

In any relationship of life a proper adjustment is a necessary preliminary to intelligent appreciation. If colour, form, sound, motion are adjusted harmoniously together in any single object, beauty results. But it is not the adjustment that makes the beauty. Adjustment only discloses it.

Instinctive lovers of the beautiful, who, not being connoisseurs of art, yet desire to have an intelligent appreciation of pictures, may well consider the *attitude of mind* which will disclose the secret of Beauty. If the main guiding principles are understood, appreciation of the beautiful becomes a progressive and alluring accomplishment. While neither books nor lectures will of themselves convey to anyone the eye of the connoisseur, we may accept the guidance of those who have devoted their lives to the pursuit of the beautiful.

We arrive, then, at the following conclusions, among others.

Criticism, if it is to be intelligent criticism, must not be a mere matter of opinion. It must be informed. Art is not painting, it is not sculpture, it is not poetry it is not music or architecture. It may be all of these things in turn, but it is much more. It is chiefly and always the doing of the right thing well, in the *spirit* of the artist, who loves the beautiful; it should rightly invade and influence our whole lives and the social life of the community.

Beauty may be an attribute of things tangible or intangible: in either case it is linked with and dependent upon personality for its appreciation. It is not the artist's ideal we are to look for, but the artist's idea. The ideal is our own possession, and we can judge of the artist's idea by reference to our own ideal.

For consideration and appreciation of the technique of artistic expression in pictorial art, we must refer to the elementary principles of painting and drawing. In this latter connexion one word of warning would not seem out of place, having regard to personal experience: Do not look for the faults in a picture; look for the virtues.

The Purpose of Evolution in the Light of Christ.

By ALICE G. IKIN, M.A., M.Sc.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

THE aim of evolution would seem to be the perfection of Man. Though made in the image of God our perfection, when attained, will still be the perfection of Man, not of God. As every perfect flower—the lilies of the field—is perfect of its kind, so man must attain through long centuries of effort the perfection of his Manhood, that God, looking upon His creation, shall say "It is good;" that the purpose of creation may be shown forth and expressed. What that purpose may be is not yet clear, but so far it would seem that God, who is Spirit, wished to create for Himself a Body through which to express Himself, and that this creation will not be complete until every member of that Body is perfect, even as He is perfect. Further, that no member can become perfect of himself. Man cannot live unto himself. The perfection of each individual depends on the perfection of the whole; the perfection of the whole depends on the perfection of each individual.

As with the human body the perfection of each individual cell is created and maintained by the perfect functioning of the whole organism that each part may obtain that which it needs for its individual functioning; so, too, the whole organism cannot function perfectly so long as any individual part is diseased. Even a pricked finger may result in blood poisoning, which, unless adequately treated, may bring about the death of the organism. Sometimes under such conditions the finger may have to be amputated lest the whole body perish, but if taken in time the poison can be extracted and the vital force within the organism can heal and renew the

poisoned tissue so that it becomes once more clean and sweet and able to fulfil its function. It may bear a scar, but that scar will not handicap the organism as the loss of a finger would have done.

This is merely a parable. To heal a poisoned finger something needs to be done from without in order that the vital force of the organism may revivify the damaged part. If there were no recuperative power within the organism no doctor or surgeon could save the life of either finger or man ; if there were no external aid the recuperative power would often fail because the poison would spread until all the members were affected and thus unable to contribute their share towards recuperation. First the poison must be expelled, then recuperation follows. In the healthy man often his own vitality will be sufficient to prevent a pricked finger becoming a source of infection. He may be functioning so efficiently and harmoniously that no poison can take root ; healing processes are set up at once which are more vital than the encroaching germs, and disease is avoided. The life and vitality of each part depends upon that of the whole, nevertheless that of the whole depends on the adequate functioning of each component part.

It is because the human body is a single organism that each part is so dependent on the rest ; each is actuated by the same life force. There is a diversity of gifts, but one spirit, and it is because of this that many can function as one, yet each remain itself.

So, too, in the Kingdom of Heaven the body which God is creating through which to express Himself can only be perfected as each individual member functions in perfect unity with every other member. This functioning together cannot be achieved by any individual alone but only by the co-operation of all. The most perfect liver cannot function adequately unless other organs are supplying it with the materials necessary. Perfection of structure alone is not perfection of being ; it is form eviscerated of substance. Perfection of being demands perfection of function, which involves both form and substance.

THE PREPARATION FOR LIFE.

Evolution is a progressive harmonisation of infinitesimals ; a gradual joining together of life's little things to make life's big ones. Let us see this process at work.

In the beginning, we are told, God created light. Now light consists of *invisible waves* in ether, waves similar to electro-magnetic waves, differing only in the wave length. All atoms are created by the joining together of infinitesimal electrical charges. Each kind of atom is formed on a different plan of different complexity. From these atoms, in turn joining together in varying combinations, all matter as we know it, solid, liquid or gaseous, came. So came into being the material universe, the earth, the seas, the sun and stars, all formed and all held together on the same plan. As the earth revolves round the sun so each electrical charge within each atom revolves round an oppositely charged nucleus.

So the attribution of the creation of light as prior to the creation of the material universe is seen to be more strictly in accordance with fact than has often been supposed.

Matter is the harmonious motion of infinitesimal electrical charges : *force in motion creates matter*, apart from force there is no matter. Different varieties of matter result from varying combinations of atoms ; different atoms—the units of the material world—from the different number of charged particles, which in revolving round the oppositely charged nucleus, can form a stable unit. Even among atoms the stability varies. Some atoms, those of radium, for example, are perpetually throwing off one or more charged particles, and given long enough time, radium becomes lead. Others, so far as can be seen, are unchanged, immutable. They are perfect of their kind, or seem to be so, yet it may be that it is merely because their disintegration is so slow that it cannot be detected. It may be that as the atoms were formed by force in motion so they may liberate this force for other purposes, little by little, till matter, as we know it, may once more cease to exist. If so, it will only be when it has served its

purpose in the great plan of life, and the *force crystallised in matter* is freed for further service.

THE EMERGENCE OF LIFE.

So the means of embodying life are prepared. Atom joins with atom until a complex called protoplasm is formed, and from or through this new product comes life. Tiny microscopic organisms, neither vegetable nor animal, but that from which both may develop, come into being.

The inanimate expression of force on the mechanical level, whereon the partnership between various atoms resulting in the creation of fresh forms of matter depends entirely on the conditions and propinquity of elements innately capable of fusion, is superseded by an apparently animate expression of force. If all it needs for its well-being is not within reach, an amœba, the simplest form of animal life, swims in search of it; finding it, it spreads itself round the object of its needs by means of an extension of itself, absorbs what it requires and rejects the rest. A vital principle has manifested itself. The passivity of the inorganic units (active though they may be in essence) is changed for activity. The formation of ever more complex molecules until that of protoplasm was achieved, either made it possible for an elementary life force to express itself through that form of matter, or the new product resulting from the union of dissimilars was that elementary life force which had previously only been able to express itself mechanically, bound by the necessity for making matter which should be both stable and of various kinds in order to achieve its ends—the creation of a Body for Spirit. Whichever be the case, the fact remains that at this stage of evolution it ceases to appear to be a passive mechanical process, and an element of active choice becomes apparent. If the amœba does not seek or find this which it needs, it dies. No inorganic element behaves like this, it remains apparently unchanged unless other elements, under suitable conditions for chemical action, come into contact with it. With the factor of activity and choice comes the possibility of death; the disintegration of a complex unit

into its simpler components, obeying only the mechanical laws operative in the inorganic world. The complex product of aeons of inorganic evolution cannot function or be maintained mechanically. The compound substance has become an organism, which can maintain its existence only through interaction with its environment. If the environment is not suitable, it dies. It cannot yet mould the environment to suit itself. Yet the germ of that power is there, since it can reject what it does not need from that which it absorbs from the environment to fulfil its needs. It has also become capable of growth. That which a living organism absorbs from the environment it makes itself. It is not a mere chemical combination, issuing in a new product, but it makes the food ingested part of itself that it may live and grow.

From this stage history repeats itself. Just as ever more complex molecules were evolved by the synthesis within synthesis of various atoms, until the life force could function directly through such a complex to form an organism, so from the single-celled amoeba ever more complex organisms were evolved. The simplest were like the elements first formed in the inorganic world—a synthesis of similar units. Gradually, in part through the spatial distribution of similar cells, the function of inner and outer cells became slightly modified. As more units were joined together to form a more complex organism, differentiation of the parts became necessary. The organism had to be able to move as a whole, not as a series of unco-ordinated parts, or the inner ones which were incapable of going in search of food would have died. Thus gradually a head end was developed, very rudimentary at first, but the function of recognising or responding to adequate food stimulus became more developed in the head end and less developed in the internal parts through the fact that only the head end came in contact with the external stimuli. So as life became more complex the differentiation of function of the component parts became more complete until the higher forms of animal life were able to appear.

THE APPEARANCE OF INSTINCT & INTELLIGENCE.

Just as life was able to manifest itself when inorganic matter had reached a sufficiently great degree of complexity and was able to use the chemical properties of these constituents to the furthering of growth and development, so when the differentiation of structure resulting from the differentiation of function reached a sufficiently complex state, life was able to express itself on the mental level. Instinct developed. The nervous system of animals and insects was modified so that quite complex series of reactions could be carried out accurately without previous experience. The perception of the stimulus produced an impelling towards a specific action. But whereas with the amœba this was extremely elementary, in the higher animals it became much more complex, until in man the possibility of choice, seen even as far back as the amœba, became sufficiently great to allow him *to rule his instincts instead of being ruled by them*. An instinct could be roused not only by something present to the senses, but by the idea of something capable of exciting it. It became possible for parents to teach their offspring, to modify the response to instinct, to change the object which aroused it, without changing the essential nature of instinct. The germ of ability to choose developed into intelligence. As the amœba chose from the food ingested that which it could assimilate, so man became able not only to choose the food he could assimilate best physiologically, but could also select or reject ideas.

THE SOCIALISATION OF LIFE.

Further, as life became more complex it became social. Individual wolves, for example, joined together to form a pack, the better to find their food. Here the pack unit was composed of several wolf units joined together, not by means of a material bond, but to fulfil a common purpose that could be better achieved by a voluntary joining of forces than by any single wolf. So, once again, the mechanical driving force making for harmony is replaced or superseded by a higher law. A common purpose can make a unit of many individ-

duals. Moreover, even within the pack the same plan of differentiation is followed. A unit, however complex, must have a head if it is to function adequately, or it disintegrates into its separate components. It must be the function of some part to guide, and of the others to fulfil their share towards the efficient functioning of the whole on the lines of that guidance.

It is only when each level of evolution, so to speak, has created the mechanisms through which the next level can function that the next stage can begin. So the organic infused life into the inorganic, and life evolved along the lines of the vegetable and animal world—the vegetable world to extract and store up energy from the sun, that could be utilised by the animal world—and through differentiation of function instincts relating to sex, self and herd were evolved. Then it became possible for life to become self-conscious; for man to be made in the image of God. All that had gone before was for his use; that he might break the bonds of matter which previously held complex units together, by substituting the immaterial bonds of love. It is for him to unite within himself the perfection of mechanism wrought out within the vegetable and animal world, and, uniting them, to transcend them.

The immaterial bond holding the wolf-pack together is based on self-interest and self-preservation. The common function seems to be aggression, that strength of numbers may kill where the individual may, nay would, starve. The rule is also that of might. The leader remains leader only so long as he can maintain his physical supremacy over the remainder of the pack. Yet from this we learn that many inspired by a common purpose are stronger than one: that a common purpose can bind separate individuals together. Further, that the nature of the leadership depends upon the kind of purpose inspiring the unit. Where the motive is aggression he who is most aggressive *rules*, where the motive is service then he who can, and will, serve best *leads*.

The bond holding a flock of sheep together again springs from self-interest, but the purpose is not aggression but self-

defence. The lesson is that many can repel or resist where one alone would fail, and union makes for strength whether it be for aggression or defence. In the case of bees the bond holding the swarm together seems to be social. The differentiation of function goes so far that only the queen bee satisfies the needs of sex and maternity. The drones only live until the queen is fertilised. The vast majority of the bees live as workers, entirely shelving individual rights in working that the swarm may continue, that another queen may always be ready when her predecessor dies. Self-preservation and propagation are completely transcended that the swarm or unit may continue. On the other hand, lions and various other animals illustrate the dominance of sex and parental instincts over the herd instinct. Lion and lioness join together to feed and care for their cubs. This is the *family unit*. The lioness will fight to the death in defence of her cubs. Self-preservation is neglected rather than her cubs shall suffer. The bonds of maternal love prove strong enough to overcome fear, to inhibit the flight that would lead to safety.

Here, on these lines, each showing one form of the immaterial unity of many individuals held together by a common purpose, is man's material for transcending all physical bonds. Each neglects something important, yet each demonstrates something of great value. The bee type of herd instinct neglects the individual for the herd, does not allow each individual to express itself along the lines of sex and race preservation. The wolf-pack and sheep flock, while allowing this, are joined together by selfish ends that they individually may exist, not that the herd may. The highest type of immaterial bond in the animal world is shown by the family unit. This unit must be utilised to form more complex ones, that the bond holding the herd together may be love, not fear or self-preservation; and that individual needs shall not be neglected for the preservation of the race as a mechanical unit apart from individual values within it. It is for man to combine these; to develop the herd so that neither the individual nor the race is sacrificed; to unite

within himself the instincts of self, sex and herd that each may be fulfilled for the good of all; that inspired by mutual love he may make the family the unit of the nation, and the nation the unit of mankind.

THE NEED FOR A LEADER.

But for this he needs a leader. Throughout, increasing differentiation has lead to the development of a head which should unite the various members so that they could work together. All impulses in man have to be expressed or experienced through the central nervous system. A pricked finger involves a message to the brain, a feeling of pain, and a message back to the finger to move away from that which is pricking. So, too, Man cannot progress without a guide. Sex instincts conflict with ego instincts and both with herd instinct. Man finds himself anything but a unity. Yet evolution must proceed or devolution will set in. But to transcend the physical bonds which hold his bodily organism together, to become perfect man in the image of God, the co-operation of God and man is needed. To be perfect as our Father is perfect we must recognise our sonship. Only the Divine coming to self-consciousness within us can bridge the gulf, can make of Mankind a perfect organism, each individual man or woman contributing his or her share to the functioning of the whole, an organism *inspired by a million wills with but one purpose.*

So far, to the evolving of unit man, man has been passive. God has worked throughout the ages to this end. He has made man, endowed him with the faculties he needs, but for the perfection of Man co-operation is necessary. For the creative evolution of Man, held together by the only bond that can make him one—the bond of love—man must learn to know and love God that he may grow in His image. For man to be perfect all must function as one, though each contributes his own individual function for the well-being of himself and of the whole.

THE NATURE OF THE LEADER.

But, that man may function as a whole, each man must

realise for himself that there is one Spirit though a diversity of gifts. So since of himself man, at war within himself, could not envisage this, Christ came to show the way, came to be Head that Man might form a single body held together by the bond of love; a Head or Leader to be followed by man's free choice or not at all, not an arbitrary ruler seeking to force men to his will. As we have seen before, the nature of the leader of a herd and the purpose binding them into a herd are mutually conditioned. If we know the type of leader or ruler, we know what holds them together as a unit; if we know the principle of their unity we can predict the only kind of ruler they can accept, follow and obey. Only a leader embodying the principles on which a man wishes to act can claim his whole-hearted allegiance; and only as men wish to act on the same principle, that is, have a common purpose, do they become a unit or herd. So the only stable social unit is not an autocracy but a democracy wherein he who leads, *leads in proportion as he embodies within himself the ideals of all*, that they may ultimately be embodied in all, because in him the ideals of all are harmonised and centralised. In Christ we find the Great Leader, actualising in Himself all the many and diverse ideals humanity has envisaged or will yet envisage, that is, the Leader who is perfect Man. He alone can perfect Mankind, yet in seeking the secret of the perfection of His Manhood we find it in the perfection of His Godhead. God took upon Himself our flesh, our weaknesses, our infirmities, became man to show us first, that God so loved us that no suffering or sorrow was too great for Him to undergo to win our love, and secondly, that man is perfect in so far as he fulfils the Father's will and makes it his will. Christ was perfect man because every thought and action was in accordance with God's great purpose. Always His prayer was "Nevertheless not my will, but Thine!" "I came to do the will of Him who sent me!" He came to show that God needed everyone's will, everyone's contribution; that we become our true selves only in proportion as we realise we are sons of God, temples of the Holy Ghost.

Christ came, not to make all men alike—the long process of evolution had been rendered futile thus—but to make all men perfect of their kind; not to make all men a copy of God's will, but that each man might make his will serve God's will; God's Divine purpose, whatever that may be, when out of the vast multitudes of men He has made MAN. It is not that man's will must become God's will, but that *man's will shall be in harmony with God's will*, in accordance with the same principles that enable God and man alike to exist: but it must be man's will directed from within, not imposed from without. Man must be truly individual if he is to be truly man, else were mechanical perfection enough.

THE FINAL ISSUE.

So it is that the third stage of evolution involves the fourth for its fulfilment. The mental evolution must be fulfilled with the spiritual before man becomes an immortal spirit. Christ said, "I am the vine, ye are the branches," "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." "Know ye not that your bodies are temples of the Holy Ghost." Man must realise the Divinity of the life force within him, lay hold upon that Divinity and make it his own ere man can reach the Kingdom of Heaven; ere Christ can present Himself to God with Man as His very Body, living only to serve Him and do His will. Then, and then only, will the purpose of this long evolution be fully realised. Then we shall marvel even more at the infinite love and patience that have gone to the creation and ultimate perfection of Man. Then, and then only, shall we understand in full, the love of God which passes all comprehension; which sent Him down to show us through our own limitations the way to Him; that sent Him voluntarily through Gethsemane and Calvary that we might learn that God suffers with us through all the sin, disease and pain which keep us from our ultimate perfection; that God indeed travaileth in sorrow until He has brought forth Man. But Christ also shows us that Gethsemane and Calvary lead to the Resurrection, that for the joy that is set before Him, God and Man alike endure the Cross; that by the crucifixion, the

voluntary crucifixion of the natural body, comes the resurrection of the spiritual body, which God, long ages ago, set out to create. For that *Force has become Matter, Matter has been endowed with Life, that Life may transcend Matter and Man become Spirit*; made in God's image, perfect even as our Father is perfect. Perfect Man as He is perfect God.

Then man's real work will begin. So far through pain and sorrow he grows but slowly towards the stature of the Man Christ Jesus. There is no growth without pain; but when the period of growth is over, then free from sin and pain, Man armed with the full armour of God, will go forth with but a single mind to whatever lies before. Such a period of preparation, such anguish and sorrow that even God incarnate had to be crucified to achieve His end, must involve some great task to be performed, and an overwhelming joy in its performance unhampered by the present fightings and fears within and without. Christ "for the joy that was set before Him endured the Cross."

Nationalism in Religion.

BY H. JEFFS, C.L.H.

LATITUDE and longitude, the physiography of a country, as they influence the genius of a nation, so they powerfully affect a nation's attitude towards religion. As a nation adjusts its costumes and diet to climate and other natural conditions, so those conditions create its recreations, and very largely affect its political development and its religious ideas and organisation. Christian missionaries are coming to realise this fact. If they are slow to do so, the peoples among whom they work remind them of it. At the World Missionary Conference at Edinburgh leaders of native Churches in Japan, China and India were unanimous in asserting the claim of those Churches to develop along lines congenial to Oriental mentality, habits and customs. "We Orientals," I heard one distinguished native Church leader say, "will not accept your Western theologies and ecclesiasticisms. Christ was an Oriental. We believe He had something to teach which we Orientals can discover and appropriate in ways that are impossible to you Westerners." The Western mind is severely logical, scientific, critical, "practical." The Oriental mind is contemplative and mystical. The early Christianity of the West loved law, order, authority, uniformity. The early Christianity of the East tended to mysticism, "Montanism," to flights of the loose-bridled spiritual imagination. All this worried the ecclesiastical theologians of the West, as a brood of ducklings she has hatched worries a sober-going barnyard hen. At that World Missionary Conference it was urged by men who had worked in Moslem lands that the monotheistic instinct of the Moslems must be carefully studied, and as far as possible conciliated, when presenting Christ as the object as well as the subject of the Christian faith. To divide the Godhead

into three—or two—objective “Persons” is, to the devout Moslem, blasphemous polytheism. So the missionaries who best know the Chinese, their religious ideas, the customs of the people, and their literature, agree that the reverence for ancestors—call it ancestor-worship or what you will—must be treated with the greatest respect, and as far as possible presentations of the Christian faith must not clash with the Chinese devotion to ancestors.

It is recognised by sociological students of the genesis and evolution of religious ideas and organisations that the peoples of “the plains” are peculiarly pre-disposed to contemplation and to purely spiritual conceptions of the Power behind nature and above humanity. Arabia and Mesopotamia were the nurseries of the religious ideas that have been woven into the texture of the Christian faith, and indeed have made it the Christian faith. There are prayers uttered by the worshippers of the Moon Goddess Sin at Ur of the Chaldees, whose six thousand year-old buildings are even now being revealed, that might almost pass for Hebrew psalms, in their deep consciousness of personal sin and the need of divine deliverance. Abram, the “wandering Syrian,” set out from Ur of the Chaldees on his venture of faith, and from Abram’s loins sprang the spiritually-gifted Hebrew race, in whom the spiritual seeds quickened and germinated first in Egypt, and then in their own duodecimo country. The discovery of Tutankhamen’s tomb has recalled the religious revival that long ante-dated the Hebrew religion of Jehovah, and made it clear that a well-developed monotheistic faith, with a particularly vivid belief in a survival of the discarnate personality, prevailed for a time at the Court of the Pharaohs—a faith probably due to the Semitic influence that was always powerful in the Land of the Two Rivers. Semitic or otherwise, the faith in personal survival was the keystone of Egyptian religion. It might much earlier have become the keystone of Hebrew religion, but for the hatred burnt into the Hebrew heart of all things Egyptian, a hatred which led to “the falsehood of extremes,” as the Protestant Reformation led to the repudiation of elements that were valuable and helpful,

just because Rome had adulterated those elements with extravagances.

Has anyone pointed out how natural was the "colossal" to the peoples of the plains? To them anything that rose well above the unvarying level was magnificent, imposing, respect-compelling. So they built their "Ziggurats" and Pyramids, and raised their towering statues of kings and gods, their Sphinx, Cleopatra's Needles, and the like. These appealed through the eyes to the imagination and were invaluable political and religious assets. They were symbols of super-human power and majesty. In mountainous countries the "colossal" would have missed the mark. It would always have been dwarfed by the grandeur of the mountains. It might be worth while to work out how far the influence of the mountains has driven the minds of men inward to create spiritual ideas the majesty of which was wholly in themselves, and independent of natural environment. Perhaps it was "The Land of the Mountain and the Flood" that made the severity of Presbyterian Covenanting theology so congenial to the people of Scotland. The clan system must have had something to do with the evolution of the authoritarian principle in Presbyterian Church government. The clan system was the natural creation of a mountainous land. The chief ruled over a valley more or less isolated from neighbouring valleys. Where there are clans there are feuds, and fightings and raids. This means that an autocratic chief is indispensable to the existence and prosperity of the clan. The Scots submitted cheerfully to the chief's authority, and to this day the chief of the clan is an object of almost reverential respect the world over to those who bear the clan name. It was natural that the Scottish Reformation Church should, in its ecclesiastical constitution, exploit the authoritarian principle. Scotsmen everywhere are peculiarly clannish, and in nothing more so than in their religion. In Wales, and often in England, the Presbyterian Church is popularly called "The Scottish Church." In Scotland itself the Methodist, Congregational and Baptist Churches are exotics, drawing their memberships largely from people of

English origin. When the International Congregational Council met in Edinburgh it was painfully noted how very few of the Edinburgh folk attended the evening meetings in the United Free Church Hall, although the speakers were the brightest stars of the English, American and Dominion Congregational Churches. Some Scots who have become Congregationalists and migrated to England, in their revolt against the tightly-drawn authoritarianism of Presbyterianism in their own country, are the relentless opponents of the "Connexionism" developed during the last quarter-of-a century in English Congregationalism.

The Church of England could scarcely have been created anywhere than in England itself. It may have an Anglo-Catholic movement, passionate for reunion with Rome and the Eastern Orthodox Churches; but the genius of the Anglican Church is the *via media*, the "Nothing too much," the spirit of compromise, the "Give and Take," the "common denominator," the practical sense characteristic of the English people. The Church which distrusted and disliked the "Enthusiasm" of the Evangelical Revival is no more enamoured of the "Enthusiasm" of the Anglo-Catholics. The rank and file of the Anglican Church love law and order, the traditionally familiar, the services in which they were brought up from their childhood, the ministry of industrious pastors who may not be dazzling lights in the pulpit, but who command their confidence as faithful and practical in their tireless service. The Anglo-Catholics will find their most difficult fence to negotiate not the Bishops, or any Protestant organisation, but the temperament of the English people. The English people are good-humouredly tolerant. They allow labour organisations to hold up services essential to the national life. They allow the longest rope to a firebrand Communistic propaganda. They believe in "Live and let live." But they are the last people in the world to allow unwelcome doctrine to be violently thrust down their throats. When they see groups of "Enthusiasts" busy in propagandist attempts to upset their political or religious institutions, knowing themselves so well, they smile and say, "Give them rope enough, and they will hang themselves in time."

Welsh nationalism as clearly expresses itself in the Calvinistic Methodist and other purely Welsh Churches as Scottish nationalism expresses itself in Presbyterianism. The Welsh are Celts of the Celts—fervid, highly impressionable, poetic, as clannish in their way as the Scots. Their religion has always tended to mysticism and has been inseparably blended with their nationalism. They were the last of the Druids to resist to the death, as Tacitus has so vividly described, the policy of the Roman Governors of Britain to Romanise the peoples of the land. In Wales, as in Gaul, Druidism was the greatest obstacle, and was ruthlessly stamped out by force of arms, fanatic men and women dying in heaps facing the Roman legions. Later, Rome found in Wales heresiarchs, such as Pelagius, who defied the Papacy's uniformitarianism. In Queen Elizabeth's time Welsh Puritans were thorns in the flesh of the English Church, but equally so were Welsh Catholics who would not swallow an English Reformation. The Church of England in the Principality has always been "The English Church." It draws from the English population in Wales, from families of mixed English and Welsh blood, and from "the rich and noble" who have been largely Anglicized by business and social relationships. Its English orderliness and calmness have not appealed to the Welsh temperament.

The Evangelical Revival set Wales afame very largely because it was a singing Revival. Charles Wesley did even more than John Wesley to capture the Welsh people. Singing is in the blood and bone of the Welsh. Geoffrey of Monmouth said Wales was "A sea of song." The singing was an integral element of Welsh patriotism. The Bards were exterminated in the interest of the attempt to Anglicize Wales, but the bardic spirit survived and the Eisteddfods to-day, and Mr. Lloyd George's passion for Welsh hymns, are evidences of the ineradicability of Welsh nationalism. Welsh religion takes to the channels of song and emotional preaching. Neither the cool serenity of the Anglican liturgy nor the solid logical intellectualism of British Presbyterianism appeals to the Welsh heart.

A French theological student, who visited Great Britain before the war, to study British preaching, Brotherhood speaking and other expressions of our religious ideas, said to me, "I find a marked difference between your British methods of advancing the Christian faith and our own. I find that you are more interested in the emotional and the practical presentations of Christianity. We French are more interested in a satisfying logical exposition of the faith. Perhaps if you had more of our logical sense, and we more of your practical sense, and some of your emotionalism, to give warmth and colour to our presentation of the faith, we should both be the better for it—but then, you are British and we are French, and we cannot be otherwise."

Dr. Adolf Deissmann, in his recent address at Llandrindod Wells on "The Present Theological Position of Oecumenical Christianity," spoke at length on the differences in the conception of "The Kingdom of God" disclosed in the Commission reports and the discussions at the Stockholm Conference of 1925. There is the "eschatological" view, inclined to pessimism, which takes such a gloomy view of human nature that it postpones the "Kingdom" to the purely spiritual world of discarnate redeemed souls, and there is the "activist" view which looks to the coming of the "Kingdom" in this world, and includes among the approaches to the Kingdom all social service along political and humanitarian lines. The cleavage, to a considerable extent, followed national, or racial, lines. The Americans and certain Scandinavian countries were predominantly "eschatological," and the Germans were predominantly "activist." Just because Luther was typically *echt Deutsch*, with the sturdy practical sense of his race, he was not content with any "Kingdom" "beyond the bright blue sky," but believed in its possibility in the common life of humanity, and the Germans have followed him in his "activism." And it may have been the excess of French logic in Calvin that so magnified the sovereignty of God, and the outlawry of a fallen corrupt humanity, that it obscured the Fatherhood of God and the innate God-likeness of humanity, with

humanity's potency of purging itself through Christ of its disabling corruption. This tended to make Churches of the Calvinist strain despair of the realisation of the Kingdom on earth.

Roman Catholicism in Ireland owes much to the vain attempts to force English Reformationism on a conquered race, but the perfervid temperament of the Irish Celts naturally prefers the drama and colour of the Roman ceremonial and the eye and ear-appealing accessories of the Mass. So with the Southern European nations. With their hot blood, the clear blues of the sky and the sea, the high lights and deep shadows, the glowing sun and the vines, the oranges and lemons, the olives, and the sub-tropical flowers, the Spaniard and the Italian are never likely to accept a Protestantism that presents itself with the sober hues and the emotional restraint of Middle and Northern Europe. Evangelical Protestantism will have to costume and colour itself in South European ways if it is ever to capture the peoples of the Iberian Peninsula and of Italy.

When we come to the peoples of Africa the same difficulty presents itself as with the peoples of the Orient. An English missionary was complimented by an African Chief on taking his leave from the people among whom he had worked. "He has a white skin," said the chief, "but he has a black heart." The white skin is a hindrance. It connotes a white mind. It conveys to the African the conception of a "white God," a "white Christ," a white man's God and Christ. That, of itself, is a powerful argument for the multiplication of native ministers and teachers. God is equally the God of the hills and the plains, of the Tropics and the temperate regions. The ex-Kaiser, in the early days of the war, talked of "Our good old German God." But do we Westerners envisage and present God as "Our good old European God?" The Africans are beginning to say, as the Orientals have said, "We want a God who will be the African's God as fully as He is the European's God; and we must work our own way towards a God who is as much a Matabele, a Bechuana, a Masai, a Kaffir God, as He is an English, French, German or Italian

God." That inevitably means nationalism in African Christian religion, but only in this way will African Christianity become real, effective nation-shaping and saving Christianity.

After all the glory of the Christian faith is its elasticity to all sorts and conditions not only of men, but of races. That elasticity is the true Catholicism. Christ is not a theology, a ritual, an ecclesiastical order; He is a living voice speaking to each people in its own idiom. Each nation finds in the God, as presented by Christ, the elements which it needs to save its soul alive. When the Christian faith nationalises itself it will raise in each nation its own Augustines, Bernards, Luthers, Calvins, Wesleys, Newmans, General Booths, its own prophets of the pulpit, missionaries, leaders of moral and social reform. They will say and do things that will startle and shock those of us who are Christians with a long string of narrowing-down labels—say West European, British, Protestant, Puritan, Evangelical, Methodist (of one of several varieties) Christians. All the labels must be snipped off, and if we would win the peoples of the earth to the Christian faith we must take Christianity to them as Christians *sans phrase*. We must rid ourselves of the inveterate habit of thinking that our brand of Christianity is *the* brand. It may be the best brand for us, because we are ourselves, but not the best brand for other selves. Voltaire sneered at us as "a people with a hundred religions and only one sauce." Well, our "hundred religions" were the outcroppings of our mongrel national breed, our stubborn individualism, and our spirit of adventure. Really we have one religion, but a hundred sauces. The Catholicism of the future will be one religion, and likely enough a thousand national sauces.

Through the Ghetto Walls.

A JEWISH PORTRAIT OF JESUS.*

BY THE REV. G. H. PARBROOK.

THE most significant development in recent Jewish religious thought has been the radical change of attitude towards Jesus. At last here is a scholarly and valuable contribution from a competent Jewish scholar towards a better understanding of the greatest Jew. The work was originally written in Hebrew for Jewish readers only. The translator says: "The fact is deserving of considerable emphasis that here probably for the first time there is set out a full range of what modern Jewish scholarship has to offer on the subject of the Jewish background of the Gospels." This book is an assurance that the Jew has broken through the walls of his Ghetto and won for himself the right to view the life of Jesus "without a satiric and apologetic bias." It is a great triumph for a Nationalist Jew, residing in Palestine, to overcome his racial antipathies and to give to the world this work. It is a sign of better times and bespeaks a finer spirit of good will between Christian and Jew. We welcome the book as symptomatic that the Jew has won his freedom, and has at last reached the point when he can, without animosity and apology, discuss the relations between Christianity and Judaism. The Ghetto walls have surely fallen! The Jew is breaking through his traditional prejudice. He is moving away from his old position of indifference and reluctant mention of the name of Jesus. The Social and Educational emancipation, to which is added the prospect of his dwelling in Palestine where none dare lawfully make him afraid, create an atmosphere in which he can freely

**Jesus of Nazareth: His Life, His Times, and His Teaching.* By JOSEPH KLAUSNER. (Allen & Unwin, 18s., 434 pages).

express his views concerning Jesus of Nazareth. His studied silence hitherto is easily explained. The coming of Christianity has brought blessing to the Gentile world, but has been the herald of suffering to Israel. The relations between Jew and Christian have seldom been friendly enough for the Jew to speak frankly of Jesus. Especially in the Middle Ages to mention the Name would only bring upon him increased oppression and hardship. He dare not offer any fresh contribution to the understanding of the Teachings of Jesus. Only when directly challenged did he speak, and then it was but to defend the sparse chronological references to Jesus in the Talmud and Midrash. Also the Jew has an initial difficulty in understanding the Christian interpretation of his Hebrew scriptures, and of seeing the marvellous novelty in the maxims of Jesus.

We may illustrate the Ghetto mind from Zangwill's *Children of the Ghetto*. Esther is caught with a New Testament: "You naughty girl! Don't you know the New Testament is a wicked book? Look here! There's the word Christ on every page, and the word Jesus on every other. And you haven't even scratched them out! Oh! if anyone was to catch you reading this book." Weinstock in his *Jesus the Jew* describes the Rabbi and the school where he received his religious training. One day a pupil by some chance brought in a book containing the name of Jesus. "I remember how wrought up and excited the Rabbi became when he was made aware of its presence in the schoolroom. "Sacrilege! sacrilege!" he indignantly cried, and seemed afraid to touch it. I remember how he delivered an impassioned address to his pupils upon the terrible sufferings to which the Jews had been subjected, all on account of Jesus. "How then can any self-respecting, loyal Jew," he concluded, "take into his hand such a book? How can the name of Jesus be thought of without connecting it in the mind of the Jew with the centuries of inhuman outrage and persecution heaped upon him by the followers of Jesus?" Thirty odd years later this pupil writes his book, *Jesus the Jew*.

"The spiritual walls of the English Ghetto," wrote Jacobs

in 1896 (author of *As Others Saw Him*) "have only fallen during the present generation. I may lay claim, I think, to have been the first who stepped outside and regarded the position of Judaism from the standpoint of Modern Thought." His daring portraiture of Jesus was met with studied reserve. It is C. G. Montefiore, not Joseph Jacobs, who has won a hearing for Jews regarding the great Oriental whom the West reveres, and has done most to reconcile the Jew to Jewish presentations of Jesus. The real Jewish entry into the exposition of the Teaching of Jesus had to wait fourteen years. It was in 1909 that Montefiore published his two epoch-making volumes on the Synoptic Gospels, and in 1910 his Jowett Lectures, *The Religious Teaching of Jesus*. Montefiore, unlike Jacobs, Abrahams and others, did not step outside the Ghetto, for he was never in it. He became the destined spokesman of Jewry as to the Jewish side of the heart and mind of Jesus. But to find what Montefiore has to say about the Life, Times, Teaching of Jesus would involve a study of several volumes. Klausner is the first Jew to give us a comprehensive, connected study, in a handy form, of the environment and ethics of Jesus.

We welcome the book because we recognise that no one can understand Jesus so well as the sympathetic Jew. He is able to view, to realise, Jesus from within, and escape the psychological mistakes of George Moore and Renan. Hitherto, the Jew has been so irritated by the Pauline portrait of Christ that he has ignored the Jesus of the Synoptists; Gentile Christians have idealised and deified the Christ and have belittled the Jewishness of Jesus. Happily, both these negations are being changed to-day. The brethren of Jesus are beginning to reclaim Him; Christian scholars are seeking to replace Him in His Jewish environment, and think more in terms of the man Jesus.

Klausner's wide reading, ability, scholarship are evidenced by a study of his chapters on "Sources for the Life of Jesus" (pp. 17-129) under the headings; Hebrew, Greek and Latin, Paul, Early Fathers, Apocryphal and Canonical Gospels. His study of the Hebrew sources fills in some little blanks in

Herford's fine articles on the same subject in the *Dictionary of Christ and the Gospels*, and the *Encyclopædia of Religion and Ethics*. Klausner unhesitatingly affirms the historicity of Jesus, and would claim as authentic even more of Josephus' references to Jesus Christ than some Gentile scholars are wont to admit.

"It is unreasonable to question either the existence of Jesus, or his general character as it is depicted in these Gospels" (p. 20). "We can confidently conclude that Jesus did exist, that he had an exceptionally remarkable personality, that he lived and died in Judea during the Roman occupation. . . . All this stands out firm and irrefutable, and there is no solid foundation for the doubts raised by Bruno Bauer, and more recently by Albert Kalthoff and Arthur Drews" (p. 70).

His study of the Political, Economic, Religious and Intellectual Conditions forms an excellent corrective to the subtle temptation—Sanday remarks on this in his article on Jesus Christ in Hastings' *Dictionary of the Bible*—which may affect Christian writers to draw up an indictment of the Judaism of the New Testament period. Here is no darkening of the background to throw into greater relief the central figure of the Gospels. "For a critical knowledge of the Jewish background of the Gospels the Christian can never wholly dispense with Jewish scholarship." Our historian leaves us with the impression of impartiality in his study. This section brings us past the half-way line of his book.

We turn eagerly to read what this Jew has to say about Jesus, his fellow-Jew. At first, the reader, familiar with none but the devotional or the idealised stories of Christ, will feel the coolness, detachment and freedom of Klausner's criticism. Without reserve he writes of the birth of Jesus, and, as we expect from a Jew, he rejects the dogma of the supernatural conception. We read of the human frailty of Jesus, and of His natural fear of His enemies (pp. 281, 293, 301, 311, 315, 327, 330, 331). Jesus taught from the boat, making it difficult for the police of the time to capture Him.

He goes by the way of the Gentiles, Tyre and Sidon, to escape from His enemies, etc. Of course Jesus was a worker of Miracles, and so were others.

"At that time even educated people, and those who had imbibed Greek culture regarded such nerve cases, and cases of insanity, as cases of possession of some devil, or evil or unclean spirit, and believed 'in cures,' and that certain men could perform miracles" (p. 266).

The miracles of Jesus are divided into five types ; (1) Miracles due to a wish to fulfil some statement in the Old Testament, or to imitate some prophet. (2) Poetical descriptions which in the minds of the disciples were transformed into miracles. (3) Acts only apparently miraculous. (4) Illusions. (5) The curing of numerous "nerve cases" (pp. 267 ff.).

Klausner's exegesis of some Gospel passages is interesting, if not strictly correct. "He taught them as one having authority," that is, as "one using parables." Jesus stayed in Bethany at the house of Simon the Lowly, not the Leper, for a leper would be living "without the camp," and not within an inhabited village. Jesus forbade "the blowing of a trumpet," when giving alms, in the streets and synagogues—another mistranslation ; the original reference may have been to the horn-shaped receptacle for alms which stood in the Temple and synagogues, and possibly in the streets also. (See pp. 264, 312, 386, 332, 302, 336, 352, 404).

Jesus as Klausner sees Him was "no mere impostor, for such men do not make history." "He could read and expound the Scriptures, and those who could read well enough to do this were not many in number," "was permeated with the spirit of the Scriptures." "A man like Jesus was hitherto unheard of in Judaism of the day." "It is true that for the pagan world, there was a great gain in the belief in the One God, and in the prophetic ethical teaching which was perpetuated in Christianity, owing to the teachings of Jesus the Jew; in such a sense as this Judaism, through the medium of Christianity, became a light to the Gentiles."

"His disciples have raised the lighted torch of the Law of Israel among the heathen of the four quarters of the world. No Jew can, therefore, overlook the value of Jesus and his teaching from the point of view of universal history." "His parables and proverbs in the Gospels are all stamped with the seal of one great, single personality." To the Jew of to-day Jesus "can be neither God, nor the Son of God in the sense conveyed by belief in the Trinity. Neither can he, to the Jewish nation, be The Messiah: The Kingdom of Heaven, the Days of the Messiah, is not yet come. But Jesus is, for the Jewish nation, a great teacher of morality, and an artist in parable." (Pp. 342, 263, 354, 389, 406, 413, 414).

Inconsistencies in Klausner's estimate of Jesus are easily discovered. These seem due to his anxiety to be objective and impartial in his study of such a complex personality. Christian scholars, ere now, have remarked upon the dual stream of thought in Christ's teaching, *e.g.*; "Buy a sword," cf. "Go the other mile," "Turn the other cheek," "Go not the way of the Gentiles," cf., "Go ye out to all the world." (a) Compare Klausner's emphasis on the Jewishness of Jesus with the following statements of his; "Jesus' teaching certainly had within it the germs from which there could and must develop in course of time a non-Jewish, and even anti-Jewish teaching." "Had not Jesus' teaching contained a kernel of opposition to Judaism, Paul could never *in the name of Jesus* have set aside the ceremonial laws, and broken through the barriers of national Judaism. There can be no doubt that in Jesus Paul found justifying support" (pp. 9, 276, 369, 413). (b) We are frequently reminded that "Jesus never dreamed of being a prophet or a Messiah to the non-Jews." "Like every other Jew he was a Jewish nationalist" (pp. 363, 285, 294, 296, 364, 367). Yet we soon learn that the internationalism, "communist tendency," as revealed in the teaching of Jesus is anathema to Klausner. But he reassures himself that after all this non-Judaism "is instinctive rather than conscious." A quotation from Pfeiderer occurs to us; "It is the nature of all, and especially of religious heroes and reformers in the most

exalted moments of the struggle against the old epoch to utter thoughts the far-reaching range of which is concealed even from themselves, and compared with which the conservative moods of the quiet days lag far behind. Hence the manifold contradictions in the life and thought of men, in whose minds two epochs struggle one against another."

(c) The author repeats the old Jewish objection to Christ's originality and affirms "Throughout the Gospels there is not one item of ethical teaching which cannot be paralleled either in the Old Testament, the Apocrypha, or in the Talmudic and Midrashic literature of the period near to the time of Jesus." Of the Lord's Prayer, he says, "Every single clause in it is to be found in Jewish prayers and sayings in the Talmud." But on page 390 we read: "His teaching (Jesus) apparently goes beyond that of Pirke Aboth and of other Talmudic and Midrashic literature. It is not lost in a sea of legal prescriptions. From among the overwhelming mass accumulated by the scribes and Pharisees Jesus sought out for himself the "one pearl." "In his ethical code there is sublimity, distinctiveness, and originality in form unparalleled in any other Hebrew and ethical code" (pp. 384, 387, 414).

Klausner makes Jesus a good Pharisee, "A Jew to his finger tips." Three times he quotes Wellhausen saying, "Jesus was not a Christian; He was a Jew." We noted at least twenty-two references claiming Jesus "as a Jew in every respect;" "in all his sayings and doings was an utter Jew;" "remained steadfast to the old Torah." The question naturally arises; If Jesus was a good Pharisee and His utterances are illustrative of Judaism at its best, How are we to account for the bitterness and hostility of the Pharisees to His teaching and mission? This leads us to point out Klausner's pet aversion. Despite his effort to "avoid those subjective, religious, and nationalist aims which do not come within the purview of scholarship," it is obvious that he has not succeeded. His cultural Zionist outlook peeps out on a score of pages. He is a rabid Zionist, interpreting Judaism nationally and not religiously. His

sympathies are plainly with the Zealots. This does not impair the value of the book for us. The quarrel is rather between the Liberal Jewish, and the Zionistic interpretation of the mission and message of Judaism. Klausner is apt to read back *his* Judaism into New Testament times. The causes which led to Christ's death are not ethical and religious so much as national and political. Klausner explains the opposition to, and death of, Jesus as due to His anti-nationalist and therefore anti-Judaic teaching.

"Judaism is not only religion and it is not only ethics; it is the sum total of all the needs of the nation placed on a religious basis. It is a national world out-look, with an ethico-religious basis. Judaism is a national life. Jesus came and thrust aside all the requirements of the national life . . . ignored them completely . . . annulled Judaism as the life-force of the Jewish nation, and also the nation as a nation . . . breaks down the barriers of nationality. This inevitably brought it to pass that his people, Israel, rejected him" (pp. 390, 373).

He was put to death for political and nationalist reasons. The Sadducees, hated alike by Talmud and Gospels, ordered His arrest and conducted His preliminary examination. His policy was subversive and would destroy Israel as a political and national entity, and Jesus had to be sacrificed, a sublime suicide. But Herford (Unitarian) and Montefiore (Liberal Jew), would explain Christ's death on religious and not political grounds. The rock of offence was His attitude towards the Law. Says Herford: "The fundamental difference was that he rejected the Halachah which was the *sine qua non* of the Pharisaic system." In Christ's day the Pharisees believed in the doctrine of the Immutable, Divine and Perfect Torah of God, wherein every Jew may find guidance for all time, and to which he must refer all conduct. Given this Divine and Perfect Torah the Rabbis saw clearly that Christ's teaching and the Torah were mutually exclusive. The Torah was Immutable, Perfect, of God! Then Christ's teaching, e.g., on inward defilement, could not also be true and inspired of God. In some of its enactments the Law embodies and

rests upon that very primordial conception of material religious uncleanness from which the principle laid down by Jesus so triumphantly sets men free. If the principle is right, the Law is wrong. If the Law is right, the principle is wrong. Assume, as all Rabbis did, that God Himself was the author of the Law, and its inerrancy follows as a matter of course. Jesus, therefore, from this point of view, was wrong, His principle was wrong, and to lay down such a principle was presumptuous and improper. Both the Pharisees and Jesus were right, and neither could understand the other. Logically and consistently the right was on the side of the Rabbis; universally, ultimately and religiously, the right was on the side of Jesus. This seems more adequately to explain the bitterness of the opposition and death of Jesus,

That Klausner has not fully escaped his Ghetto prejudice and prepossessions is revealed by a few lapses. We must remember that he was born in a Russian Ghetto, and the iron has gone deeply into his soul. Only recently has he tasted the freedom of Palestine. "Jesus left the course of ordinary life untouched—cruel, wicked, pagan; his exalted ethical ideal was relegated to a book, or at most, became a possession of monastics and recluses who lived far apart from the paths of ordinary life." "Such has been the case with Christianity from the time of Constantine till the present day; the religion has stood for what is highest ethically and ideally, while the political and social life has remained at the other extreme of barbarity and paganism."—"Christian morality was embodied in daily life by Judaism: it is Judaism, and Judaism only, which has never produced murderers and pogrom-mongers, whereas indulgence and forgiveness have become the prime feature in its being, with the result that the Jews have been made moral (not in theory but in living fact) to the verge of abject flaccidity" (pp. 393, 395, 397). We are not astonished at these outbursts, for we have not ceased to wonder that such a scholarly production "of the first importance" should come from this nationalist Jew. This is a new thing, and it is a good thing that Dr. Klausner has written this Jewish Life of Jesus. When such a work can come from

Palestine we can truly say the Jew is well through the Ghetto Walls. It is a right and privilege that Jewish scholars have now won, to express frank and balanced opinions on a personality and doctrines from which they were once debarred by prejudices on both sides.

But it is the Liberal Jew, Montefiore, more than the passionate Nationalist, Klausner, who will get nearer to the mind and spirit of the great Liberator, Jesus. We find a deeper insight into the teachings of Jesus, and appreciation of His Mission, strewn through Montefiore's works. He has gone as far as it is possible for a Jew to go—farther than any Jew, hitherto—and yet retain his Judaism. He is socially and temperamentally more fitted. Klausner writes in Palestine, and with vivid memories of his Russian days; this is apt to colour his thought. Montefiore has not known the Ghetto, and writes in England, enjoying its educational and social franchise. Let us add, he is more than paying her back for such freedom in communal and charitable interests. We conclude with a citation from his writings, which might help some preacher on his homiletical way. The text is: "For the Son of Man came to seek and to save that which is lost."

"Here we seem cognisant of fresh and original teaching which has produced fruit to be ever reckoned among the distinctive glories of Christianity. It has two aspects; first, the yearning and eager activity to save and redeem; secondly, the special attitude of the Master towards sinners and towards sin. The Rabbis and the Rabbinic Religion are keen on Repentance, which in their eyes is second only to the Law; but we do not, I think, find the same passionate eagerness to cause repentance, to save the lost, to redeem the sinner. The refusal to allow that any human soul is not capable of emancipation from the bondage of sin, the labour of pity and love among the outcast and fallen, go back to the Synoptic Gospels and their hero. They were hardly known before his time. And the redemptive method which he inaugurated was new likewise. It was the method of pity and love." Also, "his denunciation of formalism and pride, his con-

trusted pictures of the lowly publican and the scrupulous Pharisee, were new and permanent contributions to morality and religion. As the Jewish reader meets them in the Synoptic Gospels, he recognises this new contribution; and if he is adequately open-minded, he does it justice and homage."

The Future of the Sunday School.

BY THE REV. PERCY M. HOYLE.

WHAT is to be the future of the Sunday School? Is it destined to continue along the lines of denominational interests, sustained by voluntary labour, or have we reached the limits of these things? This is not to suggest that the Sunday School is doomed to extinction, but rather that it has reached a barrier long prepared for it, and that there is nothing for it but to branch off to what may possibly become the main line of religious education.

There are many indications that the Sunday School has become too big a question to be continued on denominational lines. The fate of the denominational school was sealed when Mr. Archibald first convinced the Churches of the necessity of a new kind of Sunday School organization, and when our own Free Church leaders began to urge reform both in methods of teaching and in the discriminating use of the Scriptures. Now, we have Westhill, the monument of Mr. Archibald's insight, and the Mecca of the Sunday School reformer. Westhill may conceivably stand for the setting of the Robert Raikes school and the rising of a new school of religious education on the ruins of the old.

It is perhaps necessary to traverse familiar ground once again, with this unfamiliar idea in our minds. In the first place the Sunday School is losing ground, even in Methodism. The progressive decrease in the number of scholars is serious enough to call for an explanation. Our explanations are legion, but apparently they stop short of the crucial fact that the Sunday School as we know it has had its day. The Archibald movement came in time to save, not the fabric, but the life of a great institution. Already it has done much for the religious education of the young, but perhaps the greatest thing it has done has been to give to the Churches the

necessary outlook for a more comprehensive and a more efficient service in the name of religious education.

In the second place, the Archibald movement shows up three ugly facts in the present dispensation. One is that Churches do not provide the requisite accommodation for graded teaching. Another is that they do not possess financial resources for an adequate development of the graded system. And the third is that voluntary teaching breaks down in the presence of the new demands made upon the teaching staff. There are still schools both in town and country where some teachers make no attempt to teach, but substitute for a lesson the reading of more or less religious fiction. Training classes for teachers in these cases do not attract the people who stand most in need of knowledge.

Add to this indictment two more factors: first that the name "Sunday School" has become a synonym for an educational institution which does not attempt education; and secondly, that the purely domestic import of the Sunday School as a nursery of each particular denominational church, errs both in its vision of what religious education ought to be, and in its frankly utilitarian doctrine of "Use."

A new perspective is called for. The denominational method as a basis for progress and adaptation is rapidly becoming hopeless. If the future is to be secured for the religious education of the young the denominational method will have to give place to something bigger. It has in fact become a difficulty. It is blinding the eyes of this generation to the need for a new co-ordination in the matter of religious education, both in relation to the Sunday School and the weekday School.

No one is satisfied with the treatment of religion in the day schools. It still remains a source of discontent. The religious education controversy is as far from being settled as ever it was. Thus we have a two-fold indictment, *viz.*, that religious education in the Sunday Schools is inadequate, and that in the day schools it has become a bug-bear to all whose concern is with education rather than with sectarian dissensions.

All these things point to the pressing necessity that the Churches should take over the whole responsibility for religious education and substitute for the haphazard methods of the present régime, a real school of religion for the young. A scheme like this would involve, first, a definite standard of achievement in religious schools. For too long the Sunday School has been compared with the day-school in the matter of efficiency, and always to the disadvantage of the former, save in the character of its teachers of religion. The objections to voluntary teaching in the Sunday Schools are almost too familiar to call for mention here, but we ought to recall them if only that we may see the whole of the canvas. They concern themselves with three things: (1) The good people who teach are often uneducated; they can produce the atmosphere of religion but not much of its content. (2) The better equipped the teacher is from the standpoint of knowledge, the more he is hampered by conditions which would neutralize the efforts of the best minds. (3) There are voluntary teachers who are teachers only in name. Neither in inclination nor in qualification are they teachers. How they get their job is a mystery, and why they accept it is equally mysterious, unless it is that the voluntary system is often obliged to make use of unwilling helpers. Matters are improving in all these respects; but the point of this argument is that the more modern methods prevail in the Sunday School, the more conclusive is the demonstration that an adequate standard can never be secured by voluntary labour.

What is wanted is a standard of education which would rank at least with the standard of secular education. To this it may be objected that secular education is itself far too unsatisfactory to be made the standard for religion, and that no purpose would be served in making it the norm. It should be sufficient answer to say that, however unsatisfactory secular education may be, its standard is sufficiently high to act both as a rebuke and as a challenge to religious education.

The second implication of this scheme is the necessity for a trained staff of teachers with qualifications as definite as

those of the teaching profession. This involves paid service, to which there ought to be no greater objection than to a paid ministry. The chief objection to this part of the scheme would lie in the supposition that voluntary teachers are more likely to be spiritually equipped than would paid teachers, as though no professional duty could ever be a labour of love. Again, the answer would be that the spiritual fervour of the ministry is rarely questioned on the ground of professionalism. The ministry has always had its share of saints. The logical outcome of Westhill is a paid teaching staff. We have actually begun in the Primitive Methodist Church with the employment of Miss Bossoms. The religious teacher of the future will stand, educationally, on the same level as the teacher in secular education. Quite conceivably we should develop a new grade of ministers—those whose ministry would be exercised in the realm of religious education for the young. Here, again, we have made a beginning, Great Western St. Church, Manchester, being the pioneer in this instance.

The third implication of this scheme is a system of central schools which would take over the work now being done in denominational Sunday Schools and in Day Schools. Such a system, from the Free Church standpoint, suggests a new kind of work, say, for the Free Church Council. It could become a Free Church committee for Religious Education, being vested with adequate powers for control and direction within its own sphere. Of course, this would involve greater seriousness in the appointment of the Free Church Council. Failing the Free Church, the Federal Council of the Free Churches might be extended to include local councils of a like kind. With regard to Finance the Churches now raise sufficient money for Sunday Schools to secure the success of a Central School scheme. On an average about 10% of the entire income of a Church is now spent on its Sunday School. The same amount of money would, in most towns, finance a Central School. As a beginning the staffs might be composed of a paid head of each department, Primary, Intermediate and Senior, with voluntary workers who would

be willing to qualify for the necessary standard. Its duties might include sessions on two days a week,—Sunday, and another day. The necessary alteration in the time-table of the day school could be made so as to exclude the forty—fifty minutes now spent daily in religious teaching, and instead, have the aggregate time in one or two sessions in the school of religion say, on a Wednesday or Friday. Obviously, details cannot be pressed into a scheme of so tentative nature as this, but the main thing to secure is the duty and ability of the Churches to take over all responsibility for religious education.

The denominational problem, however, still, pursues us. The chief factor here is the relation between the Free Churches and the Established Church. There is no problem of religious education as between the Free Churches. Between the Established Church and ourselves the religious differences in education are being gradually toned down, so that a syllabus such, for example, as that drawn up on behalf of the Cambridgeshire Education Committee, suggests a basis on which religious education by the Churches could be conducted. The denominational day school will soon be extinct, and with its death will be included the decease of the claim for denominational preference in religious education, where those schools are concerned. So that the question of religious unity does not seem to threaten the existence of a new order of religious education nearly so much as it has disturbed secular education for generations past.

So far as a curriculum is concerned no difficulty would be found in the Primary department. That department is developing, even under the unsatisfactory conditions of to-day, at a far more rapid pace than any other department. It is scientific and it is successful. It is the only successful element in the present Sunday School system. Both in discipline, attention, method and content of teaching the Primary department has surmounted any possible difficulties that may arise from denominational preferences. With regard to the Intermediate stage, the greatest difficulties of a scheme like this may be expected here. But with a trained

staff and with concentrated attention on the part of educational experts the psychology of the situation could be mastered, to the lasting benefit alike of the scholars and of religion. In the Senior department the school could really begin to affect the life of the nation. There would be far greater opportunity than now for the encouragement of study circles which could concern themselves seriously with such things as Comparative Religion, missions, peace movements, temperance and similar corporate interests. In such a school the scientific study of the Bible could find its proper place, and the religious essay come into being as an educational factor. Classes for public speakers, debating classes and teachers' training classes would find their constituency here and get their opportunity. The whole scheme of religious education could thus be conceived on broad and generous lines.

Moreover, a Central School could also deal with the week evening activities of young people. It would be then, for example, that the interests of the senior scholars could best be served. In addition the Boys' and Girls' Brigade Movements, and Young Peoples' Clubs could find their home in the Central School and be supervised by the trained staff. And where the organization demanded the employment of a Chaplain the social visitation of adolescents and of those at work in shops and similar places could be secured.

There still emerges, however, the question how to secure denominational loyalty and adhesion. It would be presumed that a School of Religion would foster the need and the demand for public worship. All its work would be contributory to the normal work and worship of the Churches. There would be no suggestion of a children's Church. That idea is on a level with that of the Junior Imperial League and of every other league which seeks to make partisans of children in the interests whether of politics or of anything else. A Young Worshippers' League does not come under that category. It is not a partisan league such as, for example, a "Young Methodists' League" would be. The Young Worshippers' League could be raised to its full importance under

the better church organization which the suggested educational scheme would allow. Moreover, the idea of family worship would have to be restored. There is no doubt that a defective religious education has had much to do with the numerical decline of the Church in our time. It is presumed that a better religious education would help to restore the practice of public worship in the course of time. As for the means for the cultivation of the religious life, they need not be impaired under a different scheme than the one in vogue. It would still remain the duty of the Churches to nourish the spiritual life of those under their care. It is not for a moment suggested that a new scheme of religious education would be more directly effective in imparting religious life than the present. But it would impart a more adequate religious knowledge by means of which religious life would be more readily secured, and once secured, better nourished and fortified. The Churches would not have less work to do, but it would be perhaps a different kind of work.

There is the village aspect of a scheme like this to consider. In the villages conditions are altogether different from those of the town, but not such as to prohibit a more comprehensive method of religious education. The "village hall" has arrived, and it can be put to far worthier use than is usually its lot to-day. It can become the village centre for religious education where there is no more suitable building. As for organization, the Free Church Council or any other body placed in authority might group the village schools of certain areas, on the plan of a Methodist Circuit, and have a Circuit of schools. A trained teacher could be secured as in the towns. He could work as a Methodist minister works, visiting one or two centres each day. Church of England Diocesan Councils might organise similarly in cases where unity of action was not secured.

This is an attempt to visualise the removal of the reproach of inefficiency from the Sunday Schools of to-day, and of denominational barriers to education from the Day Schools, and the establishment of an adequate scheme of religious education for the young. It is written under the growing

conviction that everything in the Sunday School efficiency movement of to-day, along with the denominational failure to keep pace with the movement, prophesies the breakdown of the denominational idea, but not the breakdown of the idea of religious education. That idea must persist, and under the best conditions which can be secured. The Archibald movement will destroy the Raikes movement; but eventually it will build another, bigger, more comprehensive and more effective in its place. Will the Sunday School of to-morrow be anything like the one outlined in this scheme? It remains to be seen.

Editorial Notes.

I REGRET to announce the death on August 13th of Mr. James Danks. His father had been connected for many years with the printing of this REVIEW, when it was edited by the Rev. C. C. McKechnie; and after the death of the father the son continued his connexion with it. I very rarely met him, but we naturally had a great deal of correspondence. He took a great interest in the HOLBORN and I found him very desirous of meeting my wishes with reference to its production so far as he could. For some time past his health had been unsatisfactory, and he had been compelled to withdraw from active participation in the work.

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Some time ago I called attention to a volume by Mr. Chapman, the Secretary to the Oxford University Press, which opened with a very sympathetic tribute to Prof. Bywater. It contained a valuable article entitled "The Decay of Syntax." This entered a much-needed protest against the slipshod and ungrammatical English which is all too prevalent to-day, especially in journalism. Now we have from the same press, *A Dictionary of Modern English Usage*, by H. W. Fowler. It contains 750 pages in double columns, is well produced, and costs only 7s. 6d. The Oxford Press is setting, here as elsewhere, an example of cheapness which I hope some other publishers will follow. It is crammed with good things and enlivened with not a little wit. The author compiled, with his brother, Mr. F. G. Fowler, *The Concise Oxford Dictionary*, *The Pocket Oxford Dictionary* and *The King's English*. The brothers were to have collaborated in the present work and they had planned it together; but Mr. F. G. Fowler died in 1918. In a grateful tribute to him the author says: "I think of it as it should have been, with its prolixities docked, its dullnesses enlivened, its fads eliminated, its truths multiplied. He had a nimbler wit, a better sense of proportion, and a more open mind, than his twelve-year-old partner." But be this as it may, the book as we have it is full of instruction and entertainment. The plan on which it is written exhibits much freshness and originality. The faults which Mr. Fowler

pillories are abundantly illustrated by quotations. The author often gives advice rather than rigid rules, he respects the flexibility of the language and the just claims of usage. An example of his freedom from conventional rigidity is his recognition that the split infinitive is not to be indiscriminately condemned. It is not desirable in itself, but it is preferable to real ambiguity and to patent artificiality. He repudiates the inflexible prejudice against closing a sentence with a preposition. If it sounds comfortable or has compensating vigour it should be kept; so too, when among awkward possibilities it is the least awkward. He is the foe of all affectation and pretentiousness. Of the choice of an unusual word for no other reason than disdain of the natural expression, he says, "the obvious is better than obvious avoidance of it. He condemns illiteracies; but while regretting the existence of barbarisms he thinks it is a waste to expend much energy on denouncing those that already exist. The articles on Hackneyed Phrases, Genteelisms, Illogicalities, Vogue Words, Pedantic Humour, Polysyllabic Humour, will be found both amusing and salutary. But even more useful are some of the articles that deal with vices of style and expression which are gravely damaging to language, I may take as an example of this the article "Fused Participle." In some editorial work I have been doing I have been specially struck with the extent to which the wrong usage in this respect is spoiling English style and making it often intolerably cumbrous. Useful advice is given on many points which cause perplexity even to experienced writers. As to the coining of new words he takes the middle course. "Burgle" is a back-formation from "burglar." A verb, he says, is wanted, and he hopes that this may become generally current. I feel no objection to this. "Enthuse" is a back-formation from "enthusiasm" which I abominate. Mr. Fowler mentions it without comment, but I imagine that he would not approve of it. I am disappointed that he says nothing on the use of "voice" as a verb meaning to "express." For this, save in a technical sense, I can see no excuse. I think I dislike "urge" as a noun almost as much, but I am bound to admit that there is no noun which quite serves the purpose.

His condemnation of "elevator" for "lift" reminds me of a story told about Billy Sunday. He is quite crude and old-fashioned in his preaching about hell-fire. On one occasion it is said that he was depicting the Last Judgment, enacting the part of the Judge himself. When he got to the point where all the goats had received

their sentence he said, "The elevator will go down in two minutes."

I may take this opportunity of mentioning a very curious aberration of language to which I have never seen any reference. I became familiar with it when I was living in Coventry. I think it was prevalent in the country districts round the city rather than in the city itself, though I often heard it used in the city. This was the interchange of "have" and "am." For example the wife of a manufacturer whose earlier life had been spent outside the city asked me once, "Are you a holiday on Wednesday afternoon?" Her husband wrote a letter beginning, "Have you going?" A friend of mine told me that a Scotchman was much puzzled when he was working in his garden to have the question put to him by an old man pointing to some onions, "Hev them Tripoli?" It was sometime before he got to understand that the question meant, "Are those Tripoli onions?" I have heard the expression used, "I have here" for "I am here;" but better still was the form in which a class-meeting experience was once given in my hearing, "I thank the Lord for wheer I hev and for what I are." I was a schoolboy during this period, but sometime later I asked an Oxford teacher of mine in his class on Comparative Philology if he could explain this curious interchange. It was quite unfamiliar to him and he could offer no explanation of it. The only thing which occurs to me as a possible clue is that the two verbs coincide in the colloquial form "ain't," which may conceivably have led to an extension of the identification. I can't say that I am satisfied with this explanation, but the usage is extremely odd. I am writing of a period nearly half a century ago, and do not know whether this verbal atrocity still survives.

Mr. Fowler's volume should prove of great value to authors, but above all to journalists and public speakers. They may not always agree, but they can learn from every page.

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It is not unusual in Germany for an author to review a book he has written. The practice has its advantages, since it enables him to explain his purpose in writing and indicate the main lines of his argument or the leading results which emerge from his investigation. But it is contrary to our etiquette, and what the author has to say about his own production has to be said in his Preface. I should like, however, to say something of a work with which I have been recently associated. Mr. R. H. Paget was an Englishman by birth, but he had lived for more than a

quarter of a century, I believe, in the United States. He was deeply impressed by the utter irreligion of vast masses of the population and their complete ignorance of Christianity. He went into solitude to consider the problem, and came to the conclusion that the situation called for an attempt to place the origins and history of Christianity before educated readers in a comprehensive and attractive form, to indicate how it had been affected by modern movements of thought and political and social development. Fired with the project he returned to New York, secured a considerable number of wealthy supporters who formed a company to prepare and publish the work, and created a large and complex organisation to carry it through. A Board of Editorial Management was created; Directing Editors were appointed for each of the five volumes; an Executive Editorial Board was also formed, and in addition to these an Editorial Council and an Advisory Council, while a National Council completed the organisation. Mr. Paget himself was the mainspring of the concern. I came in contact with it as my old friend Prof. E. F. Scott, who with Prof. Easton edited the first volume of *The Outline of Christianity*, invited me to contribute an article dealing with the formation of the New Testament.

While the work was originally planned for America it was hoped that it would prove of service to the British public also. Mr. Paget came over to England to arrange for this and wrote asking for an interview. When I saw him he talked to me at length about the whole project, and then, acting on the advice he had received in America, asked me to become one of the Editors. He wisely thought that it would be well to have an editor who would represent the Church of England and one who would represent the Free Churches. I was naturally rather reluctant to undertake any more editorial work. The editing of Peake's *Commentary* had been a colossal task, and I was already committed to the editing of a volume of Old Testament essays which has since been published under the title *The People and The Book*. I was very anxious to get forward with my own work. It was Mr. Paget's impression that the task would prove comparatively easy. Before deciding I went through the typescript of the American edition so far as that was available. I consented to undertake the work. We were able to secure my friend Dr. R. G. Parsons, of Manchester, as my colleague. He was exceptionally well qualified for the post, and I am conscious how much the *Outline* has gained through his association with it. In the planning of the British

edition, the editors had the co-operation of Mr. Paget and his colleague Mr. Wheeler, but also of the British publishers who have taken a very keen and active interest in it. The result has been that while of course a great deal of the original American work has been, retained some additional articles have been added, and a large number of subjects have been treated by British instead of American writers. Naturally the responsibility of the English editors does not extend to the articles which have been taken over from the American edition, though they have been carefully through the whole of these articles, and also through those which are in the American but not in the British edition, and have sent many suggestions and criticisms upon them to the Editorial Board in America. The preparation of the British edition has involved heavy correspondence and careful study of the manuscript and very frequent consultation between the editors. The publishers have relieved the editors of the proof-reading, and of course all details as to production have been entirely in their hands. I may, therefore, without impropriety express my satisfaction at the form in which the work is being produced ; in binding, type and paper it is all that could be wished. At the time of writing the first two volumes have appeared and three volumes have still to follow. It is published by the Waverley Book Company. The price for a set is five pounds. It will be for others to express a critical opinion on the merits of the work, but it may be of interest to some of my readers to hear at first hand about its origin.

It only remains to add that just when the American edition was ready for publication and the first volume had appeared, Mr. Paget died of pneumonia supervening on influenza. His relations with the British editors had been very cordial and his death brought to his American fellow-labourers a sense of irreparable loss. It was some consolation that he had been spared to see the fulfilment of a dream to the realization of which all his powers had been fully dedicated.

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I have written so much on Dr. Moffatt's translation of the Old Testament that there is no need for me to say more about it, still less need I speak again of his translation of the New Testament which is famous wherever the English language is spoken. But I am glad in my Editorial Notes to record that it is now possible to procure the whole in one volume instead of three. The title is *A New Translation of the Bible Containing the Old and New Testa-*

ments. It is issued by Messrs. Hodder and Stoughton, and the price is 20s. net. The volume is well printed and bound, it contains more than 1,400 pages and yet is quite easy to handle, and although the paper is necessarily thin the leaves do not stick together as is often the case with thin paper books, and the print does not show through from the other side of the page. There are those who will no doubt prefer the more luxurious form of the three volumes; but it is a real boon to have the whole translation of the Bible in so compact and convenient a dress. Many of my readers will be aware that Dr. Moffatt prefixed a valuable introduction to the Parallel Edition of the New Testament. He has enriched the one-volume edition of the whole Bible by an introduction which incorporates what had appeared in the Parallel Edition but extends it by a brief account of the Old Testament.



It was with great regret that a large circle heard that the *Expositor* was to be discontinued. There was nothing to fill its place. Our regrets were alleviated, though not removed, by the promise of a yearly volume which should give a record of the literature published on theology during the preceding year. The first volume, covering 1925, has now appeared. It bears the title *The Expositor's Year-book*, and it is published by Messrs. Hodder & Stoughton at half-a-guinea. Dr. Moffatt is of course the Editor, but he has been assisted for the Old Testament by Canon Box and Dr. T. H. Robinson, while Prof. W. Fulton has contributed the notices included in the sections on "Religion, Primitive and Comparative," "Apologetics and the Philosophy of Religion," "The Psychology of Religion," "Mysticism," "Science and Religion," "Dogmatic Theology" "Worship and the Sacraments," "Applied Christianity and Christian Ethics." It should be added that these sections are generally brief. Dr. Moffatt has compiled the rather copious lists himself and has occasionally added brief comments. His own work has been extensive. It opens with a section on 'The Bible in Life and Literature,' and collects a number of instances in which the Bible has been used by speaker or writer during 1925 in some striking way. More than forty pages are devoted by him to discussions of the Bible in magazine articles, in which the gist of the article or some point specially calling for attention is registered. Since magazine articles are often of special importance, but are easily overlooked, this is a valuable feature of the volume. A brief list follows of books on Inspiration

and the Bible with occasional notes. Over fifty pages are devoted to books on the Old Testament. Dr. Robinson deals with the Historical Books including the Pentateuch, and Canon Box with the Prophetical, Poetical and Wisdom literature. Both sections are very serviceable. In the record of work on the Pentateuch attention is called to Dr. Welch's *Code of Deuteronomy*, which of course belongs to 1924, and to Canon Battersby Harford's valuable *Since Wellhausen*. Appreciative tribute is paid to Skinner's translation of Samuel, to the new edition of Haller's contribution to *Die Schriften des Alten Testaments*, and to the third volume of *The Cambridge Ancient History*. In this Dr. Robinson accords just praise to the history of the nations surrounding Israel by Mr. Sidney Smith, Dr. Campbell Thompson and Dr. H. R. Hall, together with Dr. Stanley Cook's very important chapters on Israel. *The Scripture Bibliography* to which I called attention some time ago is described as "invaluable and, perhaps, indispensable." A very sympathetic account is given of Dr. Wardle's paper on *The Origins of Hebrew Monotheism* which is said to be "marked by wide knowledge, thorough scholarship and sanity of judgment." Dr. Robinson continues, "The same qualities are even more conspicuous in his book *Israel and Babylon*." He closes his account of Dr. Wardle's Hartley Lecture with the words, "It may safely be said that this important volume is at once the most convenient statement of the problems involved, and the most reliable discussion of them that has yet appeared in English." Of Dr. Gray's posthumous volume on *Sacrifice*, which Dr. Robinson himself edited, he speaks with veneration. He says, "probably it would be necessary to go back to Lowth to find his peer in Great Britain." A full and careful summary of the discussion is given, closing with a fine and merited tribute to the outstanding qualities of the work. Canon Box begins his survey with an account of the *Festschrift* for Marti, which contains important articles by some of the most eminent Old Testament scholars. He passes on to Gunkel's great commentary on the Psalms, unhappily not yet complete. Gressmann's work on Proverbs, starting from his discussion of the parallels in Amen-em-ope, is next described. Dr. Ranston's work on Ecclesiastes is sympathetically noticed, as are the recent discussions of Jeremiah by Dr. Wheeler Robinson and Dr. Lofthouse. Special attention is given to Dr. Stanley Cook's chapter in *The Cambridge Ancient History*, on "The Prophets of Israel," which is described as masterly, above all to the discussion

of The Servant of Yahweh. I have read Dr. Cook's study with great interest, but I have not been convinced by it on the solution of the Servant problem. Dr. Moffatt is himself responsible for the discussion of the New Testament which covers more than fifty pages. He notices a large number of books. I must simply mention that his survey includes, Prof. Halliday's *Pagan Background of Early Christianity*, and Dr. Angus's *The Mystery Religions and Christianity*, Klausner's *Jesus of Nazareth*, Goguel's *Jesus of Nazareth*, Bacon's *Gospel of Mark*, and Dr. Rawlinson's edition in the "Westminster Commentary."

I hope that the volume will meet with a warm welcome, and that its circulation will encourage the editor and the publishers to continue the enterprise. It has been planned on liberal lines. The student will find it very helpful not only for its ample references to the literature, but for its indications of the present movement of Biblical Study. Ministers who wish to keep in touch with new developments will find the book invaluable.

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I have been interested in a memoir, by Dr. J. W. Mackail, of Strachan-Davidson, which has been published by the Oxford University Press, at 7s. 6d. Strachan, as he was familiarly called by his friends, and as for brevity I will call him here, was very eminent as an authority on Roman History, but also for his connexion with Balliol College, of which he was Master from June, 1907 till his death on March 28th, 1916. Born in 1843 he entered Balliol in 1862, and became a Fellow of the College in 1866. Dr. Mackail truthfully says that Balliol "has never lacked a proper pride in itself," and Mr. Asquith is quoted as proclaiming at a dinner given to him by thirty Balliol members of Parliament the "effortless superiority" of Balliol. This unblushing patriotism (pardonable to express in private, but rather indecent to publish) was very grateful to Strachan, who devoted himself without any reserve to the College. He had a high, if rather narrow, conception of what such devotion involved. It seemed to him a kind of apostasy when a Fellow or Tutor of Balliol married. Their duty was to live in the College, to surrender themselves and their interests entirely to its welfare, and to be free from the distractions of domestic ties. During term time he felt that they must be wholly absorbed in the service of the College. Their own studies and researches must be reserved for vacations, and in particular the long vacation, the invasion of which by University Extension Meetings, Conferences and other encroachments he for that reason

among others, heartily disliked. He did not take easily to new developments in Oxford. An academic Liberal in his earlier days, when the changes he desired had come he wanted no more change. He ceased to grow intellectually. His books in English, French and German, on Ancient History and Political Economy went up to the early eighties, but came to a sudden stop there. It was this tendency to arrested development and satisfaction with the *status quo* which was responsible for the great disappointment that came to him when after the death of Jowett he was passed over by the majority of the Fellows and Edward Caird was elected Master. The choice of Caird was by no means popular among the old members of the College, since they felt that Strachan's services to the College and his qualities marked him out as beyond all others fitted for this high distinction. But the Fellows of Balliol acted with a grave sense of responsibility. They felt that, apart from Strachan's delicate health, his instinctive conservatism and his conception of the duties of Fellows and Tutors would not be to the best advantage of the College or favour its adjustment to new conditions. Although the attitude of his colleagues was a disappointment to him it brought out his truly splendid magnanimity. Caird had been his somewhat senior contemporary and, for a little while, his teacher. His friendship with Mrs. Caird went back to his childhood. Once he had ascertained the drift of opinion he threw himself whole-heartedly into the task of securing for Caird a unanimous election. He welcomed the new Master with the utmost cordiality and piloted him with devoted loyalty. When Caird, with health finally broken, resigned the Headship of the College Strachan was, with perfect unanimity among the Fellows and to the universal satisfaction outside, chosen as his successor. It was a great grief to him when Caird died, and in the memorial address he gave in the College Chapel he spoke on Caird's belief in immortality. He deprecated any active participation of the Fellows in party politics. But his principles were not proof against the strain put upon them by the Home Rule policy of the Liberal party. He spoke and wrote on the Unionist side, defending his inconsistency by the plea that the maintenance of the Union was beyond party politics. I lived through six years of the controversy in Oxford and did not get the best impression of the political temper or wisdom of academic people living largely in segregation and unaffected by the influences which play upon their colleagues where a University is planted in a great city and its teachers and officials do not constitute a dominant and

isolated caste. He was a man of lofty personal character. He was deeply religious, though reticent about religion and an Erastian in his ecclesiastical attitude. He set himself a very high standard of conduct and expected a high standard in others. He had an aristocratic temper, his ideal was the English gentleman at his best. He was rigorous in his devotion to duty. His loyalty was deep, if in some respects rather narrow. His genius for friendship was quite unusual. He devoted himself to his colleague, Evelyn Abbott, who was a helpless cripple through a spinal injury. He gave up much of his vacations to him, and they took a cottage at Headington that they might be together. Abbott's death left him with a permanent sense of irreparable loss.

In view of his eminence, character, distinction and charm it is noteworthy that he very rarely seems to have uttered anything which was remembered as striking. But an old pupil who makes this comment (as several of his pupils have done) records the one saying which he did remember. It was apropos of a discussion whether brains or character carry a man the farther. What the Master said was this: "When I was a young man I thought there was nothing like brains, but in later life I came to believe that character was far more important; now, however, that I am old, I am quite sure that what matters most to a man is neither brains nor character but temperament."

The only occasion on which I met him was once when I was out for a walk with Dr. Sanday. He had entered Balliol at the same time as Strachan, and though he migrated a year later to Corpus the friendship then begun continued unbroken throughout life, and he took part in the funeral service. We walked through Headington, and Sanday suggested that we might call on him. We found him deep in examination papers, as he was examining for Greats that year; but for a few minutes we rested and the two friends talked. I recall nothing that Strachan said though one could not fail to recognise the gracious courtesy which was so characteristic of him. I remember that Dr. Sanday said that Mrs. Sanday and Miss Hatch had gone to a meeting of the Church of England Temperance Society, and were anticipating the speech which F. W. Farrar was to deliver. He hinted that he should have been himself much more interested if it had been A. S. Farrar, the Durham Professor, who had left Oxford some years before. This reminds me that when Canon Watkins, of Durham, was in Oxford for his Bampton Lectures, he said one Sunday evening in the St. John's

Senior common room that his colleague had given some offence in Durham, because when he was preaching in St. Mary's, Oxford, he said what a pleasure it was for him to return to Athens from Boeotia. When we remember the intellectual reputation which Boeotia had among the quick-witted Athenians the annoyance was not unnatural. I never came in contact with A. S. Farrar myself, but I got the impression that he disappointed those who knew him by his failure to publish anything noteworthy beyond his Bampton Lectures.

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Our magazine section is already rather catholic, but I was amused to receive the First Number of a new shilling monthly, published by John Waddington. It is entitled *Auction Bridge Magazine*, and edited by Mr. A. E. Manning-Foster, who is, I believe, the foremost British authority on the subject. It is quite out of our normal line, but those who deplore the craze for Bridge and kindred games might find ammunition in these pages. I remember that I was once lecturing at a Summer School, at Woodbrooke, and we made up a party to go and visit Stratford-on-Avon, where I had lived for a year as a boy attending Shakespeare's old school. When we got into our saloon one of our number came in armed with the *Sporting Times*, colloquially known as the Pink 'Un. "Now," I said jocularly, "people will know that we are not a Christian party." As a matter of fact it was one of our lecturers at the School who had bought it. He was a great authority on betting and gambling, and was actually lecturing on these subjects at the School. It was accordingly part of his work to study the Sporting papers, as it is the duty of a Temperance advocate to familiarise himself with the drink papers. In fact, he very quickly pounced on a bit of information of which he could make effective use. I am not myself an expert on Auction Bridge, and to say that much of this magazine is Greek to me would be putting its intelligibility far too high. But when I say that one of the articles is entitled, "A Pound a Day at Bridge," and the writer describes himself as "One Who Makes It," the point of my reference to the purchase of the Pink 'Un will perhaps be obvious. And even where gambling is not involved, the hold which the game gets on people may be illustrated from the following passage, quoted in the magazine from a London paper: "Two American women recently visited London anxious to see all the sights of the City. Soon after they arrived, a friend asked them to play Auction Bridge, and in ten days, which they had intended to cram full of tours they played at twenty-two Bridge parties.

Before they left for Paris they inquired if the facilities for Bridge were good there." To this I may add a quotation from a London evening paper: " Anyone who seriously thinks that the interest in Bridge is declining, should make a tour of the Bridge Clubs of London. They have never been so crowded and so prosperous, and one in particular, where the stake is £2 a hundred in one room, has had to add to the number of its tables in the other rooms until there is scarcely room to move from one table to another."

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Unfortunately the Study Circle section did not reach me in time to be included in this number, so I take the opportunity of the blank space on this page to insert the Secretary's reference to Professor Humphries' article, which is used for the purpose of the Circle.

" In this number the President of the Conference, Professor A. L. Humphries, M.A., very kindly publishes Part I. of an article entitled, 'An Attempt at a Constructive Doctrine of the Atonement.' An essay on this subject was given by Professor Humphries at the last meeting of the Manchester and Liverpool District Ministerial Association, and its publication was then asked for by the members so that wider currency might be given to it, and more opportunity for careful thought upon the views put forward. The second part of the article will appear in the January number, when also a questionnaire will be appended."

ARTHUR S. PEAKE.

Discussions and Notices.

The Blessing of Beauty.

In one of his essays a great philosopher tells us that "beauty is the unique aliment of the soul, for in all places does it search for beauty and perishes not of hunger even in the most degraded of lives."

To a wanderer the thought of homely things is sweet beyond the imagination of a home bird. Instead of the old feeling of usualness and everydayness about the old town, the old home, a new charm, and a new delight fill us. The change is not in the town or the home, but in our souls. They have grown because they have learnt the beauty of the simplicity of things. As is often the case after new and rich experiences, we have reached the awakening of the soul. Instead of judging our fellows by their words or acts, we seek to penetrate into their souls where the only true expression of their real selves can be found. Even the most degraded, the basest of us has somewhere in his soul a tiny flame which, if it can only be reached by the appeal of beauty, will burst into a blazing light that shall be as a beacon heralding a new age dawning upon his life. The tiny flame may be so deep in those seemingly fathomless regions of the soul's silence that only once in a man's life is it reached, but that once will be sufficient to cause an upheaval in that man's thoughts and actions. When the soul has awakened, then that which is divine and spiritual in the highest sense will be revealed. The shapes and shadows of thought and morality which seemed to enclose us before are now swept behind us. With this enlightenment comes a new vision, a new hope, a new era.

We shall learn to recognise the beautiful everywhere even though it is beyond our understanding. Through beauty alone can two souls meet and understand even the outer shell of each other. It does not need the outward demonstration by word or by deed. When life is done the soul is still left, "a white unbroken glory, a gathered radiance, a width, a shining peace, under the night." It is something beyond the mere word or gesture. Once the soul has found beauty, then all beauty will be, as it were, eternally enclosed within its bounds; even if unconsciously and

secretly, it will express itself as a kind of radiance about one. Others may not see this radiance, but the beauty in the soul, of which it is the outer garb, will not go for ever without somewhere leaving its divine glory. Somewhere the echo of it is caught and passed on down the ages. Not one beautiful thought or word lies unfruitful. It may be centuries before it is to stir up some other longing soul, but of a certainty it will not be wasted. Even the smallest thing, even the poorest being, contain they the most infinitesimal bit of sweetness, will not fade in the depths of time into a mere nothingness. Somewhere that bit of sweetness is going to be given back again with an additional burden of love for the hope and comfort it brought with it.

"Innumerable sails dawn on the far horizon and draw near; innumerable loves, uncounted hopes to our wild coasts, not darkling now, approach."

For Time, like a strange ship, brings on the unknown, and such a freight of untouched, unsullied ecstasies to be known and to be enjoyed. Once the light of beauty shines in the soul, then love does come; the sweet and tender ship called Love, wandering on the surface of the wide heaving sea of Life is guided to its only haven, the Soul, by the shining brightness of Beauty whose radiance pierces the darkness spread over the tumultuous waves. Thus love has a new meaning. The soul finds that the purest, greatest beauty of all is to be found in love. Therefore, this love means the banishment of all that is mean and petty. All the miserable, hateful passions give place to a thing of wholesome delight.

Again we see the result of the awakening of the soul. Searching for beauty in all its purity and grace, we have found the most wonderful of all, love. Through having found beauty within our own souls we have been able to discern an even greater beauty in others. Having passed from self-consciousness to soul-consciousness we have come within range of other souls and feel their influence. Out of this very influence springs the purest of all things, eternal love. As indestructible as the soul itself, it has become so closely related to it as to be indissolubly tied by the cords of eternity. Out of the mightiness of silence it springs, in the most unlikely, mysterious places and spreads itself like a freshening dew.

When such a time comes then the past is dead. All its tears and tragedy are forgotten in the hope for the future; all the chains of

convention, of weakness and of misunderstanding which have caused the bitterness that kept the soul a prisoner, all these are broken and melted by the heat from the blaze of beauty.

Then, in our great love, we shall be so glorified that we shall, with great trembling and humility, come nearer to God Himself.

JAMES S. MARSHALL.

An Indian Vision of Brotherhood.

My Brother's Face. By DHAN GOPAL MUKERJI, London : Thornton Butterworth, Ltd. 1925. Pp. 288.

During 1925, the New York *Forum*, which may fairly claim to be the leading "Magazine of Discussion" in the United States, has published a series of papers, by various authors, with the collective aim of answering the question, What is Civilisation? Perhaps it was significant of the *rapprochement*—not merely physical and commercial, but intellectual—which seems to be taking place between America and India that the first of these papers gave *India's Answer*, and was written by Dhan Gopal Mukerji. Both as an essay in graceful and lucid prose, and as a study of Hindu thought and spirituality, it reached a level scarcely gained by any of those who afterwards set forth the contributions of other "races, nations and epochs" to the universal stream of civilization.

My Brother's Face was published in America a year earlier than the English edition, and its theme is, in the main, that of *India's Answer* as Dhan Gopal Mukerji worked it out and amplified it during his recent sojourn among his countrymen. He was born in Calcutta of pure Brahmin parentage, and after graduating from that University when he was only eighteen, he studied at the University of Tokio. He afterwards went to America and graduated from the Leland Stanford University in 1914. Later, he travelled in America and Europe; he became known as a lecturer at Oxford, Cambridge, Leeds and other universities, and as a writer of books in English. It was after twelve years of absence that he returned to India—recalled by "the croon of its deep mystery," and some inner voice which impelled him to renew his spirit "at the feet of Holiness." He went back as a true son of India, to the Mother of myth and fabled truth, and trained spiritual faculties—who offers as her gift to the soul-forces of the world thirty centuries of meditation and the conviction "that religion must permeate all life." This is the story of a pilgrimage which reveals, not so much the views and experience of the pilgrim himself, as of those he meets with in the

way : of those who direct his steps : above all, of the guardians of the shrines where he seeks and finds "the Changeless behind the face of change."

On the voyage to Bombay, Mukerji found himself still surrounded by representatives of the Western world he had left :—the Tradesman, the "dominating figure" who proclaimed, "We Nordic races are the masters of the earth, and we intend to remain so :" the quiet Scholar who urged that archaeology would shew the greatness of the Nordic race and its inherent right to rule other races as "purely temporary :" the Pleasure Seeker, tolerant of Christian and Hindu alike because his only religion was pleasure : the Missionary, whose "supreme right" to go to India was recognised by Mukerji's liberal mind—"for he was going to my country to offer her his God, and not to take her gold ;" with courage "to face an alien race and alien climate" in the cause.

Mukerji found in the common people the soul of that "Mother India who is moving to a dimension higher than we see with our blind outer eyes." He heard it speak in Ghandhi's peasant follower who asked, "How can a man be free when his soul is not free ?" And in the Kaowal singer who would take no payment for the sixteenth century songs which he sang when the Bombay Mail stopped at the stations on the way to Benares :

"Though I am your servant, I sing not to give pleasure, but to while away boredom on this Western monster of hurry. Let me sing a few more words ere the beast rages again and runs on its cruel path of metal :

I hated idolatry, but when I saw an idolator prostrate
before his God,
I knew that he was better than I who undo all
by hating his worship."

Everywhere, Mukerji heard the name of Ghandhi (at that time in prison) spoken with love and reverence by his disciples, from the barber at Bombay to the priest in the temple; by Hindu and Mohammedan alike—as "the sheath for all Asiatic souls;" a man of "passionate purity," a candle "lit at the Altar of Humanity;" the Lover of the whole world, for "Unfathomable is the power of sacrifice." Even the Moderates, who were not in political agreement with him, acknowledged him as a saint and leader.

In a very human interlude, told with gentle irony, Mukerji allows us to see how the self-sufficiency and the decay of manners in Young India, as he realised them at Calcutta, affected him.

His own nephews and nieces lectured him and made him decide "to live on steamships and Pullman trains. Never shall I willingly go where the young are shaping the future nearer to their heart's desire." And the undergraduates of the University who were without any respect for the Western mind, and confidently announced, "Our generation in Asia will brush the Western fly out of existence"—these filled him with melancholy.

"Could it be possible that boys, hardly twenty years younger, could be just the opposite of what we were at that age? . . . It sounded so crude, so vulgar . . . Yet perhaps, I thought, boastfulness is only natural to the injured vanity of the young men of a long-conquered race. Still the seed of the next war was being planted: arrogant West, fighting the new arrogant East . . . Then I remembered the words of the Holy One of Benares. The running of the universe was not in my hands—I must not give up the thought of Being for the thought of Doing . . . The Holy One was not the only Oriental prophet to remind me that I was not my brother's keeper, but his lover."

My Brother's Face is, avowedly, a "book of talk;" for the author recognised that his knowledge of the New India must depend as much on the spoken word in home and market place, as on the changed Bonbay and Calcutta before his eyes. But it was the speech of Old India that refreshed him with its glowing imagery; and her songs and liturgy, untouched by Western influence, that restored to him the vital consciousness of the "diversities of workings" in Divine things.

There is more in this book than illumination for the student of India's history, or social development, or religion. It is the story of a quest which could only be satisfied by the direct vision of a mystic: not by the reasoned assurance of philosophy. At Vishwa Bharati, the University founded by Tagore, Mukerji sat at the feet of the poet reformer, "in the heart of reality," and gazed into eyes that were "fed with the strong secrets of the horizon." Tagore's farewell words bade him "Come back to us laden with the spiritual wealth of the West. Our soul needs their soul, as they need ours. Humanity is one at the core—East and West are but alternate beats of the same heart . . ."

In the serene atmosphere of faith and peace which surrounded the Holy Man of Benares, Mukerji unfolded his perplexities again, especially his distress over the distrust and hatred that he had discerned between East and West. Here, too, the solutions were based on that fundamental Brahmin doctrine of the boundless, yet elusive, Immanence of the Eternal—demanding the soul's insistent

search and concentration. It is the conception of truth which the Sadhu's Christian precepts echoed, and it may well be the counterpart of that other one in *The Hound of Heaven*—the immediate, seeking tenderness of the Pursuer. For the issue is the same, and "that which we had from the beginning." The dying Prophet of Benares dismissed his disciple with a charge that is the underlying motive of Dhan Gopal Mukerji's inspiring book :

"India needs love. The West has given her criticism these many years, therefore give the West love, till she learn to love this land of the Sages . . . Love her and she will fulfil her destiny . . . Make thy mistakes like a King, my son, but love with all thy heart . . . Go hence now, and look upon thy brother's face!"

MURIEL KENT.

Two Methods of History.

The Cambridge Medieval History, Volume V. "The Contest of Empire and Papacy." Pp. xliv., 1005. Cambridge University Press. 1926. Price 50s. net.

Jewish Influence on Christian Reform Movements. By LOUIS ISRAEL NEWMAN. Columbia University Oriental Studies, vol. xxiii. Pp. xxvii., 706. Oxford University Press. 1925. Price 37s. 6d. net. In this volume the Cambridge Medieval History reaches the period which is, so to speak, the most "medieval." It is the Middle Ages of romance, of knights and ladies, monks and crusades and "schoolmen," which so vividly captured Sir Walter Scott, the story-writers of the Oxford movement, and the architects of the Gothic revival. It is full of colour and excitement, and the thrill of great names—Hildebrand, Frederic Barbarossa, William the Conqueror, St. Bernard and a host of others. The story begins with the reformed Papacy, and the rise of that authority which in Gregory VII.'s hands was to make every lawless robber-baron tremble in his shoes. This of course could not but provoke conflict with that other divinely-ordained authority, the Emperor, and it was in Germany that this issue was for the most part fought out. Meanwhile, the adventurous spirit of the Normans had found a field of operations in the South, and a kingdom had been set up in Sicily which was to be a meeting place of East and West, particularly during the Crusades. The Crusades touched the imagination of Europe, and in success or failure strengthened the prestige of the Papacy. Under that king of romance, however, Frederic Barbarossa, the Empire for a time shone with still more dazzling splendour, and when, after a gallant

career in the pursuit of imperial unity in Germany, and also in Italy Frederic romantically perished on a Crusade, he passed to a no less glorious immortality in German legend. During this time England and France had their own problems to solve. The Normans came over to England and set up a kingdom which under Henry II. was the wonder of the West. France had to wait longer for her release from anarchy. And in every country in Europe towns were rising into prominence, monasticism was adapting itself to changing conditions, and new orders of monks were being founded, Roman law was reviving and making itself felt in the new kingdoms, and Europe witnessed the first renaissance of the Greek spirit which embodied itself in the universities that were springing up everywhere. This is the story which is told for us in this magnificent volume by seventeen authors. We have got beyond the days of Gibbon when one man could hope to deal with a vast period of history, and the co-operative method its justifying itself. This volume represents the high-water mark of modern historical scholarship, and is indispensable for every student. Nowhere is there such an authoritative account of the period with which it deals, and the comprehensive bibliographies are a stimulus to further research. A portfolio of maps makes the scheme complete, and the whole work is beyond praise.

There is nothing more difficult to write than really good narrative. In this period, however, the interest is as much in the story as in its significance, and it is fortunate that there are scholars who can tell a good tale without a sacrifice of scientific accuracy. There is in this connexion nothing more delightful to read than the chapters on Frederic Barbarossa by Mr. A. L. Poole, and Count Ugo Balzani, or that on the Norman Conquest of England by Mr. W. J. Corbett. Yet this combination is not lacking in other chapters where the story is not perhaps so straightforward, as for instance, Mr. Z. N. Brooke's chapter on the early struggles between Pope and Emperor, and the excellent account of Henry II. of England by Mrs. Stenton. Where all is so good it is perhaps invidious to single out any one as being "the best," but if we were to do this we should choose Professor Hamilton Thompson's wholly admirable chapter on the Monastic Orders. It is a marvel of clarity and conciseness, and in forty pages he gives us the outline of all that we want to know, from Benedict of Aniane to the close of the Middle Ages.

The general title of the volume is "The Contest of Empire and Papacy," and this theme is present in practically all the chapters.

What is so well brought out is that this was not a question simply of a king and a pope struggling for supremacy, but rather of two attempts to establish order at the same time over the same areas. It was also, on the theoretical side, a struggle between Roman law and Canon law, an aspect dealt with by Prof. Hazeltine in an excellent chapter on Law. Europe was a congeries of classes and ranks each seeking its like, and none willing to recognise authority over itself. In this case it was, so to speak, the "non-combatant," the peasant, the merchant, the small landholder, the village priest—who suffered most from anarchy and had most to gain from order. The kings strove to bring the barons to heel, as we see in M. Halphen's account of France under Louis VI. and Louis VII. The Pope strove to establish discipline among the clergy so that they in turn might be a moral force in their neighbourhood. But medieval society suffered from the defect of its chief quality. The same people were at once members of a civil and of a spiritual society. This had its advantages, where as in England, Church and State were more or less in harmony. But it made for complete disunion where they were antagonistic, as for most of the time in Germany. How could the king's law be supreme in his own realms when an important section of his people—the clergy—were sworn to a special allegiance outside? And how could the Pope make spiritual authority a reality, if his agents—bishop and clergy—owed homage to the ruler on whose land they lived. And yet, to the population of Europe, both political order and spiritual authority were vital necessities. In a situation like this, in which the circumstances in each individual country reflected the general position in Europe, there has been in the past among historians a good deal of dogmatism and of an easy reference of events to obvious causes. A striking thing about the Cambridge Medieval History, however, is the lack of any such tendency. Miss Lodge is almost painfully non-committal in her quest of the origin of the French communes—the best that can be said is that they just "happened." Mr. Brooke will not dogmatize about Canossa. Mr. Passant's article on the effect of the Crusades on Europe is quite unlike what we should have had even twenty years ago. The scientific method in history is making us more cautious, except where the facts speak for themselves, and then there is no particular merit in being bold. But it does not dim the lustre of a real hero like Frederic Barbarossa, or of a real statesman like Henry II., although it takes a good of the tinsel off the Crusades.

Dr. Newman's book represents another method of general history. Here we have a still wider stretch of ground—roughly 1,500 years—covered by the work of a single author from a particular point of view. Naturally, there is not the same control over the material, and, again naturally, there is a tendency to draw quick conclusions. It will not, however, be so much for his conclusions that the student will be glad of this book, as for the wealth of material brought together in it. It is, indeed, an excellent book of reference, and on certain points it is a good deal more than that.

Dr. Newman begins with a survey of Jewish influence from the birth of Christianity to the end of the Middle Ages. In this section it is a little difficult to understand exactly what he means by "influence." If any writer quotes the Old Testament, or is reputed to have known Hebrew, this is set down as "Jewish influence." This is really to prove too much, for not only reform movements but orthodox Christianity as well is under Jewish "influence." Moreover, it ignores the fact that the Old Testament, particularly in the Middle Ages, meant one thing to the Jew and a totally different thing to the Christian. Abelard, for example, who almost certainly did not know Hebrew, offers the opinion, taken, if we remember rightly, from Origen, that the only point of the Old Testament is that it prefigures Christ and the Trinity. Now whatever this is, it is not "Jewish influence" in the sense that a Jewish point of view makes itself felt among Christians.

It is otherwise, however, when we come to the more detailed discussions of the Catharists, of the Passagii, and of Servetus, all of them excellent studies. The Catharists wished to purge Christianity of all Jewish elements, the Passagii wished to accept the Mosaic Law as literally binding on Christians, and Servetus, influenced by Maimonides and other Jewish commentators and philosophers, was tolerant of Jews and heretics, and was himself particularly drawn to the Arian position. At the same time Servetus' acquaintance with Judaism made him keenly critical of the more legal and—to him—unpleasant sides of it which he found in Calvin. Thus "Jewish influence" told in two contrary directions at the Reformation. It resulted in the one case in a legalistic interpretation of Christianity, and in the other in an anti-Trinitarian system of doctrine. Both Calvin and Servetus accused each other of "Judaizing."

Dr. Newman has written an extremely interesting book. It is both full of unusual learning, and also most readable, and we are glad to see it published in England, by the Oxford Press.

A. V. MURRAY.

Current Literature.

The Cambridge Ancient History. Edited by J. B. BURY, S. A. COOK and F. E. ADCOCK. Volume IV. The Persian Empire and the West. Pp. xxiii., 698. Cambridge: at the University Press. 1926. Price 35s.

WITH this instalment of the great History of Antiquity we move decisively from the East westwards. It is concerned almost entirely with Greece and Italy, especially the former. But Persia was important both for itself and for its relation with Greece, while Carthage was similarly important in itself and for the history of Rome. But while a considerable slice of Greek history with its literature, religion, philosophy and art are included in this volume we barely touch Roman History. The greater part of the Persian history here narrated was assigned to Dr. G. B. Gray. He wrote the chapter on The Foundation and Extension of the Persian Empire, and most of the chapter on The Reign of Darius. Old Testament students will welcome these sections, while students of the history of religion will turn with curiosity to the section on Persian Religion. Dr. Gray favoured the view, which was strongly defended by Dr. Moulton, that the date of Zoroaster was about 1000 B.C. The chapter on Carthage and Sicily is by Mr. R. Hackforth. Turning now to Greek History, to which six chapters were devoted in Vol. III., we are reminded that there was a Greek world outside of Greece itself. Of this Prof. Ure, of Reading, gives an account, tracing the history of settlements on or near the coast of Asia Minor and in the islands of the Ægean Sea, those in the neighbourhood of the Black Sea, in Southern Italy and the Western Mediterranean. He also touches on the Greeks in Egypt and Cyrene. The story of Athenian History begins about 640. Prof. F. E. Adcock carries it down to the overthrow of Hippias in 510. Mr. E. M. Walker deals with the Reform of Cleisthenes and the history between the Battle of Marathon and the invasion of Xerxes. Mr. J. A. R. Munro has been entrusted with the thrilling story of Marathon, Thermopylæ and Salamis. His chapters fill nearly one-sixth of the volume. In view of the vitally important issues which were at stake, and the very debatable character of the problems, considerable space has been allotted to the criticism of the records which have come down to us, notably in Herodotus, and to a reconstruction of the history. The critical operations are brilliant but occasionally drastic: and incidentally it might be useful for some who cavil at the historical method in Biblical criticism to study such an application of it as is given here in a question where their religious susceptibilities

would not be involved. Dr. G. F. Hill, the eminent authority on numismatics, contributes a brief article on coinage from its origin to the Persian wars. Though they come at the end of the volume, it is fitting to mention at this point the last three chapters which are almost entirely concerned with Greece. Prof. Bury follows up his article on Homer in the second volume, by an article on Greek Literature from the Eighth Century to the Persian Wars. This opens with a short but useful section on the alphabet. In the rest of the chapter we have an account of the post-Homeric epic poets especially Hesiod; of the iambic and elegiac poets, Archilochus and Theognis; lyric poets, Alcaeus, Sappho, Anacreon, Pindar and Bacchylides. The chapter closes with a brief reference to the beginnings of prose literature, including a page on the problem of Æsop's Fables. Mr. F. M. Cornford devotes a long chapter to Mystery Religions and Pre-Socratic Philosophy. The Eleusinian Mysteries and the religious revival known as Orphism are the themes dealt with under the first heading. Pythagoras, Heraclitus, Parmenides, Empedocles, Anaxagoras, Leucippus are the philosophers, whose systems are expounded. The author laments that no Archimedes overcame the Greek prejudice against mechanical crafts and invented optical glass. The discovery would have changed the whole course of history, for then geocentric astronomy would have received its death-blow. As it was, physics as represented on the one side by Anaxagoras and on the other by Leucippus would not have stood at a point beyond which it could not go. With instruments of precision, such as the telescope, methods of observation and experiment would have been introduced over an immensely extended field. The Socratic philosophy with its insistence on the end rather than the beginning, the good for which the world existed, not the source from which it came, had a disastrous effect on physics. "Not even the genius of Aristotle could secure a permanent foothold for the study of truth, unprejudiced by the cult of virtue, or the pursuit of happiness." The history of Greek art from 1,000 to 520 B.C. is dealt with by Prof. J. D. Beazley, while Mr. D. S. Robertson describes the history of Greek architecture down to the Persian wars. The two chapters on Italy are contributed chiefly by Prof. R. S. Conway. The first deals with the Etruscans. The subject is exceptionally formidable owing to the scantiness of material, the difficulties of the language, and the impossibility of establishing a satisfactory chronology. The Etruscans are highly unattractive on account of their diabolical cruelty which left a dark stain on Roman practice. The description of Etruscan art has been written by Mr. S. Casson. The second chapter gives a survey of the Indo-European communities in Italy during the Etruscan age. Only a very learned and competent philologist could have dealt in so masterly a manner with the extremely difficult problems which the dialects of Italy present. We are interested to learn that a volume containing nearly two hundred plates, has been

prepared to illustrate Volumes I.-IV., and that this will shortly be issued. Moreover, the original plan of the history has been modified by the division of the next volume into two parts, which will be called Volumes V. and VI. The dividing line falls at the end of the fifth century.

The Psalmists. Edited with an Introduction by D. C. SIMPSON, D.D. Pp. xxviii., 197. Oxford : at the University Press. 1926. Price 7s. 6d. net.

The Psalter in Life, Worship and History. By ADAM C. WELCH, D.D. Pp. 122. Oxford : at the Clarendon Press. 1926. Price 5s. net.

BOTH of these volumes contain lectures ; the former a series given in Oxford at the invitation of Prof. Simpson by five scholars, the latter delivered to the Vacation School for Old Testament Study in London. The Oxford course consisted of the following lectures : The Development of Hebrew Psalmody, by Professor Gressmann ; The God of the Psalmists, and the Eschatology of the Psalmists, by Dr. Theodore Robinson ; The Inner Life of the Psalmists, and The Social Life of the Psalmists, by Principal Wheeler Robinson ; The Psalms in the Light of Babylonian Research, by Mr. G. R. Driver ; The Psalms in the Light of Egyptian Research, by Dr. A. M. Blackman. They were arranged in this order except that Dr. Wheeler Robinson's lectures came between those by Dr. Theodore Robinson. Prof. Simpson has contributed an interesting and appropriate Introduction to the volume. Prof. Gressmann argues for the early development of Psalmody in Israel and the other lecturers agree that the Psalter is not entirely a product of the post-exilic period. But it may be well to quote Dr. Wheeler Robinson's words with which we heartily concur. "Our present Psalter is the 'Praise Book' of post-exilic Judaism. There are assuredly many pre-exilic elements in it; but these have been so freely edited and adapted to the religious use of a later generation that we cannot confidently use the Psalms as evidence for anything but the post-exilic religion.

. . . The book of Psalms, certainly shaped, and largely created between the Exile and the Maccabean age, reveals the religious life of the unknown men who so shaped or created it." Prof. Gressmann would put the emphasis a little differently ; and he not only believes that there are no Maccabean Psalms, but that the Psalter was long completed before the middle of the second century. His lecture is valuable for its suggestions as to the method of enquiry into the history of the Psalter, and for its refusal to connect the contents of the book with contemporary personages and political crises. The royal Psalms, he insists are pre-exilic ; and while the earlier Psalms were connected with sacrifice, the later were associated rather with the synagogue. He also argues that Hebrew Psalmody was closely connected with that of Babylonia and Egypt. Mr. Driver, whose lecture has been greatly expanded from its spoken form, is not prepared to recognise Babylonian influence to anything like the

same extent. His learned lecture brings forward and discusses a large number of parallels and contrasts ; and although his conclusion that Babylonian hymns and Psalms did not exercise any real influence on the work of the Hebrew Psalmists, may be regarded as extreme, it is nevertheless very salutary to have so full a discussion backed by such a volume of evidence. Mr. Blackman thinks that there were Egyptian influences on Hebrew Psalmody ; but he believes that the influence was not one-sided but bi-lateral. Certain ideas which are prominent in Egypt, were derived from Semitic sources. The other four lectures deal with selected aspects of the Psalter. In the lecture on The Social Life of the Psalmists, a good deal of use is made of Proverbs and Ecclesiasticus in the reconstruction of the background. These four lectures have so wide a range that we cannot speak of them in any detail, but we commend them, and indeed the whole volume, as among the richest contributions to the subject made for a long time in our language.

Dr. Welch's work, which is very attractively produced, is stimulating and suggestive like all his work, and at points some will find it provocative. We are afraid that Wellhausen and the Grafian theory are too much of an irritant to him. We have more than once elsewhere expressed our opinion on the relation of the Grafian criticism with Hegel, and desire simply to register our dissent from the position he occupies on this point. But the lectures as a whole are very welcome. The topics chosen are nature, history, worship and the inner life. Much is said, of course, about the relation of the Psalter as a whole to these subjects ; but many readers, and especially preachers, will be glad to have the fresh and intimate studies of individual Psalms of which there are several. The author is alive to the religious value of the Psalter, alike in its great theological ideas, and in the deep religious experience out of which they sprang. Keenly conscious of the narrowness of the circle in which they had their birth, he is equally assured of the qualities which have made the Psalter a book of devotion unrivalled for the universality of its appeal.

The Clarendon Bible. Old Testament Vol. III. The Decline and Fall of the Hebrew Kingdoms. By T. H. ROBINSON, D.D. Pp. xx., 246. Oxford : at the Clarendon Press. 1926. Price 4s. 6d. net.

We have previously reviewed Galatians and Acts in this series. The Old Testament, however, presented a problem which has been solved on different lines. In the New Testament volumes the Biblical text is printed and the notes are placed beneath it. To have done this throughout the Old Testament would have necessitated a much larger number of volumes than will now be necessary. It is no doubt a convenience to have text and notes on the same page ; but it is no serious inconvenience to omit the text altogether and leave it to the student to keep the Revised Version open beside the textbook. This was suggested by a member of the Society for Old Testament Study, which had been consulted by the editors and

publishers. The Society was asked to prepare a scheme and this was done by Canon Box in consultation with other members of the Society. The scheme planned was for six volumes. An introductory volume is to deal with the foreign environment and its influence on the development of Israel's religion. Following this introductory volume, four volumes are to be given to the literature—divided as follows : (a) From the Exodus to the Fall of Samaria. (b) The Decline and Fall of the Hebrew Kingdoms. (c) Exile and Restoration down to the End of the Persian Period. (d) The Later Post-Exilic Jewish Church to the Second Century B.C. A closing volume will deal with the prehistoric materials, the significance of myth and legend, and similar questions. The volumes are to be liberally illustrated and bibliographies are to be given. In the case of the volume before us the last point seems to have been overlooked.

From this description of the new enterprise we turn to the first instalment. It opens with an account of the historical back-ground of the nearer East in the eighth and seventh centuries B.C. (Assyria, Babylonia, Egypt, Israel and Judah). This is followed by a brief section on Social and Economic Conditions in Israel, and a longer sketch of the Religion of Israel in the eighth and seventh centuries. The whole of this introduction is illuminating, and should be carefully read by the student before he proceeds to more detailed study. The additional notes dealing with text, chronology, the prophets, the prophetic books, Deuteronomy, and eschatology might also be taken with the introductory matter, stress being laid on the caution which the author himself gives that his view of the ecstatic character of the experience in which the utterances of the canonical prophets were given, would not be accepted by most British experts. The passages selected for annotation are 2 Kings xiv.-xxv., Amos iii.-vii., Hos. iii., v., vi., Micah i.-iii., Isa. i. vi.-x., xxviii.-xxxii., Zeph. i., Deut. xii., xviii., xix., Nah. ii., Hab. i., ii., Jer. i.-iv., vii. l.-viii. 3, xix.-xxii., xxxvi.-xliv. It should be added that in the introductions to these selections an account of the whole book is included, and this makes it possible for some elements which are not found in the selected passages to receive attention. Naturally, there is room for great difference on details of interpretation and also on larger issues presented by the history and the literature. And every scholar would, probably, if left to himself, make a somewhat different selection. But Dr. Robinson, while his own judgment endorses his choice, has consulted eminent authorities to ascertain their views. The book opens a new line of treatment which should make the teaching of the Old Testament much more of a living reality.

According to St. John. By LORD CHARNWOOD. Pp. xi, 275.
London : Hodder & Stoughton. Price 10s. 6d. net.

THE author is probably best known by his *Life of Abraham Lincoln*, and to find him publishing a book on the Fourth Gospel will remind many readers of Saul's sensational appearance among the prophets. But we should welcome the entrance of cultured investi-

gators from other regions of study into the Biblical field. They bring a certain freshness and new ways of looking at the problems which go far to compensate for inevitable deficiencies. Lord Charnwood has familiarised himself with some of the best literature on the Fourth Gospel, and he has retained a good deal of independence. It is true that some questions, and those not unimportant, have been too superficially apprehended and too rapidly and confidently answered. We have ourselves argued for the traditional view that the beloved disciple was the Apostle John, and that he is to be identified with John of Asia, the teacher of Polycarp. But there is certainly a case for the now widely accepted view that the beloved disciple was a young Jew of Jerusalem connected with the High Priest, who subsequently migrated to Asia. We remain unconvinced, but the view is winning new adherents, and the case for it is much stronger than Lord Charnwood has recognised. Less credit by far attaches to the statement attributed to Philip of Side, even though corroborated by the De Boor Fragment, that John was put to death by Jews. It is a little curious, since Schwartz and Wellhausen have been most identified with the defence of this position, that Dr. Charles's recent commentary on the Apocalypse should be specially picked out for notice. We have ourselves argued repeatedly against this view, but we do not think that Lord Charnwood has done justice to the argument. And why quote as a discovery of Dr. Burney's, a usage of Irenæus which had long before had its due place in the argument recognised? But there is much in the book which is really excellent. The author has no doubt that the Apostle John was the beloved disciple, and identical with John of Asia. He thinks that he wrote the First Epistle of John, and, though not the actual author of the Fourth Gospel, was the source from which a disciple of his derived the material for that work. He claims no infallibility for the author, at some points he regards his story as less trustworthy than that of Mark, though at others more historical. He even admits the justice of the criticism directed against the report of Jesus' controversy with the Jews. But while he recognises the symbolism which the author associates with his narratives he will not allow that they may be dissipated into allegories. Nor is he carried away by the view that Pagan influences have played the important part in shaping early Christian doctrine and ritual which is often assigned to them. On the other hand his discussion of the view that the Servant of Yahweh should be identified with Israel is impatient and discourteous (a by no means isolated example). Having devoted prolonged attention to this subject we can only regard his discussion as superficial to a degree. He scarcely seems to have mastered the rudiments of the problem. And his note on the criticism of Isaiah i.-xxxix. is quite amateurish. His sound Christology is to be counted to him for righteousness; and the impressive Epilogue leaves a much more satisfactory feeling in our mind than his treatment of some important problems, sympathetic though we are with his general attitude to the Gospel.

The Pagan Background of Early Christianity. By W. R. HALLIDAY, B.A., B.Litt. Pp. xvi. 334. London: Hodder & Stoughton. 1925. Price 12s. 6d. net.

THIS is the third volume contributed by the Professor of Ancient History in the University of Liverpool, to the series known as *The Ancient World*, and edited by his colleague Prof. T. E. Peet. It will for most of our readers be the most useful of the three. It was written originally to be delivered as a course of lectures for the Liverpool Board of Biblical Studies. It is not restricted to the discussion of religion, as it devotes careful discussion to the organisation and administration of the Empire, the facilities for travel and communication, the analysis of Roman characteristics, the state of society in Rome, and the ethical standards. In this connexion we may notice the sympathetic account of Stoicism, to which the author returns more than once in subsequent discussions. He proceeds to examine the combination of Eastern and Western elements in Graeco-Roman civilisation. Paul himself, was, he believes, profoundly versed in Hellenistic culture. A special chapter is devoted to "The Decline of Rationalism," and the substitution for it of superstitious credulity. It is gratifying that the author should rebut the too common charge that Christianity was responsible for the arrest of scientific discovery. The helio-centric theory of the universe and the view that the earth rotates on its axis had been put forward by Aristarchus and Seleucus, the former writing as early as the third century B.C. The responsibility for rejecting it rests partly with the scholars of Alexandria, but especially with the Stoics whose prejudice against it was theological. An interesting chapter on "Union with God and the Immortality of the Soul," is followed by a discussion of the Mystery Religions. Here a good deal of attention is devoted to the account of the initiation of Lucius given in the *Metamorphoses of Apuleius*. He examines the famous passage in which the experience of initiation is hinted at. He believes that an illusion was actually produced, some kind of vision, which struck terror into the mind, included a revelation of the lower world, a journey of the soul through the planetary spheres, the sudden bursting of a great light as the climax in which union with God was consummated. A long and important chapter is devoted to Mithraism. Its importance, he urges, has been much exaggerated and Renan's suggestion that there was a serious probability that Western civilisation might have become Mithraist is almost ludicrously unhistorical. Finally, there is a brief chapter on "The Similarity of Christian and Pagan Ritual." He considers that in its post-apostolic development Christianity took over a good deal. Even Paul used the technical vocabulary which belonged to the Paganism of his time. We should like, however, to direct Prof. Halliday's attention to an investigation by Harnack, *Die Terminologie der Wiedergeburt und Verwandter Erlebnisse in der ältesten Kirche*, which is to be found in the forty-second volume of the *Teste und Untersuchungen*. Weinel, who is nearer in standpoint to Reitzenstein, also expresses doubts on this

point. Prof. Halliday urges that all this is quite irrelevant to any theological issue. He denies the intrinsic validity of religious ritual in itself. He believes that there was, in spite of all parallelism, a unique element in Christianity. The essential difference lies in the personality and teaching of the historical Jesus of the first three Gospels. An unbiassed study of contemporary ethics and religion will throw this into ever greater relief as the "essential revolutionary event in the religious life of mankind." We are grateful to the author for a learned and stimulating study of a subject which commands and will command much attention from those who are working on the New Testament and the early history of Christian doctrines and institutions.

What is Faith? By J. GRESHAM MACHEN, D.D. Pp. 262. London : Hodder & Stoughton. 1925. Price 7s. 6d. net.

DR. MACHEN is best known to scholars as the author of an excellent book, *The Origin of Paul's Religion*, and we have frequently called attention to his contributions to the *Princeton Theological Review*. He is better known to the general public in America by the extreme position he has taken on the fundamentalist side. In the present work he insists on the necessity of controversy. The period of apparent harmony prevailing in America a few years ago, he regards as a period of the deadliest peril. A polite paganism relying on human resources, was substituted for the heroism of devotion to the Gospel. It is as a contribution to the controversy that this book is written. Against the tendency to contrast faith with knowledge, and to substitute eloquent panegyric for exact definition, he insists on putting the question : What *is* faith ? To the anti-intellectualist tendencies of the time he stands in irreconcilable antagonism. One of his chief purposes in writing the book is to defend the primacy of the intellect. Pragmatism is the usurper, it "involves the most bottomless scepticism which could possibly be conceived." It teaches that "two contradictory doctrines may be equally good," doctrine "being merely the symbolic expression of an experience really inexpressible," which "must necessarily change as the generations pass." "Pragmatism should be avoided by the Christian with all the energy of his soul." In the modern attack the intellect has been "browbeaten so long in theory that one cannot be surprised if it is now ceasing to function in practice." The modern student is told to think for himself and unify his world. But he makes a poor business of it, for he has no world to unify. He has not enough facts. The right to originality must be earned ; it cannot be earned by ignorance or indolence. The real upshot of the tendency against which Dr. Machen fights is thus described : "It is not that part is denied and the rest affirmed ; but all is denied, because all is affirmed as useful or symbolic, and not as true." He comments on the position in these words : "A thing that is useful may be useful for some and not for others, but a thing that is true remains true for all people and beyond the end of time." He repudiates the baleful

contrast between knowledge and faith. "All true faith involves an intellectual element; all faith involves knowledge and issues in knowledge." Coming then to the object of faith he takes up first, faith in God. Here he selects as the awful example, Dr. McGiffert's *The God of the Early Christians*. He praises its learning, originality and brilliance, but is unsparing in his condemnation of the book. He says: "Dr. McGiffert, as most Modernists have done, has given up any clear belief in theism." Elsewhere Modernism is described as a retrograde, anti-intellectual movement, a movement which degrades the intellect by excluding it from religion. We should be rather surprised if Dr. McGiffert accepted the account of his position here given. In the chapter on faith in Christ the author strongly repudiates the idea that Jesus taught the universal Fatherhood of God. He insists that Jesus must be the object, and not merely the example of faith, and that we cannot permanently accept Him as the moral guide of the race, unless we accept His tremendous claims. We may not substitute the teaching of Jesus as the seat of authority for the whole Bible, for the authority of the Bible is established by the authority of Christ. Jesus must be accepted as Saviour before He can be taken as an example. And faith in Him is born out of a sense of need. It is only our conviction of sin which convinces us that the moral character of Jesus is absolutely unique, and enables us to believe in the resurrection of Jesus. The emergence or non-emergence of the body of Jesus from the tomb, is a question upon which the very existence of Christianity depends. The need of redemption is met by the atoning death of Christ and the sinner is justified by faith. How far Dr. Machen stands by old-fashioned Calvinism is not quite clear. In one place (p. 86) he says, "the household of faith is open wide for all men to come in;" but elsewhere he says, "sovereign and resistless is God's grace." We have no space in which to speak of the chapters on Faith and Works, and Faith and Hope. But a few words must be said about the book generally, especially since it has been brought so prominently before the people in our Churches. It is written with lucidity and force, and in courteous language on the whole, though in judging it one can scarcely forget the author's ecclesiastical policy and action. With its affirmation of the right of reason in religion we are in full sympathy. We also agree that there are tendencies in the religious life of our day which, if they prevailed, would be really fatal to Christianity. On the other hand, we think that at certain important points Dr. Machen is energetically forcing an open door. We do not share his pessimism as to the actual situation in the Churches, and we believe that he often puts a much worse construction on some of the things he criticises than they ought fairly to bear. We have before pleaded, and we plead again that it would be well to give the terms "Modernism," "Modernists" an extended holiday. The range of application is so wide and varied that careful thinkers and writers should eschew such slipshod terminology. The author's theory of Scripture is rather implied than clearly defined but we fear

we could not accept it. The book, however, has many good qualities. It says, and says well, much that many preachers and teachers would be better for taking to heart.

Historic Places Around Buxton. By W. ALLAN MILTON. Pp. vi., 197. Buxton : the Derbyshire Printing Co. 1926.

BUXTON is not only renowned for its beauty but it is situated in a district of great historic and archaeological interest. Mr. Milton, who is a member of the British Archaeological Association, has gathered in this little volume much interesting information on the antiquities of the district and on places which have been scenes of great events. The volume has been amply illustrated by nearly forty photographs, most of them taken by Mr. J. H. Board. The title is liberally interpreted as taking a range up to fifty miles from Buxton. The chapter on Dovedale and the Valley of the Dale has been contributed by Mr. F. A. Holmes, himself a diligent and accomplished student of Derbyshire antiquities and a lover of its scenery. Mr. J. Armitage has written on familiar Derbyshire Birds, and Mr. W. A. Salt on the Geology of the District. The book will be found very practical in the guidance it offers to tourists and students of archaeology and architecture. We might single out as of special interest the account of Rowtor Rocks, near Birchover, little known to the general public but very remarkable. The author has himself added to the interest by uncovering from the overgrowth of centuries a beautifully cut stone couch about eight feet long made from one large boulder. If this useful and attractive book should pass into a new edition it would be well to correct the misprints which are exceptionally numerous.

An Introduction to Ethiopic Christian Literature. By J. M. HARDEN, D.D., LL.D. Pp. vii., 111. London : S.P.C.K. 1926. Price 5s. net.

THIS is a useful little volume dealing with a subject but little known. Ethiopic is valuable to the student of Semitic languages as Mr. G. R. Driver's contribution to *The People and the Book* has reminded us. And the preservation of certain important works in Ethiopic has drawn some scholars to its study, who, but for this, would presumably have left it alone. The outstanding example is the Book of Enoch. The scholar who did most in modern times for the study of the language was Dillmann, who published a lexicon, a chrestomathy, and a grammar, the last of which has been translated into English. He also edited important texts. He published the Pentateuch, Joshua, Judges, Ruth, Samuel and Kings, and large parts of the Apocrypha. Even now a good deal of the Old Testament is still unprinted. Although in Ethiopic there is an ingenious system of vocalisation, the alphabet is difficult because each consonant is slightly modified for each vowel with which it is sounded. Thus every consonant has at least seven different forms. The language is no longer spoken ; and though it

is used by the priests it is unintelligible to many of them. Mr. Harden, whose earlier work has given evidence of his qualifications, supplies a rapid account of the country and language, of the secular, religious and literary history, and then proceeds to the different types of literature, the Bible, the service books, theological and ecclesiastical books, hagiology, chronicles and romance, philosophy and law.

EDITOR.

Way Back in Papua. By J. H. HOLMES. Pp. 320. George Allen & Unwin, Ltd. 1926. Price 10s. 6d. net.

THIS is a very original study of the clash of cultures produced when a highly civilised people comes in contact with the less developed races of the world. The method adopted is to present to the reader various members of a Papuan family, and allow them to speak for themselves, with the necessary descriptive background provided. Eni is the old Papuan whose roots are in the past, and who is sorely puzzled over many of the new-fangled ways he sees around him. He is a delightful story-teller, and when he can be persuaded to tell of the exploits of his youth, the old scenes live again. Betisana, Eni's granddaughter, was among the first of the women of her tribe to become an Ekalesia (Christian), and became the wife of a Mission teacher. They are children of the new age, but problems of the changing times arise that sorely trouble them. The author very skilfully represents the mental conflict which often distresses them. A white adventurer has a part to play that leads to complications which present more problems to the Papuans both old and young.

This book is a highly attractive setting of the problems among many peoples to-day where the old and the new are in conflict. The author reveals an intimate knowledge of Papuan life, and makes his pages live with real people. We can heartily commend the book.

C. P. GROVES.

Education as World-building. By THOMAS DAVIDSON. Published for Harvard University Press by Oxford University Press. Pp. xxiv. 60. Price 6s. net.

This little book has been rescued by Mr. E. C. Moore, of California University, from the writings of one of the chief educationists of the last century. Thomas Davidson, from humble Scotch origins, became a most learned man and an important writer upon education. His books on Greek education, upon Rosmini, and on the history of education, are familiar to students of the subject. In the present booklet his philosophy of education is sketched, and we may say in a word that it contains a masterly outline of educational theory. It is, alas, only an outline, but it contains more wisdom than many far larger works. The main idea is that each person builds up his own "world," and that an educator's business is to assist him in

that process by acting as guide, philosopher and friend. The mode of doing this is, briefly, aid in the choice of values, about which Davidson himself had some weighty things to say. It is a pity that such a fine little book should be so dear. It ought to be published at a cheap price and scattered far and wide.

Personality and Reality. By J. E. TURNER, M.A., Ph.D. London : Allen & Unwin. 1926. Pp. 190. Price 7s. 6d. net.

THE sub-title of Mr. Turner's book describes it as a proof of the real existence of a supreme self in the universe. This is what is ordinarily meant by a proof of the existence of God, and it is most interesting to see that recent realism is capable of offering such a proof, and moreover one of an original sort. Mr. Turner, having laid down certain physical and psychological theses, which are well justified by modern knowledge, proceeds to argue that the general presence of mechanism in an evolving universe is a proof of the domination of mind everywhere. For mechanism of itself is incapable of evolving, whereas we see it constantly being used by mind, acting as substitute for mind, and concealing the control of mind. Hence the more mechanism the more evidence of mind. But mind capable of such control is personal, and personality is something evolving. Universal evolution, then, presupposes a completely dominant person, who is less than the universe, but more than finite. This ingenious argument is rather sketched than fully worked out, and we feel that it needs a good deal of elaboration. In particular, the relation of physical matter to the dominant self and to the universe is left obscure, and we hope that Mr. Turner will treat of it more fully. The present work, however, is very stimulating and should be read by those who are interested in theistic arguments.

On Education. By BERTRAND RUSSELL. London : Allen & Unwin. 1926. Pp. 254. Price 6s. net.

MR. RUSSELL's book on education belongs to that large class of works written by clever amateurs. The result is a highly refreshing but inconclusive book upon perhaps the chief of human arts. Mr. Russell is, of course, thoroughly modern in his ideas, and has read some of the best recent literature upon the subject. And being a parent, he has a good deal of fresh material, the result of personal observation, to contribute. A book on education, however, is a practical philosophy, and hence the measures advocated will reflect an attitude towards life. Consequently one finds Mr. Russell's pacifism, rationalism and modernism generally, taken as touchstones of what is good in education. Apart from these, Mr. Russell has a large number of suggestive ideas to offer on such subjects as fear, play, constructiveness, property, truthfulness, sympathy, punishment and sex education. His views on an improved curriculum are also well worth consideration. The reading of such a book would be very helpful to most parents and to many a teacher. It is to be hoped that the heading on page 7, "Postulates of Modern Educational Theology," will be corrected in a new edition ; Mr. Russell is not often suspected of dabbling in such matters.

Adventures in Philosophy. By J. C. WORDSWORTH. Pp. 345.
London : Allen & Unwin. 1925. Price 15s. net.

A Theory of Direct Realism. By J. E. TURNER, M.A., Ph.D.
Pp. 324. London : Allen & Unwin. 1925. Price 12s. 6d. net.

The Ways of Knowing. By WM. PEPPERELL MONTAGUE. Pp. 427.
London : Allen & Unwin. 1925. Price 16s. net.

THE present time is marked by many attempts at reconstruction in philosophy, the result being that the number of new syntheses is somewhat bewildering. Here are three volumes published by the same firm, all showing great competence in their authors, and all attempting to combine modern discoveries in new ways. Naturally enough, the consequence is that the constructions are somewhat eclectic, yet it is gratifying to see the amount of agreement amongst them. Mr. Wordsworth's book is rather a collection of essays than a treatise. Yet it is written from a definite standpoint, that of pantheism. He discusses in turn such questions as the nature of knowledge, substance and personality, the unity of the world, time, relativity, vitalism, and finally religion. His method is to force us on these questions back to a pantheistic solution, by showing the difficulties involved in other interpretations, and the superiority of his own. He displays extraordinary ingenuity in putting awkward problems before his opponents, and much originality in stating his own position. One must point out, however, that there are difficulties in any system, and that Mr. Wordsworth's own is not free from them. What are we to make of minds which are not only spatial, but atomic in structure ; of personalities which embrace all artists, or even all mankind ; of history which is reversible, and of an Absolute which includes God as one of its forms ? The suggestion that God is the universe in so far as it is one, but not so far as it has diversity, is perhaps the author's most original stroke, but like many of his other suggestions it needs much more explication before a system of thought is attainable. There is, however, a great deal of fresh and vigorous thinking in the volume, for which we must be grateful.

Mr. Turner's *Theory of Direct Realism* is an attempt to reconcile the realism of common-sense with the idealism of the classical authors, especially Hegel. By a very skilful analysis of naïve realism he is able to identify sensed content with physical existence, and to account for all appearances as, in principle, partial reality. This enables him to criticise other realistic theories of knowledge, and to show, as against Dr. Alexander, that whilst images are mental, space and matter are non-mental ; time, however, belongs to both spheres. So far he is in accord with common-sense realism. But he apparently accepts the recent view of naturalistic evolutionary philosophy that mind is an emergent from matter, which thus contains the potentialities of things higher in the scale of being than itself. This, he argues, is the Hegelian principle of the ideality of the finite, its tendency to self-transcendence and completion in a comprehensive whole. On the basis of realism we are thus brought back to the Hegelian Absolute. We are thoroughly in accord with Mr. Turner

that the Hegelian philosophy is far more realistic than most modern realists suppose ; the only question is whether it is not also more idealistic—that is, spiritualistic—than Mr. Turner seems to allow. It is probable that Hegel would have made fun of Mr. Turner's perceived but unchanging objects (p. 64), and his matter which contains so great potentialities (p. 293) apart from presupposed mind. So at least we read Hegel; but we none the less admire the thorough and efficient way in which Mr. Turner tries to reconcile modern realism with the older idealism, and to build up the realistic idealism of the future.

Professor Montague's book on *The Ways of Knowing* essays to do, for theory of knowledge, what Sidgwick's *Methods of Ethics* did for moral philosophy. He examines the six methods of logic, viz.: authoritarianism, mysticism, rationalism, empiricism, pragmatism and scepticism, estimates their strength and weakness, and points out their connexions with each other. This part of the work is done with singular fairness and clarity. He next shows the fields in which the several methods can be best employed, and also the possible ways of combining the methods. He then considers the three methods of theory of knowledge, namely, objectivism, subjectivism and dualism. These are treated in great detail and with fulness of knowledge. Finally, the three methods are reinterpreted and recombined to make a realistic theory of knowledge which is supposed to reconcile them and furnish a solution of the theory of knowledge. A dialogue between partisans of each method concludes the book and summarizes the argument. This argument we cannot appraise here. It is enough to say that Mr. Montague's harmony of idealism and realism is evolved by means of the concept of the possible, all realities being objects not of actual but of possible experience. Mr. Montague's solution is admittedly somewhat eclectic, and we doubt whether an uncriticised concept like "the possible" will sustain the weight he puts upon it. We have great sympathy with his enterprise, however, and much admiration for his wealth of knowledge and skill in presentation. It is the best book in English upon theory of knowledge which the modern student can obtain.

ATKINSON LEE.

Christian Education in the Church. By P. T. THOMSON, M.A.
Pp. 91. London: S.C.M. 1926. Price 1s. net, paper.

WRITTEN primarily for a Baptist audience there is in this little volume the atmosphere of reaction that the doctrine of adult church membership creates. Its insistence, however, upon the religious value of childhood makes its chapters valuable for all those who are endeavouring to learn the mind of Christ in this matter. One thing is becoming very clear in these days. If Christian education is to be efficient, purpose, as well as passion, must be brought to it. It is to enforce this truth that this book has been written, and it is insisted that the purpose must manifest itself in contact with

children before they enter upon the stormy period of adolescence. There is an alertness, both in thought and expression, in these pages that makes them easy to read, and a wealth of literary allusion which fascinates, but, most of all, the spirit of Christ that is in evidence makes everything advanced worth while. Each chapter is followed by questions in which the argument is recapitulated.

The Christian Religion and Its Competitors To-Day. By the REV. A. C. BOUQUET, D.D., Hon. C.F. Pp. 162. Cambridge: The University Press. 1925. Price 6s. net.

In addition to the Hulsean Lectures for 1924-5, Dr. Bouquet has printed in this volume a sermon on "The Future of Organised Christianity," in which he concludes that the Church is inevitable until such time when spiritual religion has penetrated every area of human life. The lectures are noteworthy. The religious interpretation of nature is regarded as having as good a right to be true as any other, and in Christianity religion has reached an absolute and normative point. "Christ put ideas into the world of so flaming and revolutionary a character that so far from having been superseded they are still too great for our small chilly hearts." The competitors dealt with are Secularism, Pantheism, Traditionalism, and Relativism. There is a refreshing forthrightness in these utterances. Wherever good can be discerned it is recognised. In dealing with the modern resentment against religion the causes for discontent are never slurred over. The treatment is appreciative and critical with the additional virtue of being constructive. There is a piquancy that some may resent; in dealing with sacred matters it breaks through. Dr. Bouquet's demands on official Christianity in its conflict with Secularism—"the most serious which has ever faced the Christian Church"—are such that his own Church, nor any other, would willingly entertain. Yet these are significant and reveal prophetic insight and capacity for leadership. Some details could be criticised, but space will not allow for sufficient appraisement of this timely volume. Dr. Bouquet says that eight out of ten books about religion are ephemeral. His is a live book and there are signs that its message will be needed for many to-morrows as well as to-day.

J. C. MANTRIPP.

Psychology and the Church. Edited by O. HARDMAN. Pp. xiv., 296. London: Macmillan & Co. 1925. Price 12s. 6d. net.

In spite of the number of excellent things in it this book is, on the whole, disappointing. Both Psychology and Religion are to-day, live topics; and Psychology is now sufficiently advanced for a careful survey of its bearing upon Religion to be opportune. Such a survey makes, it is true, exacting demands upon those engaged in it. They must be experts in both fields, well-informed, open-minded and judicial. To use Psychology as the base for an attack upon Religion, or to confound scientific discussion with apologetics

is equally to invite failure. These essays lean too much to the second alternative to be a complete success. We are often unpleasantly conscious both of a certain distrust of Psychology (though in other essays this is repudiated) and of a tendency to grasp at psychological teaching in defence of certain religious practices. The latter is especially pronounced when the practices are of the kind encouraged by Anglo-Catholic forms of worship and belief. (See particularly the essays on "The Psychology of Public Worship;" "The Psychology of Preaching, Evangelism and Edification;" and "The Psychology of Moral Development.") When the psychology invoked is itself defective (as it far too frequently is) the result can only be regarded as unfortunate. With certain exceptions we do not feel in reading this book that the writers are getting down to bed-rock. Psychology is a wide field and perhaps no body of contributors can be expected to know it all, but a more thorough discussion was surely possible. (The essay on "The Psychology of Prayer and Religious Experience," for instance, is the longest in the book; yet it never frankly faces the actual psychology of Prayer.) A wider range of scholarship would have been welcome. McDougall and Shand are largely used, but we can remember no reference to McCurdy. There are three essays that belong to the very first class—that of L. W. Grensted on "The Progress and Present Position of Psychology;" that of J. A. Hadfield on "The Psychology of Spiritual Healing;" and Dr. Bicknell's on "The Psychology of Sectarianism, Schism and Reunion." If the other six essays had been up to the standard of these three we should have had one of the most notable contributions to the subject of Psychology and Religion of recent years. We wish that the other writers had remembered two things—that psychological error can only be corrected by more accurate psychology; and that among the most defective Psychology propounded to-day is that written by some Psycho-analysts.

Christ's Gospel of the Eternal and the Divine Manifestation in Christ.

By the Rev. W. L. WALKER, D.D. Pp. xiv. 304. Edinburgh : T. & T. Clark. Price 7s. 6d. net.

This book falls into two parts, one dealing with the Christian conception of the "Kingdom," and the other with the Person and Work of Christ: both make valuable contributions to the subject. The earlier part is welcome because of its serious attempt to recover for our day the meaning of the "Kingdom" held by Jesus. This is, of course, a matter of considerable difficulty and much dispute, and Dr. Walker does not always carry us with him. On matters of this kind a rather careful critical discussion of text is demanded and this we have not got. There is some looseness in fact both in the interpretation of terms (*e.g.*, the Son of Man) and in the admission of evidence (*e.g.*, "Kingdom" passages) and in certain of the statements (*e.g.*, that the idea of personal Immortality was "derived from" Persia). Charles gives reasons for a much more careful

statement). We are conscious also of an attempt at accommodation in the reconciliation of diverse views that does not always conduce either to clearness or to truth. But these are comparatively small defects. The author is entitled to our gratitude for the frank way in which he accepts the Apocalyptic evidence, and for his insistence on the fact that we must take the "Kingdom" in Jesus' sense and not in ours. The emphasis must be on the Future and Eternal nature of the Kingdom, and on its gift from God rather than its attainment by man. For the latter part of the book we are immensely in debt. Any serious attempt to help us to think our way through the problems of the Incarnation and the Atonement is sure of a warm welcome, especially when the help is so great as here. Regarding the "manifestation of God in Christ," as the primary thing the author is prepared to sit loose to credal forms if he can get men to feel that "God was in Christ reconciling the world to himself." He supports his position by some apt quotations from the late Dr. Denney. Eschewing at once stiff formulæ on the one hand and a merely "naturalistic" account on the other, he gives us a progressive doctrine of the Incarnation, a theory of the Atonement which unites the ideas of "service" and the "Kingdom," and an interpretation of the Person of Christ that will help to establish the faith of many. For its strongly devotional tone, its persuasiveness, its frankness and its sincere desire to be helpful to thoughtful men of this generation, the book is very warmly to be commended.

Providence—Divine and Human. By the Rev. E. GRIFFITH-JONES, B.A., D.D. Pp. 316. London: Hodder & Stoughton. Price 8s. 6d. net.

It is to be hoped that this volume will have as wide a popularity as the author's *Ascent through Christ*. Aiming at a restatement of the doctrine of Divine Providence in the light of modern knowledge it seeks to help the perplexed Christian who is anxious to maintain his spiritual values and express them in intelligible terms. The first of its three parts describes the Christian theory of Providence and discusses such matters as Immanence and Transcendence, Prayer, Miracle and Freedom. The second part, on the Problem of Purpose, is noteworthy for an excellent chapter on the maladaptations in Nature (Dysteleology). The constructive argument in favour of Teleology suffers by stopping short of man. It is the writer's intention to keep rigorously to Nature, but he thereby denies himself of the most valuable material, although a short paragraph or two on psychology shows that he recognises whither the argument tends. But it is doubtful whether it is either wise or sound to accept this normal division between nature and man which are organic to one another. The treatment of Evil (under the three heads of Limitation, Suffering and Sin) is one worthy of a difficult and important subject. The definition of Sin as "spiritual katabolism" is fresh and suggestive; but there is no discussion of the distinction between

sin and moral disease. The book covers a wide area and maintains interest and clearness throughout. It is true that the author sometimes puts the patch of an accommodating formula over intellectual difficulties and at other times leaves the word "mystery" to do the work of thorough discussion ; but the book succeeds in its purpose of helping men to find their way through a difficult field, and keep hold on the great things of faith. There is one strange misprint : the name of W. E. Hocking, the author of *The Meaning of God in Human Experience*, is twice given as A. C. Harding, and the title of his book is also wrongly quoted.

The Christian Experience. By C. RYDER SMITH, B.A., D.D. Pp. 314. London : The Epworth Press. Price 6s. net.

OF the two kinds of books—those that reach a conclusion at the end of the argument, and those which start from a conclusion and build the argument up to it—the volume before us seems to belong to the second class. This is not to say that it is without value, for there are many who appreciate a conclusion best when they see converging roads leading to it. For those of a more thorough type of mind the method will be unsatisfactory from the continual sense of an unstated case. But for those for whom it is designed this book is admirable. It attempts to build a theology round the idea of Fellowship and this clue proves to be full of illumination. The main discussion falls into two parts, one giving a description of the Christian Experience, and considering such important matters as Faith, Grace, Justification, etc ; the other dealing with the Implicates of Christian Experience, as they concern God, Man and Nature. There is also an Appendix in which the writer has dealt with some Prolegomena for a substantiation of the Validity of the Christian Experience, and into which he has put some of his best work. We welcome the apt illustrations in the main part of the book, and the attempt to bring home to untrained minds the great facts and doctrines of the Christian faith. There is a growing place for this kind of thing and the book would repay detailed study in classes for young people. But it needs to be interpreted by some one who can bring to the discussion much which is not found here.

F. C. TAYLOR.

St. Francis of Assisi. By WILLIAM H. LEATHEM, M.A. James Clarke & Co. Price 3s. 6d. net.

The Little Poor Man of Assisi. By JAMES O. DOBSON. Student Christian Movement. Price 3s. 6d. net.

IN October the 700th Anniversary of the death of St. Francis is due, and in preparation therefor books are pouring from the press. These two volumes admirably serve their purpose as introductions to the life of the Saint. Mr. Leathem's book aims at making the challenge, which the career of St. Francis offers to every Christian and to every age of the Church's life, a living issue. In eleven chapters he presents St. Francis in the crises of his strange destiny. While the main

facts of the wonderful story are indicated, these are exhibited as stages in a great historical drama, as it were, unfolding the development of the Poverello's character and work. If scholarship disentangles legend from fact, it leaves the Little Poor Man of Assisi not less, but more wonderful, as a man who with a single eye followed Christ in the light he believed had come to him, thus doing a great work for his own and subsequent ages.

Mr. Dobson's book is on a different plan, yet still brings out the main features of the life and character of St. Francis. As a background of the picture he first sketches the age when the Saint appeared. The necessity of compression has perhaps made this chapter less satisfactory than the others. The Dream Days, the Knight of Poverty, Beginning of the Fraternity, the Middle Years, the Crisis in the Order, Sister Death, Francis as Mystic, the Lady Poverty, the Perfect Lover, and the Significance of St. Francis, are dealt with in subsequent chapters. The strength and weakness of this wonderful man, without either unduly exalting legend or belittling fact are admirably shewn. Perhaps the chapters on St. Francis as Mystic, and the Significance of St. Francis are the ablest and most suggestive.

J. RITSON.

The Aim of Jesus Christ. A Critical Inquiry for the General Reader.

By WILLIAM FORBES COOLEY, Ph.D. Pp. 227. London: George Allen & Unwin, Ltd. 1926. Price 7s. 6d. net.

The Bringer of Good News. By J. G. JAMESON, B.A., LL.B. Pp. xiii. 139. London: Nisbet & Co., Ltd. 1926. Price 3s. 6d

We are here presented with two studies in the life of Jesus Christ written from the lay point of view. Mr. Jameson is a lawyer and while one cannot but admire the cleverness of his writing, the book loses rather than gains by over-emphasis. None can deny the presence of real humour in the utterances of the Master, but we are amazed at some of the passages he quotes in support of this. It is almost a suggestion of flippancy in the very gospels themselves. Certainly the best part of the work is that in which, writing from the legal standpoint, he discusses the trial of Jesus.

Rather more ambitious is the study by Dr. Cooley in which he attempts "to place the methods and results of New Testament Scholarship within the reach of non-technical readers," and also by "reconstructing the objective of Jesus to throw a needed light on present day issues." Dr. Cooley writes from the modernist standpoint. His reading of the message of Jesus is almost along the line of eschatology suggested by Schweitzer's *Quest of the Historical Jesus*, although he denies what he believes to be Schweitzer's conclusion in declaring the aim and ideal of Jesus anachronistic for our day. He feels that the preaching of the Kingdom of God with its social implications is the ideal for to-day. The writer is a philosopher, and while his argument is strong on that side, it is built up on a presentation of facts which, to say the least, is one-sided. Schweitzer

and Reitzenstein are not the only voices in modern criticism. One great service the book renders is that it demands much hard thinking.

A Philosophy from Prison. A Study of the Epistle to the Ephesians.

By F. R. BARRY, D.S.O., M.A. Pp. 155. London: Student Christian Movement. 1926. Paper covers 2s. 6d. Cloth 4s. net.

The Spirit of Jesus in St. Paul. A Study in the Soul of St. Paul based upon the Corinthian Letters. By W. W. BRYDEN, M.A. Introduction by Prof. W. MANSON, D.D. Foreword by Prof. J. E. McFADYEN, D.D. Pp. 256. London: James Clarke & Co., Ltd. Price 6s. net.

We have here two studies in Pauline thought, if, with Prof. Barry, we accept the Pauline authorship of Ephesians. The aim of both writers is similar—to show the value in modern life of the apostle's teaching. Mr. Bryden's book is marked by a compelling sincerity. Using the Corinthian letters as the background for his argument, the writer makes a strong appeal to an age which has emphasised the so-called humanitarian and practical side of Christianity, to lay more stress on the spiritual. The chapter on "The Peculiar Work of the Christian Ministry" is excellent and should be read by all, especially by those who doubt whether the Church is fulfilling her true vocation. In the latter part of the book the thought of the Spirit of Jesus seems submerged in the thought of the Holy Spirit. Some explanation and a discussion of the relationship of the two would have been helpful.

Prof. Barry's book is more of the nature of an introduction to the subject with which it deals. As he admits, "the treatment has been perforce short and summary, in order to keep the price as low as possible," and the book is really a reproduction in a less technical form of one published by the author about three years ago. The writer is very happy in his illustrations which are drawn from almost every period of history. The letter of the Aga Khan is especially apt. Least satisfactory is the treatment of the question of the authorship of the epistle. The discussions in the book are of value for an understanding of the atmosphere in which the letter was written.

H. G. MARSH.

Lexicon to the Syriac New Testament. Edited by WILLIAM JENNINGS, M.A. Pp. 234. Oxford: at the Clarendon Press. 1926. Price 8s. 6d. net.

AN English Lexicon to the Syriac New Testament has long been needed. Miss Payne Smith's (Mrs. Margoliouth's) English abridgment of her father's monumental *Thesaurus Syriacus* remains the only general Syriac dictionary in English. Some students find this work inaccessible or too bulky for their immediate needs. To them Mr. Jennings has performed a useful service. Except for

particles, the author has noted every occurrence of each word in the Peshitta text, together with the specific meaning in each case. There are important references, and, where necessary, explanations of word-usage. Mr. Jennings has not confined himself merely to the more common Peshitta text, but has extended his references to the more recently discovered MSS. Syriac has become indispensable to the New Testament student. We share the author's hope that the book will be a means of encouraging this study. The publication is timely, the lexicon excellent and convenient.

NORMAN H. SNAITH.

BRIEF NOTICES.

When Mr. Harold Begbie's *Life of William Booth* was first published, the Rev. J. Ritson wrote an article on it in our pages. We have received an abridged edition in two volumes (Macmillan, 12s. 6d. net), which ought to find a great welcome especially in the Salvation Army itself. The Army must contain multitudes who would find the two guinea edition beyond their means, but who would gladly find the money for the present edition which is quite as full as most people will desire. General Booth was a very remarkable man with many attractive and some unattractive characteristics, and he did an amazing work. Mr. Begbie has told the story in great detail and with sustained interest. There is much here to stimulate and instruct, some things perhaps to serve as examples not to be followed.—Sir W. H. Hadow, the Vice-Chancellor of Sheffield University, has published a lecture on *Church Music*, in the series known as *Liverpool Diocesan Board of Divinity Publications* (Longmans, 2s. 6d. net). He is an eminent authority on music, and is deeply interested in vindicating for it a worthy place in worship. His appeal in this lecture is limited to the Anglican Church. He demands a high standard of beauty, dignity and reverence, but he does not forget the limitations imposed by practical considerations. He deprecates the ambition which leads simple or untrained choirs to attempt works beyond their capacity; but condemns the use of bad or trivial music which is believed to attract people, urging that it also keeps people away, and that those whose taste is low may be educated to accept something better.—Prof. J. A. Thomson is one of those scientists who is at once eminent as an authority on his subject and an expert in its popularisation. For the Essex Hall lecture in 1926, he chose *Man in the Light of Evolution* (Lindsey Press, 1s. 6d.) for his theme. Recognising the truth of the theory of evolution he points out the corroborations it has received since the time of Darwin. He indicates that, while Wallace's idea of a spiritual influx at the origin of life and consciousness is open to grave objection, his sense of the apartness of man had its justification. He argues that so far from depressing our estimate of man evolutionism lifts it. Further, the emergence of man and the lofty prospects which open before our race give us a worthier conception of the evolutionary

process itself. An unending vista opens before us.—*The Report of the British and Foreign Bible Society*, edited by Rev. E. W. Smith, makes a very substantial volume, since in addition to the general report there are detailed accounts of the work of the Society all over the world. The list of languages is itself very impressive, it now mounts up to 579, though within comparatively recent years the number in which versions of Scripture have been circulated is estimated at about 470. Seven new languages have been added during the past year. The total issues of Bibles, New Testaments, and portions of Scripture, from the origin of the Society till now, amounts to more than 365 millions. The maps, which cover nearly the whole world, are an excellent feature, and they are correct up to 1924. The volume contains more than 600 pages, of closely printed matter for the most part, and provides invaluable material for addresses and sermons. The small popular Report written by the Rev. E. W. Smith, bears this year the title *The Everlasting Doors*. It is a very attractive production and those who procure the large volume should secure this as well. The Society deserves the support of the Churches and their members, of all who are interested in the circulation of the Scriptures and the cause of foreign missions.—We welcome a sketch by Rev. J. Ritson, entitled *The Centenary of Glasgow Primitive Methodism, 1826-1926*. The author served three terms at Motherwell, and another term at Paisley, and since his superannuation he has lived near Glasgow. He gives an account of the history in Glasgow itself and in places missioned from Glasgow. The chapter on its ministers includes, Colin Campbell McKechnie, Hugh Gilmore, Daniel Neilson, Henry Yooll and Robert Hind, and others who are still with us. Less widely known, with the exception of Mr. Thomas Robinson, Sir George Green and Ex-Bailie Gray, are a number of local worthies whose loyalty and steady service have been invaluable. Mr. Ritson brings out the lesson that the circuit system cannot be worked in Scotland, and that local preachers find little acceptance as a rule, though there are striking exceptions.—Under the title *The Credentials of a Christian Minister*, Rev. J. C. Mantripp has published a Charge given to Rev. E. R. B. Reynolds, at Brighton, last May. We need not say to our readers that Mr. Mantripp offers the fruits of ripe experience and rich culture, or that he sets before the candidate a lofty ideal of the duty to be performed and the spirit in which it should be attempted. The minister must be a student, severely disciplined, but he must not be a recluse. Contact with fellow-workers is valuable. “To know men is better than merely knowing books.” We hope this Charge will be widely read.—The Dean of St. Paul’s has issued the Fison Memorial Lecture, for 1926, under the title, *Science and Ultimate Truth* (Longmans, paper 1s., boards 2s.). It is a very interesting statement. Dr. Inge points out that Kant’s dualism of knowledge and faith had an unfortunate influence on nineteenth century thought. He criticises Comte and Herbert Spencer, rejects materialism, mentalism, and pluralism,

dissents from Professor Pringle-Pattison's theory of God as placing Him inside the time-process and pleads for the theistic hypothesis as involving fewer difficulties than any other.—The Rev. E. H. Vigers has published a booklet, *A Simple Introduction to Holy Communion* (Heffer, price 4d.). He leaves aside controversial questions, and concentrates on essential values and practical duty.—Under the title, *Chinese Communists and Mission Properties* (The Publicity Bureau for South China), we have a number of documents dealing with the present situation. Detailed accounts are given of acts of violence, illegality and confiscation. The interference with hospitals was particularly bad owing to the danger to the patients, not of privation alone, but death.

The Christian World Pulpit, for January to June, 1926 (James Clarke & Co.), forms the 109th volume. It contains a very large number of sermons representing the preaching of the different Churches. The names of many eminent preachers are to be found among the contributors, but there are many others less widely known, whose sermons are nevertheless often not inferior in value. The Dean of St. Paul's provides here, as in the previous volume, the largest number of sermons. Mr. Rix has a series of four sermons on "Did the Puritans take a Wrong Turning," and Dr. Orchard a series of three on "The Development of the Devotional Life." Where there is so much that is good it is difficult to select, but we may call attention to "The Religious Situation of England To-day," by Bishop Barnes; "Conciliation and Co-operation between the Classes," by Prof. D. Miall Edwards; "F. W. Robertson and his Church," by Bishop Hensley Henson; "Death," and "Problems of Existence," by Sir Oliver Lodge; "The Awe and Fascination of the Divine," by Dr. W. R. Matthews; "Christ and the Industrial Order," by Mr. R. H. Tawney; "Intellectual Apprehensions and Re-assurances," by Bishop Gore; "A New Spirit in Industry," by Mr. Studdert Kennedy; "The Pentecosts of the Wesleys," by Dr. Eayrs.

EDITOR.

A difficult task, perhaps those who were present would say an impossible task, is essayed in endeavouring to tell the story of the Universal Christian Conference held at Stockholm, 1925, but this is attempted in *Life and Work*, by Edward Shillito (Longmans, Green & Co., 4s. cloth, 2s. 6d. paper, net), who did similar service for Copec. Necessarily many topics are touched upon, and mention is made of prominent persons, but the result is merely a summary of what was a great spectacle. The tasks before the Church, more especially of a social and international character, are outlined. Evidence is given of general goodwill rather than of any settled policy in dealing with these. The great hindrance to mutual understanding was the language difficulty. Here the British delegates were easily the worst equipped.—Volumes of sermons continue to be published, and this suggests a market for such wares, though it is difficult to believe

these can compete with other more sinewy literature. In *The Quest of Youth and Other Sermons*, by T. B. Stewart Thomson, M.C., B.D. (J. Clarke & Co., 3s. 6d. net), there are some attractive titles and some helpful thoughts, but also some elements that arouse criticism. Allusions miss their way, such as: "A generation arises that knows not Jacob," while this sentence: "Up there, where stands the Cross, we can laugh at the ant-like strivings far below," hardly rings true to the spirit of Christ.—The sub-title of *Agnes E. Slack*, by Aelfrida Tillyard (W. Heffer & Sons, 3s. 6d.; presentation edition 7s. 6d. net), is: Two Hundred Thousand Miles Travel for Temperance in Four Continents, and this conveys a true idea of the book. It is a record of work. Miss Slack belongs to a prominent Wesleyan family. She is an attractive personality. Appointed in 1895 Hon. Secretary of both the B. W. T. A. and the W. W. C. T. U., her life has been dedicated to these organizations. More information is given about her work than about herself. The wrong impressions made by critics of Prohibition are exposed, and in other respects this book is an armoury of temperance facts.

The gospel of work is the topic of *The Faith of a Worker*, by L. P. Jacks, D.D., LL.D., D.Litt. (Hodder & Stoughton, 2s. 6d. net), but not work for its own sake. Work is for the sake of leisure, which is a higher kind of work—time converted into eternity. Industry is envisaged as the vestibule to the temple where God is worshipped. The world's needs demand more work; all sorts of people should be concerned for making the quality of their work better. The nine chapters deal with this theme in a manner that reveals Dr. Jacks' vast knowledge of life and literature, and all is irradiated by ripe wisdom that points the way from the circumference of monotony into the heart of things. He is not afraid of modern industrialism. He is afraid lest those who work it should shirk industry and miss reality. A strenuous gospel is preached, and its appeal has a rightful place in any programme of reconstruction. Perhaps the problem of the broken and destitute is not met. Yet only good can result from meditation on what is offered.—Mr. Basil King is an American novelist who has taken recently to writing on religion. *Faith and Success* (Allen and Unwin, 7s. 6d. net) is presented as a transcript from experience. It is a plea for a practical religion and a claim that this pays. At forty years of age the author's religion was at loose ends. He had to pull himself up sharply. He discovered that God was not principally, if at all, a fact for theology, but help for getting daily bread. To take God into the daily task means success. Theological exactitude is not to be sought here. When Mr. King says faith he means faithfulness. Nor does faithfulness always bring monetary success. This is a breezy and refreshing, if tantalising, exposition of the American gospel of getting on.—A little book on *Christianity and Universal Peace*, by A. W. Harrison, M.C., B.Sc., D.D. (The Epworth Press, 2s. 6d. net), will serve a useful purpose by its survey of the question of war in Christian thought from New Testament times through the

centuries down to Tolstoy. Dr. Harrison served both as combatant and chaplain during the war and he has no faith in the pacifist position, although he is convinced that the nations "must frame an instrument of peace or perish." The perfecting of the League of Nations is his hope. It is questionable, his too enthusiastic reference to Locarno notwithstanding, whether salvation will come by means of the politicians. He stresses the fact that the Christian gospel provides for the restraint and punishment of wickedness. There is, however, no mention of the diverse ends of force used for police purposes and for war.

J. C. MANTRIPP.

IN *First Steps in Preaching* (Epworth Press, 2s. 6d.), Rev. J. A. Clapperton, M.A., has much to help the aspirant for the pulpit. The present writer has been learning to preach for well over fifty years, and yet has found much here to inspire with fresh zeal in this greatest and most difficult of all arts, using the word in its highest sense. A careful reading of the book will save the young preacher from many mistakes, and guide him to the best methods. How to collect material, to think, to unfold a religious idea, to emotionalise the sermon, to plan, illustrate and deliver the sermon, are all wisely dealt with. At the same time it is recognised that every man must find his own methods.—Percy C. Pegler in *Wheat and Some Chaff* (Epworth Press, 3s. 6d. net) will give unalloyed delight to his readers. They will count him a literary discovery. From cover to cover the book is delicious. Its humour, its freshness, its underlying seriousness about the things that matter, and its cheery philosophy should appeal to a wide circle of readers. Trying the effect of one of the essays on the "Principal Partner" the result was peals of delighted laughter. The guess may be hazarded that, had the subject been "Window Dressing" the surprise and delight would have been greater still. "It was a famous victory" will set preachers making an "outline" on our Lord as a whimsical caricaturist who made His hearers sit up and remember. These twenty-two chapters in some respects remind one of F. W. Boreham, but there is more humour and richer. Like Oliver Twist we ask for more. The proof reading has been careless.

Another book of great texts from the fruitful pen of F. W. Boreham! *A Bunch of Everlastings*, *A Casket of Cameos*, and *A Handful of Stars* are now succeeded by *A Faggot of Torches* (The Epworth Press, 6s. net). How simple it seems to find out the text which led to some great man's conversion and then write round it. Yes, quite simple, provided you possess Mr. Boreham's magic style, his wealth of literary illustration and his freshness of treatment. Some of these faggots owe not a little to their author's recent visit to this country. In particular that on Toplady's text is beautifully done. If Matthew Arnold counted "When I survey the wondrous Cross," the greatest hymn in the language, Gladstone deemed "Rock of Ages" a hymn unrivalled in any language. But enough. The reader will want the luxury of reading these twenty-two texts, set in

literary gems, for himself.—Another book on prayer, and yet so fresh, interesting and spiritually stimulating that it will quickly make a welcome for itself. Glen Clark in *The Soul's Sincere Desire* (Hodder & Stoughton, 6s. net) makes use of golf and athletic exercises to illustrate his theme. For golfers the former must be very illuminating, but the devotees of the game form a small fraction of the population. But physical culturists of one brand or another are legion, and even those who do not go in for anything deserving the name will readily understand the author's allusions. The book, despite its price for a volume of 174 pages, deserves a wide circulation. To take up *The Soul's Sincere Desire* will be in the old Scots phrase to "begin, continue and end." Some may, indeed, be beguiled into a second reading, as was the present writer, which is surely high praise. It is a searching and helpful book.— "As realism in Bible reading made Jesus Christ, so it will make the Church Christian" is the conviction under which John R. Coates has written *Men of Destiny* (Student Christian Movement, 3s. 6d. net). The author's aim is "to quicken understanding of the spiritual progress of man, and to help the reader to grasp the main point in the practical progress of Jesus, *viz.*, the creation of the redeeming community." Catching his subject at the crisis or revealing moment when his place as a prophet or apostle in God's purpose is made plain, the author sometimes achieves his object with such vividness and force that we instinctively recognise the truth of the presentation. At others he is not so successful. So he leads on from the prophets to Jesus, the Twelve, Son of Man, Son of God, Peter, Paul, Luke, John, and as the Epilogue, the Kingdom of God.

J. Ritson.

Those who are interested in the nature of artistic experience will find much that is suggestive and thought-provoking in the recent Adamson Lecture of Manchester University (*Art and the Material*, by S. Alexander, M.A., LL.D., price 1s. 6d. paper), which admirably maintains the standard of this Lectureship. That the artist literally does not know what he wants to say till he has said it; that his work proceeds "not from a finished imaginative experience to which the work of art corresponds, but from passionate excitement about the subject-matter" is Dr. Alexander's thesis. It is argued with Dr. Alexander's customary skill and effectiveness; and, though in some details it does not quite convince, comes nearer to a satisfying account than the normal explanation.—We reviewed Archdeacon Lilley's book on *Prayer in Christian Theology* in a previous issue. The little volume on *Worship, Its Necessity, Nature and Expression* (S.C.M. 2s. paper), is equally worth reading. The discussion on the relation of Worship and Knowledge in the last chapter is one of the best things on the subject we have read.— Those who have worked through the late William Honyman Gillespie's work on "The Argument A Priori for the Being and Attributes of God," will wish to have the account of his life, now

issued by the Honyman Gillespie Trust (*Memorial of William Honyman Gillespie*, Edinburgh: T. & T. Clark, 4s. net), and will find in it much that explains the single-eyed devotion of Gillespie to his main theme. The book is admirably printed and produced.—To be able to discuss some of the most difficult questions in a way that is simple, clear and compelling and at the same time not to evade the problems is a solid achievement. In his *Sharing in Creation* (Allen & Unwin, 1925, price 7s. 6d. net), Dr. Cosby Bell does it. Most of the positions taken are familiar to those acquainted with such discussions, but we are glad to see that full use is made of Hobhouse's "Development and Purpose." The tone throughout is excellent and the book may be very heartily commended to thoughtful laymen (or even ministers) who, having no time to read the larger works, are yet interested in the account which an enlightened Christianity has to give of the world.—Starting from the position that nervous energy is due to vibrations of the nerve cells and that these may be perceived by other cells suitably "attuned," Dr. T. Stacey Wilson attempts in *Thought Transference* (Allen & Unwin, price 5s. net), to give an account of human intercourse and of Divine influence. The theory is ingeniously worked out, and the writer impresses us by his sincerity and deep religious feeling (especially in the discussion of the Incarnation). But he has not carried things much farther. There is an extraordinary amount of (unconscious) dogmatism, and modern discussions of such matters as Volition, Suggestion and Hypnotism are ignored. There may be something in Dr. Wilson's theory, but we are given no convincing reasons for believing it. All the indications are that the successful approach to these matters is from a totally different direction.

F. C. TAYLOR.

MAGAZINES.

Volume XII. of *Theology* (S.P.C.K., 10s.) covers January to June, 1926. Prof. Guillaume's lectures on the Servant Poems are completed in two articles. It is well to have all points of view expressed. It is impossible to argue the matter here; but he speaks with no little dogmatism as to the impossible character of interpretations he dislikes, and his criticisms are not always just. But fuller reference must be reserved for another occasion. A valuable feature is a symposium on miracle. Prof. A. E. Taylor writes on The Miraculous and the Supernatural, Mr. J. K. Mozley on Miracles and Comparative Religion, Prof. Clement Webb on Miracles and Sacraments, and the Editor himself on Belief in Miracles. A valuable review of *Science, Religion and Reality*, is contributed by Prof. Taylor. He is rather severe on Dr. Singer's article. Dr. Thouless writes on Psychology and Some Aspects of Catholicism; and Mr. Cecil Cooper on Pastoral Visitation, with special reference to Anglican conditions, but profitable for ministers of all Churches. A strongly conservative article on the Fourth Gospel is from the pen of Mr. Eric Montizambert. The editor writes appreciatively of Lord Charnwood's book. We agree with his repudiation of the alleged state-

ment of Papias that the Apostle John was put to death by Jews, but it is the De Boor fragment which has done most to commend the contrary opinion. Prof. A. E. Brooke speaks rather severely of Dr. Nolloth's, *The Fourth Evangelist*. The Dean of Winchester has a long article on Francis Bacon, Mr. A. A. Cock pays a sympathetic tribute to Baron von Hügel. Mr. Wilfred Knox states the advanced Anglo-Catholic position on the Eucharist in reply to Canon V. F. Storr. There is much besides of value in the volume. We should specially like to emphasise the usefulness of the notes by Dr. W. K. Lowther Clarke.

The Hibbert Journal for July, 1926, opens with a selection of letters by W. E. Gladstone to R. R. Suffield, a Unitarian minister. Rev. J. S. Bezzant has a frank article entitled, "Where the Shoe Pinches." The reduced historical kernel in the story of Christian origins is inadequate to justify the claim that it reveals completely the Divine will and authority. Moreover, there is the problem how much can be accepted even in the teaching of Jesus. Probability is sufficient for faith, but provides no adequate basis for dogmatism. Canon H. T. Knight discusses the moral rationale of miracle. Romolo Murri writes on Ernesto Buonaiuti and his Recent Excommunication. His final excommunication took place on January 25th, 1926. In view of his eminence the Fascists dare not deprive him of his University Professorship, yet they will not allow him to continue to teach, so his lectures are suspended, his title and status (and we hope his salary) being retained. Miss Muriel Kent gives an account of the Vicomte Charles de Foucauld, who lived as a hermit among the Tuaregs and was killed during the war. An article "Best and Worst in America," from the pen of Dr. C. F. Thwing, President Emeritus of Western Reserve University, gives a very full and discriminating account of the various aspects of American life. Prof. Fraser Harris writes on Biology and Personality. Prof. John Baillie pleads for a reconsideration of the Kantian ethic. An important and very timely article by Prof. Henry Clay deals with Liberalism, *Laissez Faire* and Present Industrial Conditions. Dr. Alexander Morgan discusses the Present Position in the Scottish Universities. Dr. E. W. Lumis writes strongly against the whole hypothesis that such a document as Q ever existed. Mr. Thomas Carter pleads that preachers should no longer worry about the answer to theological problems, but should put the emphasis on love and duty. The most sensational article in the number is entitled, *The Riddle of the New Testament*. It is the first of two articles in which the author Prof. D. Ströholm, of Upsula University, tries to reconstruct a theory of the origins of Christianity. The author is a Professor of Chemistry. We are afraid that the fancy so strictly curbed in the laboratory has run riot in a piece of freak criticism.

The London Quarterly Review for July, 1926, opens with the address delivered by Dr. Scott Lidgett in Oxford, on John Wesley and John Henry Newman, a brief but excellent statement. Mr. Coulson Kernahan writes on The League of Nations, suggesting how

it may be made more effective. Mr. Henry Bett discusses the Problem of Prayer, urging that there are no scientific or philosophical difficulties except those which arise out of a determinism which would make all moral and religious conceptions of life impossible. Mr. Mark Guy Pearse contributes a bicentenary article on John Howard. Dr. Vincent Taylor has an article on Canon Streeter's Four-Document Hypothesis. Mr. A. M. Chirgwin writes on Extra-territoriality in China, the thorny problem on which we published an article recently by Dr. Warnshuis. Mr. E. G. Braham devotes a brief study to the Kantian ethic. Prof. J. A. Faulkner puts the question, Were the Early Christians Trinitarians? He concludes that they had no doctrine of a Trinity in the sense of a worked-out theology; but they had the doctrine in the germ and were Trinitarians. The Editor has one of his welcome biographical articles, this time he deals with Colonel House. Dr. Tasker gives an account of the career and work of Loofs, who will be seventy in 1928. The reviews cover a great deal of ground.

The Congregational Quarterly for July, 1926, has an interesting set of Editorial Notes. The Rev. H. Bulcock publishes an article on The Idea of God, written from a modernist point of view. Mr. H. J. Woods deals with religion in prison. There is a depressing account of prisons in general. The author points to the many avenues of helpful religious service which are at present too much neglected. Dr. Powicke has a congenial theme in an article on Richard Baxter's ruling passion. He gave himself to his charge with absolute singleness of aim. Rev. A. T. S. James describes a journey by motor to the West of England, and the return. Mr. H. J. Cowell who recently contributed an article on The Centenary of Oberlin to our own pages, has written on the same theme for the *Congregational Quarterly*. The Rev. John Phillips deals with Barth's treatment of the Epistle to the Romans which has excited so much attention and criticism in Germany. We greatly welcome an article by the Rev. Ernest Charles entitled, Some Counsels and Confessions of a Publisher's Reader. Writers of articles as well as of books would do well to take note of the practical advice here offered. The Rev. A. D. Belden deals with an ever timely theme, Christian Responsibility in the Acquisition and Use of Money. Miss Florence Neville publishes two sketches entitled, A Son of Pontius Pilate. Rev. A. W. Jackson gives an account of Christian Science, based on experience and study. Dr. Selbie responds to Dr. Horton's plea for a Modern Free Churchmen's Conference. Prof. C. H. Dodd contributes an important review of Scott's *Hermetica*, and Dr. Naish has a severe notice of the recent Oxford edition of Nestorius's *The Bazaar of Heracleides*.

The Baptist Quarterly for July, 1926, prints for its first article a paper by Dr. Townley Lord on The Office and Function of the Baptist Ministry. He rightly emphasises the need for careful and guided study, and pleads that the Church, led by the ministry, should narrow the range of her activities and concentrate more on her specific task. The Rev. H. J. Flowers examines Paul's Salutation to

the Ephesians. He insists on the mystical union, but derives it from Hellenism. The Christ-cult does not go back to the preaching of Jesus; it was not the natural outcome of Messianism; it arose when Christianity went to the Gentiles. The writer adds, "But this origin of the conception does not affect in the very least the validity of it." Rev. E. W. Price Evans has a biographical article on Dr. Thomas Thomas of Pontypool, who died in 1881.

The Pilgrim for July, 1926, opens with Editorial Notes which are mainly devoted to the General Strike. Mrs. E. M. Caillard in a brief article discusses The Ultimate Goal, this being, as Paul says in the great resurrection chapter, that God may be all in all. Mr. H. Edmonds writes suggestively on The Christian Idea of Man. In view of the second adventism so zealously promulgated in some quarters to-day, we call attention to an article by P. E. T. Widdrington on The Social and Political Significance of Chilianism. Prof. Anderson Scott discusses The Conflict between the Political and Social Ideas in the Epistles of the New Testament. Rev. Roland Allen has chosen for the title of his paper, Money: the Foundation of the Church. He is deeply convinced that the difficulties of the Church arise largely from the fact that it puts money, and appeals for money first, rather than appeals for service. He desires a great increase of voluntary clergy. Mr. A. N. Rowland describes the intellectual forces at work in China. Mr. R. B. Lloyd writes on the Council of Youth as recently formed in a parish, trusting that the experiment may be repeated in other parishes. The Editor contributes the final article on Christianity and the Empire. There are some excellent reviews.

The Princeton Theological Review for July, 1926, opens with the second part of Dr. R. D. Wilson's elaborate investigation of the headings of the Psalms, which he considers to be presumptively correct. A lengthy essay follows on Modern Aspects of the Theory of Evolution, by Floyd E. Hamilton. He thinks that theistic evolutionists tend to harmonise the Bible with evolution rather than *vice versa*, and that there are many things involved in the theory which it is difficult, if not impossible, to present in a truly Christian form. The disproof of evolution would discredit anti-Christian claims and do much to give the Bible its true place as the only infallible rule of faith and practice. D. S. Gage examines Prof. Dewey's Experience and Nature. He finds Dewey's philosophy to be definitely atheistic, sceptical and negative to the last degree. F. D. Jenkins discusses the subjective side of salvation in its initial stages.

The Journal of Theological Studies for April, 1926, prints one article only. This is by Dr. Armitage Robinson on The Early Community at Christ Church, Canterbury. Some of the Notes and Studies, however, are really lengthy and substantial articles. One of great importance is Prof. Gressmann's paper on Foreign Influences in Hebrew Prophecy, read before the Society for Old Testament Study last January. Since comparatively little of Gressmann's work is accessible to the English reader this paper is

all the more welcome. The Rev. P. Gardner-Smith writes on the Gospel of Peter, examining its relation to the canonical Gospels and arguing that its literary dependence on them is not at all so great as has been asserted, and that it is entitled to be treated as an independent witness. Mr. J. W. Hunkin has a noteworthy discussion of the Apostolic Decree, giving special attention to Rabbinical parallels. He reaches the conclusion, which we regard as correct, that the Decree imposed on Gentile Christians ritual and not merely ethical prohibitions. There are important reviews, and Dr. Stanley Cook performs a valuable service in his chronicle of work done in the History of Religions. A great deal of the literature noticed by him is French.

The Anglican Theological Review for July, 1926, has for its opening article a lengthy discussion of the future of the episcopal Church in America. Mr. H. H. Gowen discusses Psalms cxi. cxvii., of which he supplies a fresh translation from a corrected text. In view of the recognition by so large a consensus of scholars of the dependence of Matthew upon Mark, Mr. J. F. Springer feels it incumbent upon him to urge that this conclusion rests on altogether insufficient evidence. There are some good reviews, specially one by Prof. F. C. Grant, of Prof. Easton's *Commentary on Luke*. But there is a curious review of T. M. Lindsay's *The Church and the Ministry*, which betrays no knowledge that the book was written many years ago, and that a considerable period has elapsed since the author was taken from us.

The Journal of the Manchester Egyptian and Oriental Society, (Longmans, 7s. 6d.) is now in its twelfth number. Much of it is occupied with the Proceedings, in which a summary of the papers and lectures is given. Three papers are published in full. The Rev. T. Fish supplies copies of the fifty Sumerian tablets which belonged to the late Mr. Walter Behrens and are now in the Manchester Museum. He adds an inventory of the tablets. Prof. M. A. Canney writes on The Magic of Tears. He adduces evidence to show that tears were in the first instance regarded as a life essence, and that wailing for the dead was intended to effect, if possible, reanimation. Later, tears came to be the proper expression for pain and sorrow. Dr. Casartelli, the late Roman Catholic Bishop of Salford and a distinguished Zoroastrian scholar, read a paper on "The Dog and Death," which is here printed at length.

The British Journal of Inebriety for July, 1926, publishes three papers, The Prevention and Arrest of Drug Addiction, by Sir William Wilcox; The Problem of the Intoxicated Motor Driver, by Dr. C. C. Weeks, and A Year in a Home for Inebriates. The last article is anonymous, since it gives the experiences of an inebriate woman who underwent a year's treatment in a religious institution for the recovery of inebriate cases. She gives a very grateful testimony to the character and value of the treatment. It is claimed that taking a ten years average, permanent cures are attained in seventy per cent. of the cases. The writer herself left the home free from the alcohol addiction.

Discovery is one of our most welcome magazines, and we have four numbers to notice. In addition to the Editorial Notes and the book reviews a regular feature is now a record of the month's wireless developments. In the June number Lt.-Col. F. J. M. Stratton gives an account of the observation taken by the party of British astronomers, who travelled to Benkoclen in Sumatra to observe the total eclipse of January 14, 1926. They were the most favourably situated of the forty astronomers who had assembled, since they alone had the whole hundred and ninety seconds of totality, clear of haze and cloud. He describes the conditions, the preparations made on the spot, which took nearly a month, and the problems to which attention was specially directed. The results have apparently been very successful, but months are necessary before the study of the photographic plates is complete. A total eclipse of the sun is to be visible in England and Wales on the 29th of June, 1927, about 6.23 a.m. (summer time). "The zone of totality is a belt some thirty miles wide with a central line passing by Cricceth, Colwyn Bay, Southport, Settle, Richmond, Darlington and Hartlepool." Totality will last for about twenty-three seconds. Prof. D. Fraser Harris has an article, What is Inhibition? A clear understanding of this is essential to psycho-analysis. Mr. T. C. Angus writes on the Aims and Practice of Factory Ventilation. Lt.-Comm. C. F. Jepson describes the Cape Malays, who since they were transported from Java as slaves in the seventeenth century, have remained Mohammedans. Other articles are, The Story of Artificial Fertilisers, by Mr. J. B. Hyatt, Birds, Crops and Insects by Mr. H. Wardle, Recent Developments in the Production of Optical Glass by Messrs. Chance and Hampton. For July we have an Empire University number, so designated in honour of the Third Congress of the Universities of the Empire. There is an article on the Future of the Empire Universities. Sir Arthur Shipley describes the Imperial College of Tropical Agriculture. Dr. W. Fosters explains recent advances in the theory of chemical action under the title, Contact Catalysis and the Mechanism of Chemical Reactions. Prof. Conway gives an account of an inscription recently discovered in Rome, which turns out to be a missing portion of the official records on which Roman chronology is largely based. Mr. E. N. Fallaize writes on Les Eyzies, a village in the Dordogne where, as nowhere else on the Continent, the palaeolithic cave men can be studied. Mr. R. W. James, who was a member of Sir Ernest Shackleton's expedition to the Antarctic in 1914, describes the research in the polar regions. He touches on the claim of Cook to have reached the North Pole in 1908. He considers it improbable that either Cook or Peary reached the actual pole, and that there is no reason for preferring Peary's account to Cook's, while Cook's account has priority. He thinks that in the absence of further evidence the fairest thing to do is to credit both explorers with having attained the polar area, but to doubt whether either got within fifty miles of the pole itself. He believes that Commander Byrd was probably the first man to see the North Pole. He would probably not be able

to locate it very accurately from an aeroplane, but he must almost certainly have been within sight of it. Mr. T. T. Baker gives an account of wireless telegraphy of photographs which has now been achieved. He reproduces a photograph of President Coolidge. For August we have a British Association number. Sir Oliver Lodge communicates fascinating reminiscences of the last British Association Meeting held in Oxford, in 1894. Mr. A. J. B. Wace supplies a record of Schliemann's excavations in Mycenæ which began half a century ago. Dr. Kenneth Smith writes on Insect Carriers of Plant Disease, a subject on which much still remains to be ascertained. Mr. C. Ainsworth Mitchell examines, in the light of new evidence, the Commission alleged to have been given by Charles I. to the Earl of Glamorgan. The new evidence, it is held, cannot be regarded as valid. Other articles are "A Bird Census of Kensington Gardens," by Mr. E. M. Nicholson; "A Soldier Discovers Industrial Life," by Lt.-Col. A. A. Hanbury-Sparrow; and "Problems in the Natural History of Ormers," by Dr. T. A. Stephenson. In the September number, Sir Arthur Shipley prints the twelfth of his series of articles on Animal Life seen under the microscope. It deals with water mites, creatures, which considering their enormous numbers, have been but little studied. Mr. C. W. Domville-Fife who has just returned from an expedition in the Sudan, writes on its exploration and development. We are reminded that the advance made since 1898 must be appraised in memory of the fact that the Sudan is almost as large as the whole of British India. Mr. T. H. Taylor describes the habits and life-history of the slug, and discusses the problem of its extermination. Copper sulphate is able to kill at one application. A descriptive summary of the Prince of Wales' Presidential address is given, and impressions of the Oxford meetings are communicated in the Editorial Notes. Prof. D. Ellis investigates the part played by Sulphur-Bacteria in water pollution. Mr. C. Britain has a fascinating discussion of the composition of the upper air. Much has been done by spectrum analysis of streamers of Aurora Borealis. It has been ascertained that these sometimes reach a height of four hundred miles. Prof. Vegard has formulated the hypothesis that the whole of the upper atmosphere is predominantly nitrogen, not however in its gaseous, but in minute particles of its solid state. The spleen is the one bodily organ whose function has not yet been properly ascertained. Prof. Barcroft has put forward the view that the spleen is really a reserve of blood "ready for emergencies, and to a certain degree remote from the changes and chances that overtake the blood as a whole." Other articles are "A Visit to a Turkestan Monastery," by Lt.-Col. P. T. Etherton; The Amateur's Work in Astronomy," by Leon Campbell, and "Old English Clay Pipes," by F. H. Hermessen.

The Bookman for June, 1926, takes the opportunity afforded by the issue of the first ten volumes of Messrs. Dent's edition of Dumas' romances to print an enthusiastic appreciation of the great French master, by Mr. A. Tresidder Shepherd. Mr. George

Sampson has a brief sketch of Samuel Butler with special reference to Butler's unfortunate temper. Mr. Walter Gibson writes on Swinburne, whose work as a boy he read with uncritical rapture. When he had come to years of critical discretion he found the later poems the work of an artist who never matured, a frustrate genius. Mr. John Northcote pays a tribute to Oberlin. The Bookman Gallery is devoted to Miss Margaret Storm Jameson, and to Miss Margaret Peterson. The July number opens with an article by Mr. John Freeman on Mr. Fawcett's "Coleridge." Mr. L. Aas gives a long and welcome account of Johannes V. Jensen, little known to English readers, but the most eminent of living Danish writers. Mr. Kennedy Williamson writes suggestively on The Magic of Opening Sentences. Mr. Alfred Noyes discusses Dean Inge's The Platonic Tradition in English Religious Thought. The August number opens with an article by Mr. Hugh Fausset on Hermann Melville suggested by Mr. John Freeman's volume on him in English Men of Letters. Mr. R. L. Mégroz writes on Joseph Conrad, giving a most welcome account of an interview he had had with him. Mr. George Sampson contributes an appreciation of Mr. Trevelyan's *History of England*, and Mr. J. B. Chapman a sketch of Cecil Roberts, who at fifteen wrote an article on The Ascendancy of Wordsworth, which was accepted by the Editor of the *Contemporary Review*. In the September number Mr. S. M. Ellis writes on George Meredith, taking the opportunity presented by the publication of Mr. J. B. Priestly's volume in *English Men of Letters*, and Mrs. Sturge Gretton's Centenary Study. Mr. Arthur Machen reviews Mr. A. E. Waite's, *The Secret Tradition in Alchemy*. Mr. M. J. McQuilland writes of Mr. Jerome K. Jerome, and also of Mrs. Stanley Wrench. The memorial article on Israel Zangwill, by Mr. Moult, is the most important of these biographical studies; but we should like to express our gratitude to Mr. J. S. Van Pletsen for a well-deserved tribute to a much-abused class in an article entitled, "A Good Word for the Reviewer."

We have received the four numbers of the *Oxford Magazine* for June, the last of them, the Commemoration number, being entitled "A Chapbook of Verse, Prose, and Drama, with Woodcuts." The other numbers contain much University news and a good deal that is interesting to those who have left Oxford. But the magazine devotes considerable attention to politics, both national and international, and to social and economic conditions. Naturally, the coal strike is prominent. Reviews of books form a prominent feature, and as the editor can secure the help of very distinguished authorities, and the magazine is read by a critical public, the notices are often of importance. Of the memorial articles we should like specially to call attention to that of Dr. B. P. Grenfell, who died on May 18th, at the age of fifty-six. The work in papyrology which he did in collaboration with Dr. A. S. Hunt, will make the names of Grenfell and Hunt famous for generations to come.

We called attention in our last number to the *Review of Religions*, for January, 1926. We have received the August number of this

Mohammedan periodical. Prominence is given to the statement that a Tibetan manuscript has been discovered by Prof. Roerich, asserting that Jesus went to India, where He preached to the lowest castes, studied Buddhism, and returned home when He was twenty-nine. We are more sympathetic with a brief note on the insidious attack of alcohol. The articles in this number are "Sin has no Independent Existence," "A True Dream or Revelation is not the Whole of Spiritual Perfection," "Importance of Predestination," "Does Islam Cultivate Intolerance?" There is a verse translation of "The Parrot of Bagdad."

EDITOR.

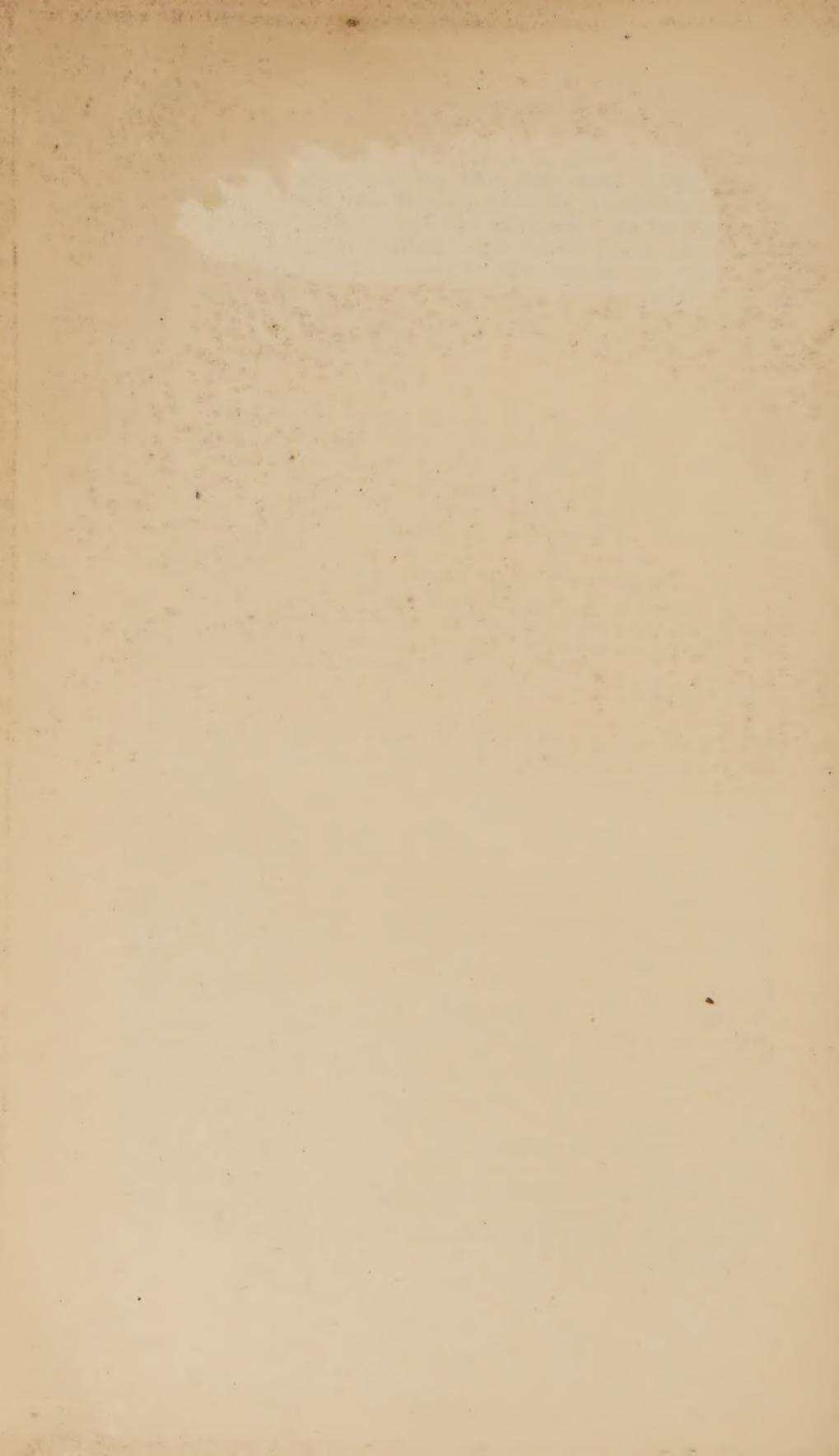
The International Labour Review, for May, contains articles on A Brief Survey of Coal-Crisis Literature, by Dr. Mack Eastman; Desertion and the Freedom of the Seaman, by C. R. Clee; The Human Factor and Industrial Accidents, by H. M. Vernon; The Problem of Labour Output in Soviet Russia; and Child Labour in German Agriculture during the last twenty years. There are the usual book notices.

The June number has articles upon The Statistical Relation between Unemployment and Price Changes, by Professor Irving Fisher; Medical Jurisprudence in Social Insurance, by Dr. Cesare Biondi; Desertion and the Freedom of the Seaman; and The Effects of Swedish Legislation on Hours of Work.

ATKINSON LEE.

The Bulletin of the John Rylands Library, for July, 1926, contains several articles of great value, and is especially strong on the literary side. Professor Alexander's breadth of culture is displayed in his essay on "Molière and Life," a real contribution towards the definition of comedy. "Goethe and Hugo" is an unpublished paper found in the desk of the late Professor C. E. Vaughan. Although written some forty years ago and dating in some small matters—it is strange now to read of Mr. Browning—it is a lucid piece of literary criticism. In "A Graeco-Roman Tragedy," Professor Conway argues convincingly that Livy's history of Philip V. of Macedon is intended to have a close application to the political situation of his own day. Dr. Rendel Harris writes on "The Early Colonists of the Mediterranean," and is fertile in suggestions, of which most are plausible, and some probably right. He also translates in prose and verse the 26th of the Odes of Solomon; the verse translation should find its way into the next Methodist Hymnal. Of especial value is the longest article of all, "The Mind of Post-War Germany," by Professor Herford, which gives a brilliant analysis of the teaching of modern German prophets, notably Keyserling and Rathenau. Dr. Mingana continues to explore his special field in a discussion of "The Early Spread of Christianity in India," and Dr. F. J. Powicke reproduces an important letter, hitherto unrecognized, from Lauderdale to Baxter.

W. L. WARDLE.



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